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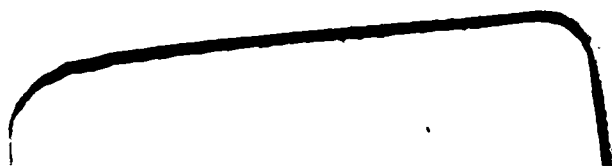
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NOTES AND QUERIES:

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"When found, make a note of."—CAPTAIN CUTTLE.

FOURTH SERIES. — VOLUME THIRD.

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Notes.

LINES BY WALLER: PRESUMED TO BE UNPUBLISHED.

The following elegant little poem, written by the great improver of our versification—he who was among the first to show that English lines may be made as smooth as velvet and as soft—occurs, of all places in the world, among the State Papers in the Public Record Office. It came thither with the Conway Papers given to the nation by the late Mr. John Wilson Croker. Like many others of those papers, it has suffered greatly from want of care. The passages printed within brackets have been supplied conjecturally.

Not finding these lines in any edition of Waller's poems that I have been able to consult, it occurs to me that you may like to give them harbour in your pages.

The Dorothea to whom these lines relate was the same lady whom Waller has made better known under the name of Sacharissa—the eldest daughter of Robert Earl of Leicester. Waller's regard for this "sublime, predominating beauty" is stated not to have been merely poetical. The lady rejected his ambitious proffer, and was married on July 11, 1639, and in the nineteenth year of her age, to Henry Spencer, Lord Spencer of Wormleighton, afterwards created Earl of Sunderland. It is to that period of her life and to the very perfection of her inimitable beauty that the

present lines relate. They indeed contain—if we understand them correctly—an allusion to her approaching marriage. I have not thought it worth while to preserve the uncouth orthography of the original.

What's she, so late from Penshurst come,
More gorgeous than the mid-day sun,
That all the world amazes?
Sure 'tis some angel from above,
Or 'tis the Cyprian Queen of Love,
Attended by the Graces.

Or is't not Juno, Heaven's great dame;
Or Pallas arm'd, as on she came
To assist the Greeks in fight;
Or Cinthia, that huntress bold;
Or, from old Tithon's bed so cold,
Aurora chasing night?

No: none of those, yet one that shall
Compare, perhaps exceed them all,
For beauty, wit, and birth;
As good as great, as chaste as fair,
A brighter nymph none breathes the air,
Or treads upon the earth.

'Tis Dorotheë, a maid high-born,
And lovely as the blushing morn,
Of noble Sidney's race.
Oh! could you see into [her] mind,
The beauties there lock'd up out-shine
The beauties of her face.

Fair Dorothea, sent from heaven
To add more wonders to the seven,
And glad each eye and ear,
Crown of her sex, the Muse's port,
The glory of our English Court,
The brightness of our sphere.

To welcome her the Spring breathes forth
Elysian sweets, March strews the earth
With violets and posies,
The Sun renews his [da]rting fires,
April puts on her best attires,
And May her crown of roses.

Go, happy maid, increase the store
Of graces born with you, [and] more
Add to their number still;
So neither all-consuming age,
Nor envy's blast, nor fortune's rage,
Shall ever work you ill.

Intended to her lap at her coming
to London, March the 2, 1638.

As we are upon the subject of Waller, perhaps I may notice that the following lines, which occur in the pretty little edition of his *Poems*, &c. published in 1712, do not appear in Elijah Fenton's edition published in 1744, which is the foundation of all the subsequent editions. They are addressed "to the King,"—that is, as I understand them, to Charles II.,—and relate to his Majesty's

navy. As another poem, addressed to Charles I. on a similar subject, occurs in an earlier part of the volume, it is possible that some confusion may have arisen out of that circumstance which may have occasioned the omission. As a hint for the future editor of Waller, they will bear reprinting, although in their composition the intenseness of the poet's flattery seems almost to have smothered his genius. They run thus:—

"TO THE KING.

"Great Sir, disdain not in this piece to stand,
Supreme Commander both of sea and land:
Those which inhabit the Celestial Bower
Painters express with emblems of their power;
The club Alcides, Phœbus has his bow,
Jove has his thunder, and your Navy you.

But your great providence no colours here
Can represent, nor pencil draw that care
Which keeps you waking, to secure our peace,
The nation's glory, and our trade's increase;
You for these ends whole days in council sit,
And the diversions of your youth forget.

Small were the worth of valour and of force
If your high wisdom govern'd not their course;
You as the soul, as the first mover you,
Vigour and life on ev'ry part bestow:
How to build ships, and dreadful ordnance cast,
Instruct the artists and reward their haste.
So Jove himself, when Typhon Heaven does brave,
Descends to visit Vulcan's smoky cave,
Teaching the brawny Cyclops how to frame
His thunder mixt with terror, wrath, and flame.
Had the old Greeks discover'd your abode
Crete had not been the cradle of their God,
On that small island they had look'd with scorn,
And in Great Britain thought the Thunderer born."

JOHN BRUCE.

14, Upper Gloucester Place, N.W.

UNPUBLISHED LETTERS OF HORACE WALPOLE.

We are indebted to the kindness of Lord Lyttelton for the opportunity of publishing the following letters addressed to his ancestor, the well-known Bishop of Carlisle by Horace Walpole. These letters are very characteristic. The second furnishes a new proof of that affection for his mother for which Horace Walpole was remarkable; and the correspondence generally serves to show that, if Walpole was a good hater, he was as certainly a steadfast friend.

I.

My dearest Charles,

The pleasure that the interview, tho' so very short, that I had with you the night before you left Town, gave me, has I think made your absence seem still more Insupportable: That little snatch of conversation was so agreeable, that I am continually thinking how happy we shou'd be in a much longer. I can reflect with great joy on the moments we pass'd together at Eton & long to talk 'em over as I think we cou'd recollect a thousand passages which were something above the common rate of schoolboys diversions. I can remember with no small satisfaction that we did not pass our time in gloriously

beating great clowns, who would patiently bear children's thumps for the collections, which I think some of our Co-temporaries were so wise as to make for them afterwards. We had other amusements which I long to call to mind with you: when shall I be so happy? Let me know, my Dr Charles, how far you are from Hagley; I have some thoughts of going down thither this summer, and if it is not too far, I will spend a day with you in Worcestershire. You may assure yourself I am mightily put to it for news, when for want of that I send you some trifling Verses of my own which have nothing to recommend 'em but the subject. I know you will excuse 'em when you consider they come from

My dearest Charles

Y^r Sincere Friend & Servant

HOR. WALPOLE.

Chelsea, August 7, 1732.

II.

Dear Charles,

You will not wonder that I have so long deferr'd answering your friendly letter, as you know the fatal cause. You have been often Witness to my happiness, and by that may partly figure what I feel for loosing so fond a mother. If my loss consisted solely in being deprived of one that lov'd me so much, it wou'd feel lighter to me than it now does, as I doated on Her. Your goodness to me encourages me to write at large my dismal thoughts; but for your sake I will not make use of the liberty I might take, but will stifle what my thoughts run so much on. There is one circumstance of my misfortune which I am sure you will not be unwilling to hear, as no one can that lov'd her, and among the many that did, I have reason to flatter myself that you was one. I mean, the surprizing calmness and courage which my dear Mother show'd before her death. I believe few women wou'd behave so well, & I am certain no man cou'd behave better. For three or four days before she dyed, she spoke of it with less indifference than one speaks of a cold; and while she was sensible, which she was within her two last hours, she discovered no manner of apprehension. This my dear Charles was some alleviation to my grief. I am now got to Cambridge out of a house which I cou'd not bear; wherever I am, believe me

Yours ever

H. WALPOLE.

Mr. Dodd desires his Compliments.

Sept: 18, 1732.

III.

Eton, August 28, 1734.

My dearest Charles,

I find we not only sympathize in the tenderest friendship for one another, but also in the result of that, which is the jealousy you mention. If you have given me a kind tryal in your own mind & condemned me, I assure you I have over and over, tho' unwillingly, return'd you the compliment: but to set the matter to rights, in which I have had the pleasure first to acquit you, you must know I came here but yesterday from home, where I have been, almost ever since I saw my dear Charles, detain'd with a violent cold & fever, & thro' the illnatur'd stupidity of our people here who can't judge of what friends suffer by not hearing from one another, I did not receive so much as the alleviation of my illness by my Dear Charles's letters, which they had hoarded up here for me like old gold, equally dear to me indeed with that, but hoarded up without my having the pleasure of knowing my riches. But I am afraid my eagerness to clear myself from the imputation of neglecting to answer my Dr Charles's letters, has made me tire your patience with a tedious roll of excuses, when I know one word wou'd have satisfi'd my dear Charles's goodnature of my Inno-

cence. I wish Randal were but as sensible of the pleasure I take in writing to you as I am & then he would indulge me a few more minutes without forcing me so hastily to repeat how much

I am my dearest Charles

Y^r most sincere Friend

HOR: WALPOLE.

Tell me immediately that you have seal'd my pardon.

IV.

August 18, 1735.

Dear Charles,

If I was impatient to see You to talk with you, I am much more so now to thank you for being so extremely obliging in your invitation to Hagley. My Lord is come to Town, but I believe he will go down to Warwickshire in September, when if you are at Hagley I will certainly make myself so happy as to pass a Day with You. My Lord Conway thinks himself no less oblig'd to my dear Charles than I do, & has given me a very hard task which is to return you the thanks your civility deserves. While I say this, I fear you will think as we are friends I might have spar'd these speeches; but, my Dr Charles, tho' Friends ought not to stand on compliments, they ought the more to say what they thinke, & I hope Friends are capable of thinking as fine things of each other, as the most polite courtier cou'd say without meaning. Such a one wou'd tell you out of mere civility that He was, what I am with the greatest Sincerity

My dear Charles

Y^r most affect: Friend

& humble Servant

HOR: WALPOLE.

V.

Dear Charles,

I am return'd again to Cambridge, and can tell you what I never expected, that I like Norfolk. Not any of the ingredients, as Hunting or Country Gentlemen, for I had nothing to do with them, but the county; which a little from Houghton is woody and full of delightfull prospects. I went to see Norwich and Yarmouth, both which I like exceedingly. I spent my time at Houghton for the first week almost alone; We have a charming Garden all Wilderness; much adapted to my Romantick inclinations. The last week I had company with me. I dont hear whether George Montagu is gone yet or not; I conclude he is by not hearing from Him.

Adieu!

Dr Charles

Y^r in haste

H. WALPOLE.

K. Coll: July 27, 1736.

VI.

Strawberry Hill

Aug. 4, 1757.

Good Dean,

I cannot send you *our* Odes by the post; they are too large: I shall leave two copies in Hill Street to be sent to Hagley; I must beg you to desire my Lord to accept one; and if he likes the type and paper, I should hope that the next life he writes of Henry 2nd (the present being I know engaged) he would let me print it. I am much obliged to Cambridge for the kind reflections it made you make on my subject; as I have had the pleasure of being with you at Hagley. I had rather owe them to that place which I am sure must raise more agreeable accompanymts than any other. Excuse my haste. I write in all the hurry of a *gros Marchand*.

Y^r ever

HOR: WALPOLE.

VII.

Strawberry Hill

March 23^d 1758.

Dear Sr.

Your letter found Mr Ward here, & tho' a word from you would be the strongest recommendation, his own quickness & knowledge had already made such way with me that I cannot assume the merit of having liked him on any account but his own. I wish I had had more materials worth his notice; what he thought so, I have lent him.

Mr Whitworth promised to furnish me with the accounts I asked after Easter; my haste is not immediate; if he is very dilatory, as I expect, I shall trouble you to quicken him again. My own book is still likely to drag on for three weeks: You may believe I shall transmit one of the first to you, less indeed from thinking it has any merit, than in hopes that you will send me your corrections, in case I should be obliged to make another edition from the faults of the first sketch.

Well! there is another Archbishop dead! will none of their deaths operate to your deanery? are you always to serve everybody, and are you never to be served? Must some future Mr Ward tell how much you promoted every work of learning and yet how much the learned World Lost by your not having greater power of being a patron? It is believed that St. Durham goes to Canbury and St Asaph follows him; I dont fancy St Asaph for you, but considering the ages of London and Winchester, can no regulation be made for you when those Vacancies shall happen—why not get a promise? Cure your cough, be promised & be a bishop—so prays

Y^r affectionate Beadsman

The Abbot of Strawberry.

VIII.

Strawberry Hill

July 10th 1763.

My good Lord,

You are ever kind and obliging to me, and indulge my virtuoso humour with as much charity, as if a passion for collecting were a christian want. I thank you much for the letter on King James's death: it shall certainly make its appearance with the rest of your bounties. At present that Volume is postponed; I have got a most delectable work to print, which I had great difficulty to obtain & which I must use while I can have it. It is the life of the famous Lord Herbert of Cherbury, written by himself, one of the most curious pieces my eyes ever beheld—but I will not forestall the amusement it will give you.

Do I confound it, or is the print of Master Prideaux the same with that of Master Basset? I have some such notion: If it is, I have it. If not, I will inquire of Ramsay. As to your nephew, He is a lost thing; I have not set eyes on him this fortnight; He has deserted Palazzo Pitti, at least has abandoned me. Nay I do not guess when we shall meet, for this day sennight I begin a ramble to George Montagu's, Drayton, Burleigh, Ely, Peterborough, & I dont know where. This is to occupy the time, while they finish what remains to paint & gild of the gallery. This is very necessary, for with impatience I have spoiled half the frames that are new gilt & do ten times more harm than I mean to do good. However I see shore: three weeks will terminate all the workmen have to do. I shall long to have your Lordship see it, tho' I shall blush, for it is much more splendid than I intended & too magnificent for me.

Mr Borlase, I believe, knows your Lordship has some partiality for me. He honours me far beyond my deserts: & forgets how little share I can claim in the

anecdotes, as greatly the largest part was owing to Vertue.

If I have any time towards the end of the summer, I will certainly visit the museum; I have much business there; but you will allow my good Lord, that it is not from idleness that I have neglected going thither. I am not apt to be idle; Few people have done so much of nothing, or have been so constantly employed tho' indeed about trifles. I have almost tired myself it is true, and yet I do not hitherto find my activity much relaxed.

You do not mention Rose Castle: is it in disgrace? well, be it so. Change it for Hartlebury or Farnham Castles. To these Pitt & I can come with our gothic trowels.

News I can send you none, for none I know. I seldom in Summer do know an event that has happened since 1600. It is one of these ancient truths that

I am your Lordship's
most bounden Servant & poor
Beadsman

HOR: WALPOLE.

THE SUPPOSED MILTONIC EPITAPH: A SUGGESTION AND NOTES.

From line 3 and from line 17, and some that follow, it would appear that this epitaph is not a mere poetic tribute to the dead, but was written to be inscribed on his tomb. Again, beginning from line 17 there is a total change of thought, and a change from the third person to the first. In the preceding 16 lines, he who had passed away is praised and bewept, in the rest he being dead yet speaketh. Hence I would suggest that the manuscript is a continuous copy of two or more epitaphs intended for different sides of the same tomb, a custom too common to need examples. The first seems to me to end distinctly with the sixteenth line. Whether the remaining lines form one or two epitaphs or sets of verses may be more doubtful; and if two, whether the former ends with "sepulchre" at line 30 or with "heart" at line 34. I am inclined, however, to believe that a third inscription commences at line 35—"Then pass on gently," &c. These lines, though continued as with reference to lines 31-4, and to the mourners typified in lines 5-16, take up a new line of thought—the resurrection of the body—distinct from all the rest and elaborated from the thought in lines 3-4 there used as the first consolation to his over-mourning friends. This arrangement would give almost equal length epitaphs for three sides of the tomb, and leave a fourth for the name, age, and dates.

It is only within these few days that I have seen the epitaph, and have some fear in intruding my first examinations upon those who will have had some months for investigation and consideration; I therefore give them as briefly as I can, only premising that I agree with Lord Winchelsea in thinking the last lines a little chaos of thought, the result, if not of sleep, yet of a very dreamy nodding.

1. *Differences.* On examining its wording by means of a concordance, I find the following words never or very rarely used in Milton's known poetical works:—votary (votarist is once used by Milton), seminal, calcine, foster, bud (as verb), blubber, cist (chest is once used by Milton: "Ode on the Nativity," 217), Psyche, Cleopatra, infant Nature (but see 3), thread of life, amber-weeping tree (no equivalent nor reference in any way to any source of amber). The following words are once used by Milton:—consistence (but not in the same sense); elf (but only applied to Puck, the most elfy of elfs), infold, hermitage, and paramour.

2. The four "its" as against the one in "Ode on the Nativity," would have been decisive had the epitaph been printed. But our copy may have been an early sketch, and *its* was not so unused in Milton's day, though it is probable that he considered it a new colloquialism unfitted for poetry.

3. *Resemblances.*

(a) Bed incurtained round.

"So, when the sun in bed,
Curtained with cloudy red."

Ode on the Morning of the Nativity.

But beds and curtains were naturally associated by those whose beds were richly and heavily closed by light-excluding hangings.

(b) Infant Nature cradled here.

"When Beldame Nature in her cradle was."

A Vacation Exercise.

(c) A soft'ning and prolific fire.

"Main ocean flow'd, not idle; but with warm
Prolific humour soft'ning all her globe."

Paradise Lost, vii. 280.

P.S.—I had written thus far when, close upon mail time, I came across an excellent little article in a lithographic paper published here, showing that much of the epitaph was plagiarised from Crashawe. I venture now to believe that "softening and prolific" will be found in Crashawe. It does credit to this out-of-the-way little place that during the short time we have had the epitaph, more has been done by Mr. Borrow in tracing its source than was done during more than the same time in England. I therefore forward you a copy of the paper for extract.

B. NICHOLSON.

West Australia.

"THE 'MILTONIC' EPITAPH.

"The controversy on this subject which for some weeks has occupied the attention of the literary world has been set at rest, in the opinion of sober and impartial critics by a careful comparison of the disputed epitaph with the poetical works of Crashawe, first published in 1646—the year preceding the date assigned to Milton's supposed poem. There is a remarkable similarity between them both in form and idea; and as Crashawe could not have rifled the epitaph, and Milton most certainly would not have plundered Crashawe's poems of almost every idea worth having to vamp up such a production, the most

bigoted in favor of the Miltonic authorship must perforce abandon the theory.

"We subjoin a few examples of similarity—and in some cases of absolute identity—in idea and expression; and we may add, were they all cited, there would scarcely be an original thought left in the epitaph.

"These are the first three lines of the latter:—

'He whom Heaven did call away
Out of this hermitage of clay,
Has left some reliques in this urn.'

"The first line in one of Crashawe's epitaphs begins thus:—

'Dear reliques of a dislodged soul.'

"Speaking of the death of a friend, a Mr. Herry of Pembroke Hall, Crashawe says:—

'Him the Muses love to follow;
Him they call their vice-Apollo.'

"Whilst the epitaph runs:—

'Meanwhile the Muses do deplore
The loss of this, their paramour.'

"Crashawe says:—

'For the laurel in his verse,
The sullen cypress o'er his hearse.'

"The epitaph:—

'And now Apollo leaves his lays,
And puts on cypress for his bays.'

"Crashawe:—

'Not the soft gold which
Steals from the amber-weeping tree . . .'

"Epitaph:—

' . . . The golden flood
Which from the amber-weeping tree
Distilleth down so plenteously.'

"And so on throughout a number of other instances which it would be tedious to quote.

"Did Crashawe then write the epitaph in question? Assuredly not. A man of fertile quick fancy would not have scattered a dozen ideas over half a dozen poems, to collect and reproduce them all in another poem of a like nature.

"The verdict must be—Plagiarism from Crashawe against some person unknown, who perhaps innocently right, perhaps with mischievous intent, appended the initials J. M."—From *The Era* (Western Australia), Oct. 12, 1868.

DISCOVERY OF A NEW-OLD POEM.

I wish to make the readers of "N. & Q." acquainted with a discovery recently made of an English poem by an English poet, and upon what may be called an English subject, which has never, I believe, till now come under the eyes of any bibliographer. I only lament that it is not of better quality; but when we bear in mind that it is very nearly three hundred years old, allowance will be made for critical defects and deficiencies. It is by an author new in our poetical history, although several prose works by him have been recorded—W. Averell—and it has the following descriptive title, which, like the extracts, I shall give in the original orthography:—

"An excellent Historie, bothe pithy and pleasant, discoursing on the Life and Death of Charles and Julia, two

Brittish, or rather Welshe, Lovera. No lesse delightfull for variety then tragicall in their miserie, not hurtfull to youthe, nor unprofitable to age, but commodious to bothe. By W. A——. Imprinted at London for Edward White, dwelling at the little North doore of S. Paules Church, at the signe of the Gun. 1581."

It is in 8vo, B. L., and consists of seventy pages, not very compactly printed. The dedication is to Maister Henry Campyon, who may have been related to the notorious Edmund Campyon, who was executed as a Roman Catholic priest in the last month of the year when the above work bears date. It is subscribed—

"Yours in all freendely sort to commaunde,
"W. AVERELL."

It is followed by three pages of address "to the courteous and freendly Reader," where Averell speaks of his "young braine" which yields but "greene fruite," and that in "simple verse," upon a "strange and lamentable history" of two lovers who had "run rashly upon the rockes of their owne ruine." Elsewhere he does not so much "affect the letter," but in diffident strain calls upon all to read the poem to the end, and then, if they think it "over wanton," to burn it in the candle by which they had read it. On the next page comes "The Argument" of the whole story in verse, which may be worth extraction. It runs thus:—

"How Lord Æneas did depart from Troye,
and wandring long arivde on Itaile coste,
And wonne Lavinia to his spoused joye,
through Fortune fell his minde in turmoiles tost:
How Brutus did within this Ile arive,
and dying did devide the same in three:
How Lovers twaine in boyling flames did strive
to joyne theyr harts in linckes of amytie:
How fates did frown before they could possesse
their wished willes, which they did long desire,
And yet obtainte their sorrowes were no lesse
than when they fryed in flames of Cupids fire:
How rufully they bothe did end their dayes,
to the distresse of Parents dolefull mindes;
These things at large this storie plaine displaies,
as who so reades full straunge in sequell findes."

Then begins "The tragicall Historie of Charles and Julia"; but the whole of the earlier portion of the poem is occupied by the events relating to Troy, Virgil's hero, and the departure of Brutus; who, arriving in England, divided it into three portions, taking one himself, giving a second to a prince named Gaulfride, and the third, including Anglesey, to a Welshman named Owen. Gaulfride's son Charles falls in love with Owen's daughter Julia, who is thus described:—

"Her name was gentle Julia,
whose blazing beautie bright,
Like splendaunt Phœbus rayes did shine
in everie peoples sight.
I know Apelles could not paint
her seemely shape and showe,
Though everie painter should with him
their perfect skill bestowe."

He calls upon Clio to inspire him, and it is unquestionable that he needed her assistance, as he was himself well aware when he added —

"I never yet did washe my wittes
at wise Labethres well,
Nor scalde the roughe and ragged rocke
where learned Ladies dwell:
Wherefore come, Clio, mee assist;
good Ladies, lend your skylle,
That I may showe those lovers lyves
with this my barrayne quyll."

The lovers secretly betrothe themselves at St. Winifred's Well, and after many tears and embraces depart home; but why they should weep or separate is not very clearly made out, and they are afterwards clandestinely married by a priest. Then they are again divided, with many miles between, and Julia is in such despair that she composes her own epitaph and sends it to Charles: —

"Under this stone dooth Julia lye,
to Charles a faithfull freende,
Who willinglie to shewe her trueth
her carefull life did ende.
The ladies that heereafter live
shall know by Julia's loove,
How faithfull shee to Charles remaind,
and never did remoove."

She hastens to St. Winifred's Well with the intention of destroying herself, but is prevented by her lover; and then they fly from Wales, and pass through many hard adventures by sea and land. At last they are both drowned: —

"The storie sayth that they were found
embracing both together,
And nothing straunge, who once were sav'd
in spight of wind and weather:
And no great marvayle can it be,
sith they in life liv'de so,
As neither seas nor landes prevaylde
to part each other fro."

Some portions are better written than others, but we meet with nothing above mediocrity; and the most remarkable feature about the work is, that the subject was not foreign, nor mythological, but British. With almost the sole instance of Bernard Garter's *Tragicall and true Historie which happened betweene two English Lovers*, 8vo, 1565, the versified tales of about that period were derived from the Latin or Italian. This must be my excuse for adding the succeeding lines which follow an elaborate epitaph, or inscription, upon a tomb erected to the memories of Charles and Julia: —

"This long continewd on theyr grave
tyll tyme did it deface;
And so lykewise did tract of tyme
theyr carefull grave disgrace.
I would all lovers so to loove
as Julia did her pheare,
Yet would I wishe them not to be
so desperate as they were:
That loove may have what loove requires
(except be sinne) God sende,
And let all Loovers pray that loove
may have a better ende."

Some portions are tedious, especially where long letters and longer speeches are introduced, and the incidents are never sufficiently varied. The greatest want in the author was invention, and, after this experiment, Averell does not seem to have "deviated into verse." The copy I have used is not quite perfect, some leaves being damaged at the corners, if one leaf be not lost.

J. PAYNE COLLIER.

Maidenhead.

ARCHBISHOP ELECT OF CANTERBURY.

I see in the *Illustrated London News* of Saturday, Dec. 12, that the father of the archbishop elect of Canterbury is spoken of in a manner calculated to mislead as to his true position. Would you allow me to put this to rights in your widely circulating pages?

Mr. Craufurd Tait, the father of the archbishop, was a "writer to her Majesty's signet," a high branch of the legal profession, to which there is nothing equivalent in England; but, besides, he was a country gentleman, proprietor of the very considerable and extremely beautiful estates of Harviestoun in Clackmannanshire, and Cumloden in Argyllshire, to which he succeeded from his father. He was a gentleman of a highly accomplished mind, having views before his age on many important points. He did much for the general improvement of his native district, and was particularly remarkable for being the means, as principal heritor and patron of the parish of Dollar, of establishing, amidst much opposition, the great educational Institution at Dollar, and thus preventing the large bequest, left by a native of that parish, being misapplied to found an hospital.

In any sketch given of the early years of the archbishop, it is most especially right that fitting mention should be made of his father, whose kindly influence over the mind of his son, retained to the day of his death in 1832, moulded that thoughtful, clear-judging character, which is now of highest value to the times in which we live. I may mention from personal knowledge that it would be difficult to give a stronger proof of this than the fact that from his early boyhood up through his college days, week by week, the son transmitted to the father notes with analysis of his daily reading. This practice was never discontinued, and it is easy to understand how admirable a training must have been the habit of so reading and so digesting what was read as to ensure the approbation of the highly intellectual mind to whose revision the notes and the analysis were submitted; and it speaks much for the father who could retain such a genial influence through the years of early manhood as to divest this duty of all idea of an irksome task—on the contrary, to invest it with the charm of an interesting bond of

intellectual sympathy. The last years of Mr. Craufurd Tait were passed in complete retirement, his chief interest being the development of the successful education of his youngest son, for whom he anticipated much, though perhaps he did not foresee in him an Archbishop of Canterbury.

CRAUFURD TAIT RAMAGE.

WHO WERE THE COMBATANTS AT THE BATTLE OF THE INCHES AT PERTH IN 1396?

The conflict of wild Scots, pestiferous Katerans, or Scoti Sylvestres, as they have been variously termed, before the Court of Scotland, in 1396, has always been a striking incident in Scottish history. It gained much of its celebrity at the time from the presence of English and of French spectators, and in modern days the vivid description of the scene in the *Fair Maid of Perth* has made this fight of rude Highland clans familiar to the readers of Scott throughout the world. From a very early period, certainly for the last two centuries, there has been much speculation as to who the rival parties were, and for what purpose they were permitted to contend in public; and there has been no small amount of controversy on the question, several Highland families considering their credit to be involved in its solution. It has been variously urged that the fight was between the clan Chattan and the Camerons, or the Mackays or the Davidsons or the Comyns; in each case some members of the clan Chattan confederacy, such as the Mackintoshes, Macphersons, or Shaws, having believed themselves to have been the representatives of the victorious clan.

The idea that the fight was meant to determine the leadership of the clan Chattan—although, I believe, not alluded to by any writer for about two hundred years after the contest—has found favour with many, since the Macphersons, towards the end of the sixteenth century, began to struggle to regain their position in the confederacy; and one of the most judicious modern writers on the subject, Mr. Skene, has arrived at the conclusion that the fight was between the Mackintoshes and the Macphersons on the subject of the leadership, which had certainly passed *de facto* into the hands of the Mackintoshes at least half a century before the contest on the Inches at Perth. It is not necessary to enter into the reasons for and against these various opinions, resting mainly as they do on the assumption that the names given to the combatants in early records are misnomers, or on uncertain oral tradition, because it seems to me that the plain facts of the case, as stated by the original historians, can be clearly and literally interpreted without their aid, and even without the investigation of any fresh or unpublished sources of information.

The difficulty of interpreting Highland names has been immensely increased by the indifference with which early writers regarded them, and by the difficulty which continues to exist to the present day of reducing the sound of Gaelic words to their equivalents in English letters. A note in the Coupar MSS. of Fordun, mentioning some Highland clans, says (Fordun, bk. xvi. c. 15):—"A list of whose names would, on account of their barbarism, be tedious to anyone who did not know them"; and Major remarks (bk. vi. p. cxviii), that, as he chooses to name the races—

"The Galli do not pronounce or syllabicate well the names of the Britons, and besides that, their names are broken and spoilt by the mistakes of transcribers, and it is only a few names that are given correctly, either because they are more easily pronounced, or because they are the names of leaders."

Ample illustrations of this are to be found in some of the words connected with the fight at Perth. Thus the common word "clan" is spelt variously by Wynton, in the same line, Clachynnhé and Clachiny. The clan Quhele is found spelt, within three or four years, Quhevil, Quhewyle, and Chewill.* And the most complex of all these sounds occurs in an infinite variety of shapes. Seth, Heth, Scaith, Sythach, Shach, Scheach, Sceaugh, Steach, Streach (in all probability Slurach also), besides the simpler spellings Sha, Ha, Hay, Kay. Just, too, as Major remarks, the names of the leaders have been correctly given and have never varied—the one has always been called Christie Johnson, the supposed equivalent of Gilchrist Mac Ewan, and the other Sha Farquharson, only varied by being sometimes called Shah Beg, or little.

We may now proceed to examine what are the earliest unvarnished accounts of the contest. The first notice of it (indeed, it and Wynton's account may be considered cotemporary notices) is found in the Registry of Moray, p. 382. It says:—"The fight took place because a firm peace could not be re-established between the two relationships of clan Hay and of clan Quhewyle."

The following is Wynton's account, slightly modernised (book ix. 17):—

"Of three score wild Scottish men,
Thirty against thirty then,
In fierceness swelling of old feud,
As their forelders were slain to death.
Them three score were clans two (twa),
Clahynnhè Qwhewyl and Clachiny Ha.
Of these two kins were those men,
Thirty against thirty then,
And there they had their chieftains twain,
Scha Farqwhar's son was one of them,
The other Cristy Johneson.

* Yanlea, Janla, Jaula, Kaul, are all probably varieties of Quhewil; and some of these names were used to designate the Farquharsons on Deeside, and the clan Thomas in Glenshee.

Fifty or more were slain that day,
So few with life there got away.
If this a loss was universal,
Yet there was much greater loss
In that day's work that was done,
As ye before heard at Gasklune.*

This fight at Gasklune had been previously introduced in these words (book ix. 14):—

"There fell a very great discord
Between Sir Davy de Lindsay, Lord
Of Glenesk and the Highland men.
Three chieftains great were of them then—
Thomas, Patrick, and Gibbone:
Duncanson was their sirname."

According, therefore, to the plain early accounts, before the story was embellished by the fine writing of historians or by the uncertainties of tradition, the facts were these. Two clans fought against each other at Perth on account of old feuds within their relationship, and were slain like their forefathers. Their names were, on the one side clan Qwhewyl, on the other hand clan Hay or Ha, for there is no reason to suppose that Wynton called it Yha. They were under chieftains: clan Qwhewyl under Sha Ferquhar's son, and clan Ha under Cristy Johnson. Further, the narrative of the story recalls to Wynton's mind the fatal fight at Gasklune four years before, in which many of the Forfarshire gentry had fallen and Sir David Lindsay had been badly wounded, when the leaders of the opposing party had been of the surname of Duncanson. To this must be added from Bower, who wrote about fifty years afterwards, that the combat was brought about by the Earls of Crawford and of Moray, and that clan Quhewyl was victorious—a statement which has never varied.

The first question to be investigated is, were there in those days clans answering to the names of Quhewyl and Ha? Who were the clan Quhewyl? The judicious David Macpherson, in his edition of Wynton, called attention to the presence at Glasclune of a name which it is impossible not to consider identical with Quhewyl. In the list of persons put to the horn by the Scotch government for participation in that fight (*Acts of Parl. Scotland*, vol. i. p. 217) occur Patrick and Thomas Duncanson, various other names, also Slurach and his brothers, and all the clan Chewill. Now, seeing how we have found names distorted by spelling, it was *a priori* likely that the clan Chewill under Slurach in 1392, and clan Quhewyl under Scheach in 1396, might prove to be the same people; and there seems to be undeniable

* The variety of designations given to this battle is a good illustration of the difficulties of Highland names. Wynton is most correct in giving Gasclune as the site. Bower's MSS. give variously Glen Brereth, Berech, Breiche, Broth. To suit these names, David Macpherson moves the fight up to Glenbrerachan, thirteen miles off, whereas it was evidently at Glasclune in Glen Erich—names existing to this day, near Blairgowrie.

proof of this. According to Douglas's *Baronage*, one of the first of the Farquharsons on Deeside was married to a daughter of the Patrick Duncanson who figured as a leader at the fight at Glasclune. There is therefore an obvious reason, in addition to his position on the borders of Forfarshire, for Shah Farquharson having been there; even without pressing the resemblance of the word Quhewyl to Jaula, the Celtic name of the Farquharsons. Another circumstance tending to fix the locality of clan Quhewyl is to be found in the fact that the next name on the list of those put to the horn is Mowat, doubtless one of their neighbours the Mowats of Abergeldie of those days, who were close to the Farquharsons on Deeside. It can therefore hardly be otherwise than that the clan Chewill of 1392 was the same as clan Quhewyl of 1396.

About the clan Ha there really ought never to have been any difficulty, if the mistake of a transcriber had not converted H into K. From the fact that Wynton makes Ha rhyme with *twa*, it is evident that he means it to be pronounced broadly. So spoken, its sound is almost identical with Sha as pronounced at this day in the North of Scotland. Pinkerton's reading of Wynton was Sha; and there would never have been any doubt about the word except for the insignificance into which, as the name of a Highland clan, it had, at a very early period after the fight, subsided, and but for authors consequently thinking of Dhaies or Mackays, or any other name but the simple one of Sha. The clan Shah had, however, a very distinct existence in Rothiemurcus on the lower part of Spey side at the period of the engagement, as could be easily shown.

J. MACPHERSON.

(To be concluded in our next.)

INEDITED PIECES.—No. IV.

CHRIST'S CURSINGS AND BLESSINGS.

Written or Copied by Richard Sperry.

There are a good many of these direct addresses from Christ to men in early English literature. One is in my *Early English Poems*, Phil. Soc. 1862, p. 21, lines 20-30; another, "Christ's own Complaint," is in my *Political, Religious and Love Poems*, E. E. T. Soc. 1866, pp. 169-203, with two complaints of God and the Virgin; another of God to England against the Blaspheming English Lutherans and the Poisonous Dragon Luther, is now in the press for my Ballad Society volume. The present one is very general in its tone, and contains no allusion by which one can fix the date of its composition. "Wo worthe," means "woe be to": A. Sax. *weordan*, to become, be, happen.

F. J. FURNIVALL.

CURSINGS.

(Harleian MS. 4294, leaf 80.)

- " [Wo]* worthe your hartis so plantyd in pryde!
 [wo] worthe your wrathe & mortalle envye!
 [wo] worthe slowthe, that dothe with you abyde!
 [wo] worthe also your inmesurable glotony!
 [wo] worthe your tedyous synne of lechery!
 [wo] worthe you whome I gave fre wylle!
 [wo] worthe covytouse, that dothe your sowlis spyllle!
- " [W]o worthe short Ioy, cause of payne eternalle!
 [w]o worthe you that be so pervertyd!
 [w]o worthe your plesuris in your synnis mortalle!
 [w]o worth you for whome I sore smertyd!
 [w]o worthe you euer, but ye be convertyd!
 [w]o worthe you whoys makynge I do repent!
 [w]o worthe your horryble synne of vyolens!
- " [W]o worthe you who me do me for-sake!
 [w]o worthe you whiche wyllyngly offend!
 [w]o worthe you[r] sweryng, whiche dothe nott slake!
 [w]o worthe you whyche wylle no thyng amend!
 [w]o worth vyce that dothe on you attend!
 [w]o worthe your grete onkyndnes to me!
 wo worthe your hartis without pety!
- " Wo worthe your falshode and your dobylnesse!
 wo worthe also your corrupt Iudgement!
 wo worthe delyte in worldly Ryches!
 wo worthe debate without extynguysshment!
 wo worthe your wordis so moche impacyent!
 wo worthe you to whome (I) dyd bote!
 And wo worthe you that tere me at the rote!

BLESSINGS.

Written in another column opposite the foregoing verses.

- " Blessyd be ye that love humylite!
 blessyd be ye that love trouthe and pacyens!
 blessyd be ye, folowyng the workis of equitye!
 blessyd be ye that love welle abstynence!
 blessyd be ye virgynys of excellens!
 blessyd be ye whyche love welle vertue!
 blessyd be ye whyche dothe the world eschew!
- " Blessyd be ye that hevynly Ioy dothe love!
 blessyd be ye in vertuous gouernance!
 blessyd be ye whiche do plesuris reprove!
 blessyd be ye that consydre my grevauns!
 blessyd be ye whiche do take Repentauns!
 blessyd be ye rememberyng my passyon!
 blessyd be ye makynge petycyon!
- " Blessyd be ye folowyng my trace!
 blessyd be ye lovyng tribulacion!
 blessyd be ye nott wyllyng to trespase!
 blessyd be ye of my castigacion!
 blessyd be ye of goode operacion!
 blessyd be ye, vn-to me ryghte kynd!
 blessyd be you whiche have me in your my[n]d!
- " Blessyd be ye levyng evylle Company!
 blessyd be ye hauntyng the vertuose!
 blessyd be ye that my name magnify!
 blessyd be ye, techyng the vycyous!
 blessyd be ye good and relygyous!
 blessyd be ye in the lyfe temperalle
 which applye your selfe to Ioy celestyalle!"
 "Ricardus Sperry."

* The letters in brackets were nipped up in the binding and are out of sight.

DU BARTAS.

" LETTRE DE SALUSTE DU BARTAS À HENRI IV.

SIRE,

Je vous envoie un discours sur la victoire obtenue par Vostre Magesté à Ivry. Un present differé perd (dires vous peut estre) beaucoup de sa grace. Sire ayez esgard non au jour quil vous a este présenté ains au tems quil a esté fait. Je l'ay fait parmy les feus parmy les armes et qui plus est parmy le bruit des ruines de mes maisons voire si tost, qu'à peine ma main a peu suivre la promptitude de mon alaigresse. Mais pourquoy me peine-je en vain d'entrer en excuses? Le peu d'artifice qui s'y treuve le verifie assez. Je seray satisfait de ma peine moyenant que Vostre Magesté y remarque quelque estincele de la joye que j'ay conceue pour l'heureux succes de voz affaires.

Vostre tres humble serviteur et tres obeissant sujet

DU BARTAS.

En Mars 1590."

The above letter, probably the last specimen of the prose of Du Bartas now in existence, is preserved in the Bibliothèque Impériale at Paris. It was communicated by M. Tamizey de Larroque to the *Revue d'Aquitaine*, and some copies, with the addition of the TESTAMENT of Du Bartas, which bears date three years before his decease, were made up for separate distribution as a pamphlet, entitled SALUSTE DU BARTAS. *Documents inédits publiés par J.-F. Blude et Philippe Tamizey de Larroque*. AGEN, 1864. 8°. I obtained the pamphlet at the time of its publication, and believe it is now out of print.

The *discours* which the writer mentions is his own *Cantique sur la Victoire d'Ivry*. M. Tamizey de Larroque thus ends his interesting communication:—

" On remarquera dans ces dix lignes un air de modestie et de bonhomie qui confirme ce que le président de Thou nous a appris du caractère de Du Bartas; on y remarquera surtout une sobriété de phrases, une simplicité de ton, qui prouvent que l'auteur de *la Semaine* gardait pour sa prose le bon goût qu'il ne mettait pas dans ses vers."

BOLTON CORNEY.

Barnes, S.W.

TRANSLATIONS AND MISTRANSLATIONS.

A learned individual named Hamaker assigned the following as the correct translation of a Carthaginian monument subjected to his examination. The Punic characters were put into Hebrew by him, and then into Latin, in these words:—

" Dominæ nostræ Tholath, et domino nostro, hero nostro, domino clementiæ Tolad, propter sectionem uvarum (vel mistionem musti) Hassobed filius Abiam votum (vel ex voto)"; that is—

" To our Lady Tolath, and our Lord, our Patron, Lord of Clemency, Tolad, for the cutting of the grapes (or the commixture of the must), Hassobed, son of Abram, his vow, (or in accordance with his vow)."

The same monument is translated into Hebrew letters by Signor Michel Angelo Lanci, in his *Paralipomeni all' illustrazione della Sagra Scri*

tura pei Monumenti Fenicio-Assirii ed Egiziani (Paris, 1855, 4to) vol. i. c. i. pp. 19-22), and from Hebrew into Italian in these words:—

“Alla massima Neit, al Signore dell’ universo, Baal-ammone ha innalzato questo dono votivo Bar-astarte, il Soro (il Forte), figliuolo di Obbèa, da Lared.” That is—

“To the most mighty Neit, the Lord of the Universe, Baal-ammone has erected this votive gift Bar-astarte, the Soro (the strong) the son of Obbèa, of Lared.”

He must be a truly learned person who can decide which of the two scholars, Hamaker or Lanci, has given the correct translation of the Carthaginian monument. It is not the only one upon which there has been a wide difference of opinion. A M. Jules Deniset, writing in the *Revue pour Tous* (August 2, 1868), p. 351, thus refers to a similar dispute upon a like cause:—

“About the year 1810 an attempt was made to translate a Carthaginian inscription. General Duvivier gave this version:—

“‘Here reposes Amilcar, father of Annibal, as much loved by his country as he was formidable to its foes.’

“M. de Saulcy, afterwards senator, maintained the following as the proper translation:—

“‘The Priestess of Isis has raised this monument in honour of Spring, the Graces, and Roses which charm and fertilize the world.’

“The two savants maintained with obstinacy the correctness of their respective translations. The Académie des Inscriptions et Belles-lettres were compelled to name an expert, whose translation of the same inscription was in the words annexed:—

“‘This altar has been dedicated to the God of the winds and storms, in the hope of appeasing his anger.’”

To these illustrations of disputable translations I cannot refrain adding a passage taken from the *Quarterly Review* (vol. xxiii. p. 197), as it affords a ludicrous specimen of a wilful mistranslation, concerning which not the slightest doubt can be entertained:—

“Some years ago, a semi-official relation of the alarm excited in England by the appearance of a small French squadron off our coast, stated that John Bull ran up and down, exclaiming—‘Here come the French dogs, huzza! huzza!’ And this exclamation was thus translated into French, in a note: ‘Voilà ces terribles Français! Notre dernière heure est arrivée!’”

WM. B. MACCABE.

Place St. Sauveur, Dinan, France.

RECORD OF PORTRAITS IN BIBLIOGRAPHICAL DICTIONARIES.—It has often occurred to me that such information would form an agreeable and useful feature in bibliographical dictionaries, of biographical notices of persons recently deceased, of celebrity or notoriety enough to make such knowledge desirable; provided such are known to exist, and are easily attainable. The artists’ names, both engravers and painters, should be recorded. It appears to me that such a practice, with an

alphabetical list, would be available for many literary and artistic purposes; besides assisting—if accompanied (where possible) with the names of the possessors of originals—the projectors of future portrait exhibitions.

This note will afford me also the opportunity of requesting of some correspondents of “N. & Q.” the name of the painter of a full-length of Benjamin West, apparently in his studio, with his *chef d’œuvre*, “Death on the Pale Horse,” on his right hand, from which he seems to have just turned. His spectacles depend from the fingers of one hand.

J. A. G.

Carisbrooke.

WEATHER FOLK-LORE.—On last St. Martin’s day, Nov. 11, the wind was in the south-south-west. A Huntingdonshire cottager said to me on that day: “When the wind is in this quarter at Martinmas, it keeps mainly to the same point right on to old Candlemas day (Feb. 14), and we shall have a mild winter up to then, and no snow to speak of.” Up to the day on which I write this, Dec. 11, the words of the old man have held good.

CUTHBERT BEDE.

FLY-LEAF INSCRIPTIONS.—I have a book, in black-letter, containing Magna Charta, and many subsequent statutes, unhappily without title-page, but with this inscription for colophon:—“Im-
presse in ciuitate London per Richardum Pynson
Regis impressorē.” On the fly-leaf are the following inscriptions:—

“A littile grounde well tilled,
A litel house well filled,
A litel wife well willed,
Would make him live that weare halfe killed.”

“Wordes are alluring winde;
Wishes are vaine thoughtes;
Hope, decevinge humore,
And love is a prettie moris dance.

Four things to be much made of—

“A horse that will travel well,
A hawke that will flie well,
A servaunt that will waite well,
And a knife that will cut well.”

THOMAS Q. COUCH.

Bodmin.

DAVID HUME.—I am in possession of an autograph bond of David Hume the historian and philosopher. It is dated at Edinburgh, July 6, 1776. He died in the month of August immediately following. The creditor is Margaret Irwine his servant, and the sum of one hundred and thirty pounds, which is stated to be owing her on account of her bygone wages, as at the preceding May term of Whitsunday. The bond contains the following uncommon provision:—

“And from my love and fervour to the said Margaret Irwine, and on account of her long and faithful services,

I also grant that neither I nor my heirs, executors, and assignees shall have it in our power to pay her up the said sum without her own consent, but shall keep it in our hands till she please to demand it, paying her the lawful interest thereof."

In the outset he designs himself simply "David Hume of St. Andrew's Square, Edinburgh," as the document is in his own handwriting. There are no witnesses, that, in such a case, not being required by the Scotch law. At the foot, immediately below his signature, there are five lines written and signed by him, but so thoroughly cancelled as to be illegible; and there is lastly as follows:—

"The foregoing clause of five lines was erased and obliterated by myself with the consent and at the desire of the abovementioned Margaret Irwine.—David Hume."

The manuscript is small, but clean, neat, and distinct; and there still adheres to the paper some of the sand used for drying the ink, which was the process before the introduction of blotting-leaf. The stamp is half-a-crown.

The preceding may perhaps be thought sufficiently curious to merit insertion in "N. & Q." The unusual provision which I have quoted is characteristic of Mr. Hume's benevolence of heart—a quality which even the most severe censors of his writings and opinions have never denied him.

G.

Edinburgh.

ANNE, A MAN'S NAME.—There was a discussion, when the list of Middlesex voters was revised, about the admission as a voter of a person bearing the name of Anne. However, the vote was allowed on the assurance of the overseer that Anne Jansen Abrahams was a tailor, and had a wife and family. (See *The Times*, Oct. 6, 1868.)

E. S. D.

CHARLES LAMB.—The following extract from Gunning's *Reminiscences of Cambridge*, ii. 75, 1854, although the book from which it is derived has been published so many years, will be new, I apprehend, to many of the admirers of *Elia*:—

"Such a candidate appeared in the person of John Ellis, Esq., M.A., a Fellow of King's College: he had been a travelling Bachelor, and was thrown by Buonaparte into a French prison, from which one of his letters to the University is dated. He was a man of gentlemanly manners, and a general favourite with all his acquaintance. His opponent was Charles Isola, a teacher of Italian in this town. The father was generally beloved, particularly by his pupils, who were very numerous. There was a great desire amongst the members of the University, particularly amongst those of his own College, to do something for his son, who was a man of inoffensive manners, and had not, I believe, an enemy in the world; but his shyness and reserve were so great that it pained him to mix in society."

The Charles Isola here mentioned was the father of Emma Isola, whose name has become familiar through the fact that she was adopted by Lamb.

W. CAREW HAZLITT.

PROSE AND POETRY.—I have recently obtained from the surplus catalogue of a popular circulating library the nearly four-years-old number of a Review, wherein several religious, historical, commercial, and political works are carefully criticised, and appear to have been no less carefully studied by many readers; while its only *poetical* article—"Homer and his Translators"—discussing the respective versions by Lord Derby, Mr. Gladstone, Dean Alford, Professor Arnold, Mr. Worsley, Mr. Spedding, and Mr. Wright, has been wholly pretermitted; *not one of its five-and-thirty pages being cut open*, but awaiting my paper-knife as virginally as it came from the folder's hand. A trivial circumstance this, but it is, as Shakespeare says—

"Plucking the grass, to know where sits the wind."

E. L. S.

Queries.

BRANTÔME, WOLSEY, AND SHAKESPEARE.—Has any one of Shakespeare's commentators referred to a passage in the writings of that *preux* chevalier and lively historian, Pierre de Bourdeille, Abbé seculier de Brantôme, strikingly resemblant to the famous speech of Wolsey after his fall:—

"O Cromwell, Cromwell!

Had I but served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to mine enemies."

Shakespeare almost literally repeated the speech as given by the historian; the chief difference being that it was addressed, not to Cromwell, but to the lieutenant of the Tower, Kingston:—

"And Master Kingston, this I will say—had I but served God as diligently as I have served the king, he would not have given me over in my grey hairs."

Wolsey died at eight o'clock in the morning of November 29, 1530. Brantôme died in 1610. Writing of himself, he says:—

"Possible, si j'eusse servi des princes estrangers aussy bien que les miens, et cherché l'aventure parmi eux, comme j'ai faict parmi les autres, je serois maintenant plus chargé de biens et dignités que ne suis de douleurs et d'années."

The concluding sentence has no prototype either in Wolsey or in Shakespeare; but it has so much point, that one cannot help giving it:—

"Patience! si ma Parque m'a ainsi filé, je la maudis; s'il tient à mes princes, je les donne à tous diables, s'ils n'y sont."

Henry VIII. was written, it is supposed, in 1604. Brantôme wrote, after a fall from his horse, or rather a fall of his horse, had disabled him from active life:—

"Un meschant cheval malheureux un jour en se cabrant villainement, se renversa sur moy, me brisa et

fracassa tous les reins, si que j'ai demeuré quatre ans dans le lict, estropié et perclus de mes membres sans me pouvoir remuer qu'avec toutes les douleurs et tourmens du monde, ou à me remettre un peu de ma santé, qui n'est telle encore ni sera jamais comme elle a esté, ny pour servir jamais ny roy ny prince, ny accomplir le moindre de mes desseins que j'avois auparavant projetés. Ainsi l'homme propose et Dieu dispose."

Brantôme lived quite near enough to Wolsey to have heard of his memorable words. On the other hand, the period when he wrote the passage I have quoted was nearer to the time when the play of *Henry VIII.* had recalled them to the notice of the public. Anyhow, Brantôme's lamentation, though far inferior in dignity and solemnity to Wolsey's or Shakespeare's, has too strong a resemblance to allow us to believe that the writer had not one or the other in his mind.

G. J. DE WILDE.

ABERDEEN.—(1) Would any of your Aberdeen correspondents oblige me with some information respecting the following:—What was the origin of the building known as the Castle which stands on the right-hand side of the top of the Gallowgate, by whom was it built, for what purpose was it erected, who last resided in it, was it a place of defence, and were there gates attached to it? What is the meaning of the word Port-hill applied to the piece of ground on the right of the Castle? for what purpose was it used in old times? There is also the Castle-hill near the harbour, on one part of which stands the barracks; on the other, opposite, there is, or was, an observatory. The hill has evidently been cut into two parts for the formation of the roadway running from the bottom of Justice Port to the quay. Was there ever a castle on the said hill, how long since, by whom was it built, and when removed?

(2) Also, about forty years ago a small volume of poetry was published in Aberdeen. It was, I believe, written by an old soldier who had served in the French war. If my memory serves me correctly, he (that is, the author) was a native of Buchan, in the county of Aberdeen. Any information respecting the author and his little work, and the name of the publisher if possible, will much oblige.

The opening lines of the first poem in the book (I quote from memory, and possibly may not be quite correct) were as follows:—

"In Buchan I was born and bred,
Of parents mean and poor,
Who constantly inured me
Hard labour to endure.
I listed in a neighbouring fair
A *soger* for to be,
And with a transport ship
I sailed o'er the sea

To join my regiment, then abroad,
All in my youthful bloom,
We marched through showers of cannon-balls
Up to Fort Bergen op Zoom."

W. M.

Southampton.

ALLUSION BY NISARD. — M. Nisard says of Persius —

"Il a pris, un à un, les principaux axiomes de sa secte, et les a mis en vers, à peu près comme ce fanatique de nos cinque codes qui s'était mis à rimer quatre ou cinque mille articles de législation."—*Les Poètes latins de la Décadence*, i. 297. Paris, 1867.

Did the fanatic print his rhymes? If so, when and where? H.

ANONYMOUS. — I am anxious to know where I can see a copy of the following book: *Roome for a Messe of Knaves*, 1610, 4to. The authorship seems to be unknown. A. B. G.

BROTHERHOOD OF THE MASS OF ST. ANNE. — A fraternity of this name formerly existed in Faversham; services connected with it were performed at the "Morrow Mass Altar" in the parish church. I imagine it was the guild belonging to the town. May I ask if any of the readers of "N. & Q." ever met with the name of a guild by this name elsewhere? GEORGE BEDO.

Brixton.

BURIAL CUSTOM.—

"Then, while the earth shall be cast upon the body by some standing by, the priest shall say."—*The Order for the Burial of the Dead: Prayer-book*.

"The grave would then actually be filled."—*Funerals and Funeral Arrangements*, p. 83. (Masters, 1851.)

Allow me to inquire if any of your readers have witnessed a burial so performed? if so, where? or know of any precedent for it? W. H. S.

COB HALL. — One of the towers of the outer wall of Lincoln Castle was called Cob's Hall. There is a detached house in the market place at Kirton-in-Lindsey named Cob Hall. I have met with the designation elsewhere. What does it mean? A. O. V. P.

COPYRIGHT OF PORTRAITS.—I have seen questions of copyright discussed in your columns. Can your correspondents tell in whom the right of reproducing portraits rests? If a man has taken your carte may he publish it without your permission, or in spite of your prohibition? It might have been thought that common civility would be enough restraint on this class of tradesmen, but in all cases it is not so, and hence the occasion of this letter. P. D. H.

EOBLS AND THEGNS. — In an article on "Men and Gentlemen," in a recent number of the *Saturday Review* (Dec. 12), I find the following:—

"There are only two orders of Englishmen, the Peer and the Commoner; a Nobility, in the Continental sense

of the word, we never had. Whatever might be the fancies of heralds, there never was at any time in England the same barrier between class and class which in France distinguished the 'gentilhomme' from the 'roturier.' And for the cause of this, as of every other fact in our history, we must go back to the earliest time. When the hereditary nobility of the Eorls, in whatever that nobility consisted, gave way to the official nobility of the Thegns, the thing was done once, and for ever. The Ceorl had always the chance of becoming a Thegn, and he has kept it ever since."

What are the evidences of this broad distinction between eorl and thegn? and when did the bureaucracy of the Saxons supersede their aristocracy? Looking at Earle's *Saxon Chronicles*, I find the word *eorl* occurring at pp. 30, 38, in that part of the Laud MS. (A.D. 656) which was a monograph of Peterborough Abbey. Mr. Earle says in a note: "it is a strong anachronism, for there were no *eorlas* in England then. It was Danish, and came in with the Danes." The word "pegn" appears first to occur A.D. 465, and is rendered in the glossarial index *minister regis*. The words *aldorman*, *ealdorman*, Mr. Earle translates "chief of a shire," "lord lieutenant." If Mr. Earle is right—which is, I suppose, unquestionable—the eorls must have given way to the thegns at some period after the Danish conquest of England: that is, supposing they *did* give way. But it is curious that the word *earl* remains, while *thegn* is obsolete.

MAKROCHEIR.

LINGARD'S "HISTORY OF ENGLAND."—In our library we have an edition of Lingard's *History of England*, translated into French; and an additional volume, bearing for title:—

"Continuation de l'Histoire d'Angleterre du Dr. John Lingard, etc., par M. de Marles, etc. . . . Revue, corrigée avec le plus grand soin et publiée sous la direction du Dr. J. Lingard."

I should like to know if Dr. Lingard had anything to do with it. I hope not; for it is written in the worst possible taste, full of nasty spiteful insinuations against the English government and nation: so much so, indeed, that it ascribes by implication the assassination of Paul, Emperor of Russia, to the instigation of Lord Wentworth, the British ambassador at St. Petersburg at that time. Can any of your readers say what, if any, connection Dr. Lingard had with the said volume?

S. W. E.

LOCAL NAMES.—Will some correspondent favour me with the probable derivation of the following names of places?—*Motcombe* (sometimes *Modecombe*), *Pogh-ridge* (now written *Bow-ridge*). The orthography is that of fourteenth century documents in both cases. *Frery* occurs early in the fifteenth century as the name of a large field belonging to the rectorial farm, which still retains its name. I am not aware of any evidence that this was ever monastic property.

Will you kindly direct me to the best book on the inscriptions on bells? I fancy Mr. Hugo has written on the subject.*

QUIDAM.

LOCK: TURNSTILE.—I am anxious to have some information on river and canal-locks. The first name given was, I believe, that of "cistern" or "pound" lock. It was, I fancy, somewhere about the year 1750 that the system of double gates was introduced, and the contrivance gave a great impulse to navigation. Yeomans, a predecessor of Smeaton, has, I believe, the credit of the invention.

Previous to the system of double gates, turnstiles were used, and the terms "turnstile" and "turnpike" were subsequently adopted in reference to road traffic. The turnstiles are of very ancient date, previous even to the Conquest I believe; but I should be glad of any information on this matter, or a reference to any books bearing on the subject.

"HIC ET UBIQUE."

MILTON AND CAMBRIDGE.—Mr. David Masson in his very exhaustive *Life of Milton*, touches very lightly upon that portion of the poet's university career in which he is said to have had some disagreement with his tutor Mr. Chappell, of Christ's College, and which resulted, if not in the ignominious punishment suggested by an obscure passage in Aubrey's MS., at least in his being sent down from the university, and changing his tutor. What the poet's offence was does not appear. If it had been any very serious breach of morality, doubtless his many enemies would have specified it. However, they seem to have contented themselves with vague hints and a sort of *suppressio veri*, the worst sort of falsehood. I met with a passage in a letter from Archbishop Bramhall (then Bishop of Derry) to his son, dated Antwerp, May 1654, which appears suspicious. It is in the *Rawdon Papers*, edited by the Rev. E. Berwick (London, Nichols, 1819, 8vo, p. 109). Bramhall had been educated at Sidney College, Cambridge. He says:—

"That lying abusive book was written by Milton himself, one who was sometimes Bishop Chappell's pupil in Christ Church (he means college) in Cambridge, but turned away by him, as he well deserved to have been both out of the university and out of the society of men. If Salmasius's friends knew as much of him as I, they would make him go near to hang himself. But I desire not to wound the nation through his sides; yet I have written to him long since about it roundly. It seems he desires not to touch upon that subject."

Mr. Berwick, in a note which I suspect is Nichols's, says this has been confuted, i. e. the

[* We cannot find any work by Mr. Hugo on bell inscriptions. The largest collections of them will probably be found in "N. & Q." Consult the General Indexes of the First and Second Series under the word "Inscriptions," and that of the Third Series under "Bell Inscriptions."—ED.]

story of Milton's separation from Chappell. Has this notice of Bramhall's been examined by any of the poet's biographers? It is a very serious charge—more so than any I have seen—and perhaps some of your readers can clear up the point.

UPTONENSIS.

SERJEANTS-AT-LAW. — I have nearly finished my Lives of the Serjeants. I would gladly know the birthplaces of the following:—Adair; Barnardiston; William Conyers; Sir John Darnal, Sen.; Sir John Darnal, Jun.; Davy; Sir Henry Finch; Sir William Fleetwood; Sir John Glanville; Hardres; Sir John Kelyng; Leeds; Salkeld; Skinner; Sir George Strode; Thomas Strode; Thompson (*temp.* Car. II.); Tremaine; Whitaker (*temp.* Geo. III.); Willes; and Wynne.

Any information respecting these serjeants will be gladly received.

H. W. WOOLRYCH, Serjeant-at-Law.
9, Petersham Terrace.

SHIPBUILDING.—In an interesting article in the December number of the *Saint Paul's Magazine*, entitled "Jean Baptiste Colbert," (p. 350,) it is stated that—

"Towards the latter part of his administration a ship could be laid down, built, launched, rigged, and got ready for sea in half a day. Wonderful as this statement is, it rests on indisputable evidence. In July 1679, a forty-gun frigate was actually built at Toulon in seven hours; and about the same date, a galley carried the Marquis de Seignelay and a large official party from Marseilles to the Château d'If, within ten hours and a half from the time that the shipwrights commenced to build her. These, of course, were very exceptional cases, but they show what the ideal standard of perfection was—a standard to which the different controllers and superintendents were constantly urged to approach as near as possible on ordinary occasions."

Where can the authority for this statement be seen? and can any parallel cases of such rapid work in shipbuilding be quoted? It savours somewhat too much of a flattering report to Colbert that such was the result in so short a time.

W. P.

SIR JOSHUA REYNOLDS'S "ST. CECILIA." — It appears by a letter written by the late Honourable R. B. Sheridan, dated August 1814, that this celebrated picture of Sheridan's first wife (Miss Linley) was then in the possession of Sir William Beechy, to make a copy of. This picture remained with Sir William Beechy till the year 1826 (many years after Sheridan's death), and was then given up by him to the solicitor of Sheridan in satisfaction of a large debt. Can any of the readers of "N. & Q." inform me whether the copy was ever finished by Sir W. Beechy, and what became of it, and in whose possession the original now is?

SIDNEY BEISLY.

SUTTON, ISLE OF ELY.—Can any of your readers refer me to any recently published history of this parish or the hundred in which it is situated?

L. X.

Queries with Answers.

MARRIAGES, BIRTHS AND BURIALS, BACHELORS AND WIDOWS.—Divers duties were laid thereupon by Act of Parliament, from May 1, 1695, to Aug. 1, 1706. Query, where are the books relating to those duties to be seen? JAMES COLEMAN.

High Street, London, W.C.

[For these duties our correspondent must consult the Public General Acts of 6 & 7 William III. cap. 6, entitled "For granting to His Majesty certain rates and duties upon marriages, births, and burials, and upon bachelors and widows, for the term of five years, for carrying on the war against France with vigour." Also the Act of 7 and 8 William III. cap. 35, entitled "For the Inforcing the Laws which restrain marriages without licence or banns, and for the better registering marriages, births, and burials."]

COMMON PRAYER-BOOK, 1552.—In the library belonging to the Dean and Chapter of Worcester is a copy of the following work:—

"The Booke of common prayer and administracion of the sacramentes, and other rites and Ceremonies in the Church of England. Wygornie in officina Johannis Oswen. Cum privilegio ad imprimendum solum. Anno 1552."

In the colophon is the following:—

"At Worceter in the hie strete by Jhon Oswen, Prynter, appoynted by the Kynges Maiestie, for the Principallitie of Wales, and Marches of the same."

Can any of your readers inform me of another copy of this book, as up to the present time, after some inquiry, I have not been able to hear of one?

THOMAS BAXTER, F.G.S., Librarian.

[In the British Museum is an earlier edition of the Book of Common Prayer, printed at the same office in 1549, 4to, by G. Oswen.]

THEOPHILUS OF BRESCIA.

"Theophilus Brixiani: de Vita Solitaria et Civile: ad invictiss. Principem Guidonem Vbaldum Monferetrium Urbini Ducem. Dialogus."

I have a thin volume under the above title, which has been, I think, originally a small folio, cut down from the upper edge. Beside the dialogue, as above, between "Maurus eremita" and "Pyrrhus eques" in Latin verse, it contains also one upon the life and death of St. Bernard of Clairvaux, together with three hymns on the solemnities of different saints. There is no title, but a few lines (introductory) addressed to the D. of Urbino, preceded by a "Carmen Erotimaticon." It ends with this colophon:—

"Impressit Brixie Bernardinus Misinta Papiensis, chalcographorum castigatiss. Hieronymo Donato Præstore eminentiss. Anno Theogoniæ M.CCCC.XCVI."

J. A. G.

Carisbrooke.

[Theophile, or Theophilus, was a monk, and a composer of Latin poetry. He flourished towards the end

of the fifteenth century, was born at Brescia, and belonged to the Benedictine congregation of St. Justine. The date of his death is unknown. The fragment in the hands of J. A. G. would seem to be a portion of the first edition of Theophilus's works (Brescia, 1496), which is rare. *Théophile* has also been styled *Philothée*, a pseudonym which however means much the same thing.]

THE AGAPEMONE.—Will any of your correspondents kindly tell me whether the Agapemone still exists, and if so, in what circumstances; or, if it has come to an end, when and why? My latest information is from Chambers's *Encyclopædia*, 1858. J. H.

[The latest account of "The Abode of Love" will be found in Wm. Hepworth Dixon's *Spiritual Wives*, vol. i. fourth edition, 1868. Since the memorable judgment of the late Sir James Lewis Knight Bruce in "Thomas v. Roberts," the Agapemone case, the Abode of Love has become "fine by degrees and beautifully less," and no doubt shortly will be scattered to the winds. His lordship, then Vice-Chancellor, laid it down, not perhaps without reason, that it would be as proper for the Court to intrust its ward to a camp of gipsies as to the so-called "religious body" with which he was then dealing.]

AN OLD HERBAL.—I have a black-letter volume printed in 1561, and labelled on the back "Virtues of Herbs." I hope my description of it may enable some one of your many readers to supply me with the title-page, which is unfortunately wanting. It is a quarto herbal, and begins "Consideringe the greate goodnesse of almighty God, creatour of heaven and earth," and ends thus: "Imprynted at London in Paules churchyarde, at the Signe of the Swane, by Jhon Kynge. MDLXI." There is no pagination.

This volume was presented to a Dr. Sherwen by a Thos. (?) Caldecott, and the following somewhat curious letter conveying the book is still preserved loose in its pages:—

"MY DEAR DOCTOR.—Thank you for your Letter. Till the middle of last week a succession of my Nephews, their wives and children, have filled my house and filled up my time during the whole of the last vacation. Of the Hamlet I had read in my paper, and thought so little of it, as not to take an opportunity that offered on a rainy day to see it. Payne is printing it, and I have seen a sheet or two. Its scanty pages are, as one must have conceived, inferior altogether to the work as it has grown after being a dozen years on the stage in the Author's lifetime, and increased by nearly the half. It is still curious, as showing the progress (?) of improvement, and a great writer's first draft, and some of the directions to the Players, I am told, are to us new.

"I have lit upon an old Herbal, which if not in your collection I shall request you to add to it. What are 'lutike people?' Index ad finem, p. 1. column 3.

"My sister Parker, on the mar'ge of her son, is now become domiciled with me: left by her son and his bride, who spent their honeymoon with me. Yours I find are becoming stationary at Enfield.

"As soon as term is over, and I see whereabouts I am, I shall talk with Mr. Pecte, who was about to write to

you, and hope that you and Mrs. Sherwen may have it in your power to come to Guilford. I beg my respects to Mrs. Sherwen.

"I am, my dear Doctor, yours sincerely,
"THOS. CALDECOTT.

"Dr. Sherwen."

THOMAS Q. COUCH.

[This work is entitled "*The Greate Herball*, which geueth parfyte knowledge and understandinge of all maner of Herbes, and theyr gracious vertues, whiche God hath ordeyned for our prosperous welfare and health, for they heale and cure all maner of disases and sekenesses, that fall or mysfortune too all maner of creatures of God created, practysed by many experte and wyse maysters, as Auicenna, Pandecta, and more other, etc. Newlye corrected and diligently ouersene. In the year of our Lord God, M.CCCC.LXI." The previous editions appeared in 1516, 1526, 1527, 1529, 1539.]

EUPHUISM OR EUPHEMISM?—One often meets with these words, used indiscriminately to denote an affected round-about mode of expression. Which is correct? I imagine the former to be the more authentic, being, no doubt, derived from Euphuus, for which see the introduction to Scott's *Monastery*. So also *euphuistic* or *euphemistic*, and other derivatives. I believe the latter form is a corruption. J. H. C.

[These words ought not to be used indiscriminately. *Euphuism* applies to the affected style of speech, of which Lyly's *Euphuus* (from which it takes its name) furnishes the best known example. *Euphemism*, on the other hand, is a figure by which a harsh or indelicate word or expression is softened. It is so used by Dean Milman in his *Annals of St. Paul's*, p. 253, where, speaking of a certain document by which Cardinal Pôle condemned five persons to be burnt, he says (p. 25) they are "arraigned and made over to the secular arm, the *euphemism* for consigning them to the flames. This was the miserable subterfuge by which the Church enjoyed the satisfaction of burning its enemies, and, as it was thought, eluded the defilement of their blood."

DICTIONARY OF MEDIÆVAL LATIN.—Is there any succinct and handy book of reference for finding the meaning of obsolete, technical, and dog-latin words which so often puzzle the palæographical student in wading through the verbiage of mediæval charters and other ancient legal writings, and for which our ordinary Latin dictionaries are utterly useless? I am convinced that there are others besides myself who would be grateful for such help, did they know where to obtain it. I mean some handy manual, either ancient or modern. And if it also gave a full list of abbreviated words, with their usual contracted forms, the utility of such a work would be thereby greatly enhanced. S.

[Mr. Murray of Albemarle Street announced some time since such a dictionary as that inquired for, to be

based on the well-known work of Ducange, and produced in one octavo volume under the editorship of Dr. Smith—a sufficient guarantee for its value and accuracy. The work is still in progress. With respect to the contractions in common use to which our correspondent refers, we advise him to procure a copy of a very useful little volume, of which a second edition was published in Paris in 1862—*Dictionnaire des Abréviations Latines et Françaises usitées dans les Inscriptions lapidaires et métalliques, les Manuscrits, et les Chartes du Moyen Age.* Par L. Alph. Chassant]

Replies.

THE GREAT SNOW OF 1614-15.

(4th S. i. 583.)

To redeem my promise, I now give such passages from the Youghreave registers as refer to the great snow of 1614-15, noticed by Lysons and others. Old Stow's account varies somewhat in dates and results:—

"The 17th January, 1614 5, began a great frost with extreame snow, which continued until the 14th February, and albeit the violence of the frost and snow some dayes abated, yet it continued freezing and snowing much or little until the 7th March, whereby much cattel perished, as well old as young; and in some places, divers devised snowe ploughes to cleare the ground, and to fodder cattel; this snow was very dangerous to all travellers."

I must add that I do not vouch for the accuracy of the Latin portion, although I have taken great pains to ensure an exact transcript; but it is so thumb-worn, and is couched in such charmingly simple canine latinity that it is next door to an impossibility to guarantee a faithful copy. Oh that parsons and churchwardens throughout the kingdom could be induced to give similar jottings from the registers committed to their charge and intelligent safe-keeping! JOHN SLEIGH.

Thornbridge, Bakewell.

"HYEMS NIVOSA, 1614.

"Hoc anno vid' 1614, aggerib' niveis informis jacet terra: decimo quinto enim kalendās februarii incepit nix altissima quæ unquā audita erat intra omniū hominū memoriam. Cooperuit terram in planitie per Vlnam ad minimū, et de nivium massis, tumulis et aggerib' turbine congestiv', (incredibile dictu). Adeo ut viatores iter fecerunt supra Janna', et parietes, et sepes, tam equestri quam pedestri. . . . Multas adequavit valles ad magnam totius regionis admirationem ac timorem. Australis enim regni pars tam obruta erat quam hi montes Peccaji. Durabat quotidiano ningendi incremento per decem usque quo ad quartum Idās Martii, quo die dissolvitur paulatim descrecendo ad quintu' kal' Junii, eoque die in totu' consumitur.

"Damna ac mala hanc nivem sequentia. Sementem impedivit, ac distulit firma' ad kal' Aprilis; magnam fecit pabuli penuriam ob multitudinem ovium; omnesque consumpsit carbones et Lignum. Aliter pauci admodum in casu erant suffocati vel in decensan submersi.

"SIT DEO GLORIA.

"Th. Sweetnam, pastor hujus ecclesie.

"A MEMORIAL OF Y^e GREAT SNOW.

"This yeare, 1614-5, Jan^y 16, began y^e greatest snow which ever fell upon the earth within man's memorye. It covered the earth fyve quarters deepe upon y^e playne. And for heapes or driftes of snow, they were very deep; so that passyngers both horse and foot, passed over yates, hedges and walles. It fell at 10 severall tymes, and the last was the greatest, to the greate admiration and feare of all the land; for it came from the fowre parts of y^e world, so that all countreyes were full, yea the South part as well as these mountaynes. It continued by daily encreasing untill the 12th day of March (without the sight of any earth, eyther uppon hilles or valleyes), uppon which daye (being y^e Lorde's day), itt began to decrease; and so by little and little consumed and wasted away, tyll y^e 28th day of May, for then all the heapes or drifts of snow were consumed, except one uppon Kinder's Scowt, which laye till Witson-week or after.

"Hynderances and Losses in this Peake-Country by the Snowe abovesayd.

"1. It hyndered the seed tyme. A very cold spring. 2. It consumed much fodder (multitude of sheep, cause of continuance of cold wether). 3. And many wanted fewell; otherwyse few were smothered in the fall or drowned in the passage; in regard the floods of water were not great, though many.

"Y^e name of our Lord be praysed.

"The spring was so cold and so late that much cattel was in very great daunger and some dyed.

"There fell also ten lesse snowes in Aprill, some a foote deep, some lesse, but none continued long. Uppon May-daye, in the morning, instead of fetching in fflowers, the youtbes brought in flakes of snowe, which lay above a foot deep uppon y^e moores and mountaynes. All these aforesayd snowes vanished away and thoed (sic) with little or no rayne.

"1615. A dry Summer.

"There was no rayne fell uppon the earth from the 25th day of March untill the 2^d day of May, and there then was but one shower; after which there fell none tyll the 18th day of June, and then there fell another; after that there fell none at all tyll the 4th day of August, after which tyme there was sufficient rayne uppon the earth; soe that the greatest part of this land, especially the South parts, was burn't upp, both corne and hay. An ordinary summer-load of hay was at 2^u and little or none to be gott for money.

"This part of y^e Peake was very sore burn't upp, onely Lankishyre and Cheshyre had rayne ynough all Sumer; and both corne and hay sufficient.

"There was very little rayne fell the last winter, but snowe onely."

"WINE AND WALNUTS" AND W. H. PYNE, THE ARTIST.

(4th S. ii. 384, 522.)

Of this charming book of artistic and literary gossip, full of characteristic anecdotes of Frank Hayman, Hogarth, Mortimer, Mrs. Cornelys, Rowlandson, Wilson, and a host of bygone celebrities,

the following particulars have been recorded by W. Jerdan in his *Autobiography*: —

"*Wine and Walnuts* succeeded the *Hermit in London* (in the *Literary Gazette*), and speedily attained still greater popularity. Its fidelity in regard to facts and character, and its delectable ornamentation by the varied talent of Mr. Pyne, a charming artist and companion, almost unrivalled for stores of anecdote and curious felicity of remark, were quickly appreciated, and did much towards raising the character of the journal A great deal more acute remark than could be believed for so playful a design was consequently required, and I can assure all future readers of *Wine and Walnuts*, that they may depend as much upon the accuracy of its data as if it were the most serious 'dry-as-dust' composition that ever antiquary penned. When the papers were finally collected and published in 2 vols. 8vo, at 14s., the sale was so considerable as to put above 200*l.* in his purse."

The first edition appeared in 1824; the second, also before me, came out in the following year, also in two volumes, and appears in pagination and all other respects to be a mere reprint of its predecessor. I had previously seen the incisive epigram on the book (which is given in *Tavern Anecdotes*, p. 239), but did not know their author, or whence they were taken by the editor of that little volume.

W. H. Pyne is now almost forgotten as an artist, even in London; elsewhere he is entirely unknown, and "picture-men," in their utter ignorance of the history of native art, and with little enough aid from Pilkington or Bryan, recognise only his modern namesake. Book-men, however, know him by his work on *The Costume of Great Britain*, 4to, 1808; by his *Microcosm*, 2 vols. folio, 1806; by an edition of Le Clerc's *Practical Geometry*, in 8vo; by his *Biographical Annals of Windsor Castle, Frogmore, Hampton Court, Kensington Palace, St. James's, Buckingham House, and Carleton House*, 4to, 1817, in which he was assisted by Wild, Cattermole, the Stephanoffs, &c. Collectors, too, still seek for his clever series of etchings, "Figures for Landscapes," published for Ackermann's *Repository of Arts*, 8vo, 1812; and remember him as a contributor of two designs for the *Social Day* of his friend, Peter Coxe, Lond. 1823, engraved (p. 85) by J. Scott and (p. 153) by E. Scriven respectively.

Mr. Pyne also rendered eminent service to the cause of the Fine Arts by his conduct, from its commencement in Oct. 1823, till its discontinuance (?) in Oct. 1824, of —

"The Somerset House Gazette, and Literary Museum; or, Weekly Miscellany of Fine Arts, Antiquities, and Literary Chit-Chat. Edited by Ephraim Hardcastle," &c. Lond. 2 vols. small 4to, 1824.

Of these volumes, which form a valuable and most interesting repertory of artistic anecdote and contemporary criticism, W. Jerdan (*Autobiography*, vol. iv. p. 66) expresses a high opinion, as being more especially the first journal "that ever broadly

exposed and unintermittingly promoted the cause of our native school."

A forcible tribute to the laborious accuracy of Mr. Pyne is paid by a writer in the *Literary Gazette*: —

"The pains he bestowed in his anecdotal inquiries was extraordinary; and every little accident and fact which he stated, if capable of confirmation, were as carefully investigated as if he had been composing natural history. This gave great value to his pictures of elder times, his biographic sketches, and touches of manners."

See also the *Gentleman's Magazine*, N. S., vol. ii. p. 99.

Mr. Pyne was the son of a respectable tradesman, and was born in London in 1770. He was one of the founders of the Society of Painters in Water Colours in 1805. He resided at one time at 9, Nassau Street, Soho, and subsequently removed to Pickering Place, Paddington; where, after a long illness, he closed his career without, I am afraid, having attained the independence of means to which his talents and industry entitled him. Mr. Ottley, in his *Supplement to Bryan's Dictionary* (8vo, 1866), places his death in 1845; the *Fine Arts Almanack*, in 1833. Both authorities are wrong: Mr. Pyne died on May 29, 1843, in the seventy-fourth year of his age.

WILLIAM BATES.

Birmingham.

REGISTRATION OF BIRTHS, ETC., IN HOLLAND.

(4th S. ii. 488.)

In the absence of more precise information, I think the following may serve as an answer to your correspondent of Calcutta.

To the best of my recollection, births, marriages, and deaths were registered in the robing room of the church where the children were baptised, the marriages celebrated, or the burial services performed. Such registration was legal evidence till the end of last century, when, through the introduction of the Napoleon code, marriage was declared a civil contract, and the solemnisation of it transferred to the communal authority (*gemeente-bestuur*), at whose seat the births, marriages, and deaths are now booked by a registrar called officer of the civil state (*officier van den burgerlijken stand*). The marriage in the church is a pure religious ceremony, and has no legal existence. To complete this measure of severing of civil from religious government, the records kept at the churches were ordered to be given up; they are now placed under the custody of the clerk of the district court (*greffier der regtbank*), of which there are three or four in each province. In the clerk's office are also to be found duplicates of the registrars' books from all the communes forming the district, as well as decennial alphabetical lists for the civil state of each commune, so that in fact every infor-

mation concerning these matters can be obtained either at the registrar's office or at the court. As you may think, the clerical records are incomplete, irregular, and often so erroneous as to be of little use for family reference. Indeed, I have seen many of them in Flanders, and I may say that some look more like private memoranda, note books, or scribbling diaries than like registers. Moreover, religious disturbances, wars, ignorance, and carelessness have been the cause of destruction of a great many of these precious documents, I believe the inspection of the records to be entirely free, or should any fee be demanded, it must be very small indeed. The archives of the communes (*archiven kamer*) often contain valuable deeds which might throw a great light on the kind of information E. C. B. wants to obtain.

J. VAN DE VELDE.

London.

BISHOP PERCY AND HIS "RELIQUES."

(4th S. ii. 169, 205, 269, 286, 478, 514.)

In a volume of MS. in the Bodleian Library at Oxford, handed to me by an old friend, a frequent contributor to the pages of "N. & Q.," and whose book, *Annals of the Bodleian*, must be well known to many readers of it, is the following letter from Percy when Bishop of Dromore, addressed to John Price, B.D., the Librarian at that time. It will, I think, interest MR. PAYNE COLLIER and other antiquaries; but whether the portrait of the distinguished Dean inquired for is still there, I cannot say—him of whom Pope wrote:

"O thou, whatever title please thine ear,
Dean, Drapier, Bickerstaff, or Gulliver.
Whether thou choose Cervantes' serious air,
Or laugh and shake in Rabelais' easy chair."

It is as follows:—

"Dromore (Ireland), Nov. 23, 1801.

"Dear Sir,—I have always found you so ready to oblige me that I am tempted to request the following favour. I have lately procured a picture said to be of Dean Swift, but am desirous of ascertaining if it be genuine. Now, I well remember that in the picture gallery at Oxford there is a portrait of him, which I have understood was a present from himself, given about the latter end of Queen Anne's reign; and I wish to know if it represents him in a wig or his own hair; if the latter, it would enable me to judge of mine, which represents him in his own hair when he was a young student of Dublin College, and therein his hair is of a light colour. There is a picture of him in the Deanery House of St. Patrick's in Dublin, but drawn late in life, when his eye-brows are of a dark colour. I should be glad to know, supposing no more of his hair is seen in your picture but his eye-brows, of what colour they are; and as we know old pictures in oil grow darker, whether there may not be some appearance that his hair when young was not very dark, &c.

"Excuse all this trouble, and you will by a minute in-

spection and a satisfactory answer to this inquiry much oblige, dear sir your very faithful obliged servant,

"THO. DROMORE.

"P. S.—It will give me great pleasure to hear that you enjoy good health, and what is passing at Oxford, especially in the literary world."

I should like to know how a volume of MS. letters from Malone to Percy came into the possession of the Bodleian Library, for the descendants of the bishop preserve with the greatest care all his papers. Mr. Price, from a reference to the *Oxford Calendar*, seems to have held the office of Librarian for the long period of forty-five years. It would also seem to be a post favourable to and promotive of longevity, for but three Oxonians have held it for a period of one hundred and thirteen years; namely:—

1747. Humphrey Owen, B.D., fellow, afterwards principal of Jesus, D.D.

1768. John Price, B.D., Jesus, afterwards of Trinity.

1813. Bulkeley Bandinel, M.A., late fellow of New College, D.D.

Dr. Bandinel died in 1860. He was also rector of Haughton-le-Skerne, near Darlington, to which living he had been appointed in 1822 by William Van Mildert, Bishop of Durham. His valuable services to literature can never be forgotten. He edited, as will be remembered, in conjunction with Cayley and Sir Henry Ellis, Dugdale's *Monasticon Anglicanum*.

Since writing the above, I have found among my papers a letter to me from the Rev. George Bellétt, M.A., Vicar of St. Leonard's, Bridgenorth, and send an extract from it as an illustration of the paragraph quoted by CUTHBERT BEDE from *The Grocer*, "N. & Q." (4th S. ii. 479):—

"I believe that this house (*i.e.* Percy's birth-place) was the one which was built by G. Foster or Forester (private secretary to Bishop Bonner), and called *Foster's folly*."

"William Baxter, the antiquary, has the following passage (*Authoris Vita*):—

"Proavus meus Richardus de isto matrimonio susceptus, uxorem habuit Annam Richardi dicti Forestarii filiam: qui quidem Richardus filius erat natu minor prænobilis familiæ Forestariorum, et famoso Episcopo Bonnero a-Secretis. Hic Suttanum Madoci * incolebat et egregias ædes posuit in urbicula dicta Brugge † sive ad Pontem, vel hodie dictas Forestarii Dementiam."

"I had supposed that this house of Foster's was destroyed when the town was set on fire in the civil wars; ‡ but there is a quaint inscription in the hall of the birth-place of Bishop Percy, which inclines me to conclude that this was the very building of Bishop Bonner's secretary, and which being situated in a low part of the town,

* Suttanum Madoci is, I suppose, Sutton Maddock, in the county of Salop.

† Brugge. Bridgenorth was anciently called *Brugia*, *Brug*, *Bruges*. It derives its name from a bridge built by the Saxons over the Severn. Brug-North, whence Bridge-north.

‡ *i.e.* in 1646.

escaped the fire which destroyed most of the houses in the upper part. The inscription is as follows:—

“Except the Lord BVILD the owse the labovrrers there-
of evail nothing. Erected by R. Fors * 1580.”

Richard was the Christian name of Bishop Bonner's secretary, and the initial R in this inscription answers to it. For was the first syllable of his surname, and the * may stand for the second syllable *star* or *ster*, and so quaintly represent *Forster*.”

It is plain from many examples that might be cited, that people in former ages were not so particular in regard to the orthography of surnames as at the present day. In the above instance we have four variations of the same name, viz., Forester, Foster, Forster, and Forstar. In that of the celebrated composer of Church music, William Bird (1575 to 1623), the name is written Bird, Byrd, Burd, and Byrde. To come to more modern times, Percy's name is found as Pearcy, Peircy, Piercy, and Percy; and parenthetically let me observe here, that this village is often called Bolton *Piercy*. But there are no less than *twenty-six* variations of the name Jorvaulx, a lovely ruined abbey on the banks of the Yore in Wensleydale, in the North Riding of Yorkshire. It is, I imagine, primarily *Yorevalle*, from its situation in the vale of the Yore.

OXONIENSIS.

Bolton Percy, near Tadcaster.

“MUSIC OF THE SPHERES” (4th S. ii. 561.)—“The music of the spheres,” and “The harmony of the spheres,” are ideas derived from the Greek writers on music of the school of Pythagoras.

While the Aristoxenians and practical musicians relied solely upon the judgment of the ear as to whether certain intervals in music were consonant or dissonant, the Pythagoreans, or mathematical musicians, pronounced upon them according to the justness of their proportions, when measured against the whole string upon the monochord (*κανών*).

As music included every science or art over which the Muses presided, astronomy came within its definition, and the Pythagoreans derive from it one of their arguments against judging solely by the ear.

“Music,” said they, “must be perpetual in the spheres, because uniform rapidity of motion and perfect proportion are observed in the movements of the heavenly bodies, and yet our senses are too dull to hear it; therefore the ear is, at best, but an imperfect guide.”

The idea of this heavenly harmony was too happy to be lost upon the early Christians of the Western church. They derived their whole system of music—their knowledge of harmony, their notation (whether by accents or by letters of the alphabet), and *all* their scales (some of which have been carelessly attributed to Pope Gregory), from the Greeks. Whenever the praise of music

was the theme, the staple commencement was of this celestial harmony:—

“Nam et ipse mundus quadam harmonia sonorum fertur esse compositus, et cælum ipsum sub harmoniæ modulatione revolvitur,” says Isidore.

Numberless quotations to the same purport might be adduced, but, skipping over many centuries, we take one, for England, from the early comedy of *Lingua*:—

“*Anamnestes*. By the same token, the first tune the planets played, I remember, Venus, the treble, ran sweet division upon Saturn, the base. The first tune they played was *Sellenger's Round*, in memory whereof, ever since it hath been called *The Beginning of the World*.”

“*Common Sense*. How comes it we hear it not now?”

“*Memory*. Our ears are so well acquainted with the sound, that we never mark it.”

WM. CHAPPELL.

A TRAGEDY OF LEMIERRE (4th S. ii. 607.)—*La Correspondance littéraire*, . . . par le baron de Grimm—Première partie, tome cinquième. Paris, 1813, p. 159-161; Mars-1766,—gives some interesting details on the suppression of the tragedy of *Barneveld*, alluded to by MR. H. TIEDEMAN. The witty and sagacious analyst maintains that the prohibition was the consequence of “scrupules suscités par l'ambassadeur de Hollande.” If of any use to your correspondent, I shall be only too happy to forward him a faithful and correct copy of Grimm's observations on the subject.

AD. D. F.

OLD BALLAD: “KING ARTHUR,” ETC. (4th S. ii. 237.)—Though so many variations of this ballad have been offered, I venture to hope that the following may find admission in “N. & Q.,” because it differs essentially from the usual versions:—

“When Arthur first at court began
To wear long hanging sleeves,
He entertained three serving men,
And all the three were thieves.

“The first he was an Irishman,
The second was a Scot,
The third he was a Welshman,
But all were knaves I wot.

“The Irishman loved usquebaugh,
The Scot loved ale called Blue-cap,
The Welshman he loved toasted cheese,
And made his mouth like a mouse-trap.

“Usquebaugh burnt the Irishman,
The Scot was drowned in ale,
And the Welshman had like to be choked by a mouse,
But pulled her out by the tail!”

I heard this sung to a lively tune by a Londoner more than fifty years ago, and have never heard it since nor ever seen it in print.

F. C. H.

“SPANISH ARMADA” (4th S. ii. 510.)—The ballad MR. B. W. BUTLER remembers hearing when a child was no old ballad, handed down from Queen Elizabeth's days, but a modern song written by John O'Keefe and set to music by Dr. Arnold. The words are sad stuff. MR.

BUTLER will find them in *Sea Songs and Ballads*, by Dibdin and others (Bell & Daldy, 1863, p. 214.)
JAYDEE.

THE CUCKOO (4th S. ii. 555.)—I send you some lines on the cuckoo's song, with which I am familiar, as they go a step farther than any others that I have met with:—

"The cuckoo in May
He singeth gay;
The cuckoo in June
Will change his tune;
The cuckoo in July
Away will fly;
If he stay till August,
Then go he must;
For a cuckoo in September
No one can remember."

F. C. H.

GILT-EDGED PAPER (4th S. ii. 440.)—The will of "Raphe Lovell of Richmond *allis* West Shyne," dated June 1588, is written on gilt-edged foolscap paper. It may be seen at Doctors' Commons.

J. C. C. S.

CRITICS' FAMILY LIKENESS (4th S. ii. 532.)—The following stanza, in one of Moore's poems, is perhaps that to which R. S. P. refers, though the allusion is to *patrons* and not *critics*:—

"In the woods of the North there are insects that prey
On the brain of the elk till his very last sigh;
But Genius, thy patrons, more cruel than they,
First feed on thy brains, and then leave thee to die."

J. H.

MISPRONUNCIATION OF NAMES (4th S. ii. 116.)—An amusing instance of the mispronunciation of names is given in Froude (*History of England*, ii. 109), where we are told in the foot-note that Frescobaldi, the Florentine banker, who had an establishment in London, "was known among the English of the day as Master Friskyball."

A. SWEETING.

Amcotts.

PASSAGE IN TENNYSON (4th S. ii. 510.)—There is a passage in a far greater poet than any now living, where the accent has to be laid on the second syllable in "spiritual," which has always worried me. It is in Byron's *Childe Harold*, canto iv. stanza cxxv.

"And circumstance, that unspiritual god
And miscreator, makes and helps along
Our coming evils, with a crutch-like rod,
Whose touch turns hope to dust—the dust we all have trod."

L. M. M. R.

"DOUBT IS DEVIL-BORN" (4th S. ii. 582.)—

"You say, but with no touch of scorn,
Sweet-hearted, you, whose light-blue eyes
Are tender over drowning flies,
You tell me, doubt is devil-born."

Tennyson, *In Memoriam*, poem xcv. stanza 1.

MARGARET GATTY.

SUNDRY QUERIES (4th S. ii. 562.)—I believe the following rectification of the two quotations under No. 4 of F. M. S. will be found correct:—

"(1) Dum vivimus, vivamus, post mortem nulla voluptas: sed Ah! miseri ducunt in bonis dies suos, et in puncto ad inferna descendunt."—Job xxi. 13.

"(2) Dominus pars hereditatis mei et calicis mei."—Ps. xv., Heb. xvi. 5.

F. C. H.

CHILDREN'S BOOKS (4th S. ii. 73.)—In answer to MR. GEORGE MARSHALL'S inquiry upon the subject of children's books, I find from a cutting in my possession, that at the sale of Mr. George Smith's books (of Russell Square) the *Curiosities of the Tower of London* (1741) sold for 3*l.* 1*1s.*

ENELORAC.

EXEMPT (4th S. i. 267.)—S. P. V. asks amongst other questions, what was a sub-brigadier or exempt. "Exempt" in military affairs means a Life Guardsman freed or excused from doing his duty. In France, it is an officer in the Guards who commands in the absence of the captain.—*Dyche's Dictionary*.

ENELORAC.

"A MIDSUMMER-NIGHT'S DREAM" (4th S. ii. 558.)—Probably your welcome Australian correspondent has not seen Mr. Samuel Phelps in the part of Bottom. If he had so seen this intelligent actor, he would have remembered how cleverly he kept his audience informed of the fact that Bottom and the ass were of one confused substance after the former's translation. Mr. Nicholson suggests, that the vain weaver probably felt for the tips of his Midas ears. This was one of Mr. Phelps's most clever bits of by-play in this character. I saw him act the part at Sadler's Wells Theatre about ten years ago, and I well remember the points which he made in the second scene of the fourth act. The dubious confusion and vacant effort of memory with which Bottom felt in the air for the long nose and ears that but lately adorned his asinine head, were most artistically expressed, and, as the fingers slowly wandered in the vacuum where only recently a huge hairy visage existed, they seemed to be tracing the dim recollection of a puzzling dream. Words were not wanted.

EDWARD J. WOOD.

THE NAME OF GREIG OR GREGG (4th S. ii. 463, 544.)—TRETANE, in his note under this heading, in mentioning that the surname *Cragoe* or *Cregoe* is found in Cornwall, omits to notice the fact that the name of *Grigg* is also not uncommon in that county. It is borne by a family of respectable yeoman rank in the neighbourhood of Looe. There was also a gentle family of the name of *Gregor* existing in the county, which became extinct in 1825. Lysons mentions the occurrence of the name as early as Edward III. The family was resident in Truro about the middle of the

seventeenth century. William Gregor was mayor of that town in 1677, about which time the family acquired Trewarthenick, and settled there. Francis Gregor of T. was sheriff in 1788, and was returned knight for the shire, after a severe contest, in 1790. These notes may be of interest to Mr. Robert Greg of Norcliff, Handforth.

JOHN MACLEAN.

Hammersmith.

"GRAMMACHREE MOLLY" (4th S. ii. 561.)—If DEXTER wishes to find this old song in any collection, he should refer to the index for—

"As down on Banna's banks I strayed,"

that being its first line, as well as, frequently, the title under which it is printed. In the *Universal Songster*, ii. 364, the authorship of the words is ascribed to Ogle. If a detached copy be required, it may be found in print, with the music, in Bond Street, and probably elsewhere.

WILLIAM CHAPPELL.

DEXTER asks "where may a copy of the words of the old song 'Grammachree Molly' be found?" It was published in the *Ladies' Magazine*, marked No. 35, and appears to have been published about 1785-92, both words and music. In that work there are many songs, &c., by Mr. Handel, Henry Purcell, and other eminent composers of that day. I have had some of them by me nearly seventy years, and find few modern songs better.

JOHN MACCABE.

Wakefield.

"DEATH ON THE PALE HORSE" (4th S. ii. 541.) Will MR. JOHN BURTON kindly give his authority for ascribing the above pamphlet to William Carey, or else why he signed it "J. G.," which I presumed to be John Galt, because about that time Galt, I believe, was intimate with West? Unless these initials can be explained, I shall much doubt that it is correct to attribute the pamphlet to Carey.

RALPH THOMAS.

MODERN LATINITY (4th S. ii. 487.)—MR. PROWETT should have made sure of his criticism before he found fault with the learned author of *Responsio Anglicana Literis Apostolicis Papæ Pii IX.*, who was not very likely to be so easily caught tripping in company with "authors *infimæ Latinitatis*." How far the use of the dative after *responsio* falls short of the "Ciceronian standard," your readers may judge from the following passage:—

"Est etiam gradatio quædam, et conversio, et verborum declinatio . . . et imago, et sibi ipsi responsio, et immutatio, et ordo, et relatio, et digressio, et circumscriptio."—Cic. *de Or.* 3, 54, 207.

CPL.

FLOWER BADGES (4th S. ii. 402, 479, 545.)—The standing figure on this interesting sestertius is shown to represent the emperor by the hasta

and parazonium which he is holding—the first in his right hand, the other in his left, resting it on his knee.

This coin is the most interesting of all those relating to the conquest of Judæa, from its having been minted in the very year of the destruction of Jerusalem; viz. when Vespasian was consul for the third time, in the year of our Lord 71. The captive Jew who appears on some other sestertii of this reign and the next is thought to represent the obdurate Simon who was the chief actor in that memorable siege.—Vide Akerman's *Numismatic Illustrations of the New Testament*, pp. 20-25. J. H. M.

SEALS (4th S. ii. 535.)—The following work on this subject is a very valuable one:—

"The Great Seals of England from Edward the Confessor to William IV., with thirty-eight fine engravings, by Collas, in imitation of bas-relief." Folio. 1837.

There is a copy of this in Messrs. Lincoln and Son's catalogue of numismatic and archæological books, priced at 1*l.* 1*s.* J. H. M.

A BURNS QUERY (4th S. ii. 581.)—Alexander Geddes, LL.D., never became a bishop. So far from it, he died a suspended priest, in London, February 26, 1802. Burns's letter, dated Ellisland, near Dumfries, February 3, 1789, was addressed to Bishop John Geddes, who was appointed Bishop of Morocco *in partibus*, and consecrated at Madrid, November 30, 1780. He was made coadjutor to Dr. George Hay, the Vicar Apostolic of the Lowland District of Scotland, and died February 11, 1799, having on account of his infirmities been superseded by Bishop Alexander Cameron in 1798. F. C. H.

DANIEL ROGERS (4th S. ii. 563.)—Daniel Rogers was the eldest son of John Rogers, the Marian protomartyr, and was undoubtedly born at Wittenberg about 1538. He came to England with his family in 1548, and was naturalised with them, by special act of parliament, in 1552. After his father's death he returned to Wittenberg and studied for some time under Melancthon, but came back to England early in Elizabeth's reign, and completed his education at Oxford, where he took his degrees as early as August, 1561. He subsequently married the daughter of Nicasius Yetswiert, clerk of the signet and the queen's French secretary, who is said to have introduced him at court, where he became a great favourite, and was entrusted with many confidential and important missions abroad. At his death he was, and had been for some time, one of the clerks of the privy council. His will was dated on the 10th of February, 1590-1, and proved, according to the record in the Prerogative Court of Canterbury, on the following day. A more particular account

of him may be found in Chester's *Life of John Rogers*, pp. 259-271.

He was the man so ruthlessly pilloried by Mr. Motley in his *History of the United Netherlands*, who holds him up to ridicule in his account of the negotiations concerning the "Bourborough Treaty"; while the facts are, that he never had any connection with it, and was actually at that particular period attending to his official duties at home. Mr. Motley unpardonably confounded him with his younger brother John. J. L. C.

COAT, A NAME FOR THE DRESS OF WOMAN (4th S. ii. 486.)—In the inventory of utensils and furniture of Milford Church, Suffolk, made in the year 1529, occurs the following entry:—

"COATS BELONGING TO OUR LADY.

"A coat for the good days, of cloth of tissue bordered with white; and for her Son another of the same.

"A coat of crimson velvet, and another for her Son.

"A coat of white damask bordered with green velvet.

"A vestment of green satin," &c.

P. E. MASEY.

Petticoat is the well-known name for the lower part of a lady's dress; and *small clothes* for that of a gentleman. A Scotch lassie, when wading a burn, kilts her *coats*; and when she is employed on the hurst rigg, she *breeches* them.

RUSTICUS.

ARMORIAL INSIGNIAS OF ILLUSTRIOUS BYZANTINE FAMILIES (4th S. ii. 525.)—"Argyros, or a cross azure between four mullets of the first."

Should not *first* here be *last*? A mullet or on a field of the same, would not only be metal upon metal with a vengeance, but the mullet and the field could not be distinguished or separated, in fact could not be represented.

GEORGE VERE IRVING.

"ST. MICHAEL AND HABERDASHERY" (3rd S. xi. 418, 490.)—My original query as to the meaning of certain lines in the "Romans of Partenay" was so ably answered by Mr. SKEAT, that it is not my intention to reopen that question here. But a note or two on hand may be introduced as appendix under the above title better than in any other way.

In the volume of the *Sussex Archaeological Collections* for 1868, the Rev. C. Heathcote Campion describes certain mural paintings discovered in Plumpton church. One of these is a resurrection scene, in which an angel is holding up a garment before the eyes of those arising. Mr. Campion concludes this to be the coat without seam, the emblem of the Passion; but he mentions cursorily that in some old documents the angels are represented as furnishing resurrection robes to the dead. Apropos of this latter notion, I quote a passage from the "Knight of La Tour Landry" (E.E.T.S.)

" but a good woman shulde arraie her after her husbondes presauce and hers, and in suche

wise as it might endure and be meinteyned. And yet kepe sum forto departe for the loue of God, the whiche may helpe her forto haue clothinge in that other worlde, &c." (p. 67.)

From another story in the same book, one might gather a different meaning for the robe of Mr. Campion's wall-painting. A lady, tempted to adultery, falls into a trance, in which she sees the pit of hell.

"And after she thought that she saw the ymage of oure ladi holdinge in her honde a cote and a smocke, and saide to her, 'This cote and smocke shall kepe the from fallynge into that welle of fire, notwithstandinge thou hast defouled myn hous.'" (p. 48.)

Afterwards this is explained—

"And that oure ladi wolde haue you saued for a cote and a smocke that ye gaue to too pore women in the worshipec of God and her, the whiche as the croys hathe saued you, that is to saye, the almesse dede that ye dede hathe kepte you from fallynge in the fyre of helle." (p. 50.)

At p. 65 of the same book, we find St. Michel and the Devil weighing a female soul in the balance. The Devil exclaims: "Seint Michel, this woman had tenne diuerse gowns and as mani cotes," &c.; and he heaps these into the balance with her evil deeds, and weighs it down on that side. Afterwards he dips these garments into the fire of hell, and dresses the unhappy owner therein, before he casts her into the pit.

It is somewhat curious (though of course tending to prove nothing whatever) that St. Michael appears in the compartment above the resurrection-scene of the Plumpton church frescos.

JOHN ADDIS, JUN.

ROSSINI'S FUNERAL (4th S. ii. 562.)—I can give MR. WESTBROOK all the information he requests. I extract the following from the musical article of the French paper *L'International* (published in London), of November 29-30 last:—

"The service took place in the Church of La Trinité, and was opened by the descriptive chorus of the 'Thick Darkness' (Les Ténèbres) from Rossini's opera of *Motse*, played as a voluntary on the grand organ, after which came in order the following:—

1. "Introit," from the Requiem—Jomelli.
2. "Dies Iræ," adapted to No. 1 of the Stabat Mater—Rossini.
3. "Liber Scriptus," adapted to the "Quis est homo" of the Stabat (Mesdames A. Patti and Alboni)—Rossini.
4. "Pro peccatis," from the Stabat (sung by M. Faure)—Rossini.
5. "Lachrymosa," from the Requiem—Mozart.
6. "Vidit suum," from the Stabat (sung by Madlle. Nilsson)—Pergolesi.
7. "Pie Jesu" (adapted to the Quartett "Quando corpus," from the Stabat)—Rossini.
8. "Agnus Dei" (adapted to the Prayer from *Motse*)—Rossini.

"All the above were accompanied by the organ alone, excepting the Prayer from *Motse*, which had an additional accompaniment of six harps and eight double-basses. The singer sdames A. Patti, Alboni,

Bloch, Krauss, Grossi, and Nilsson; and Messrs. Gardoni, Tamburini, sen., Faure, Nicolini, Agnesi, Belval, Bonnehée, and Caron, with a chorus of three hundred voices. Lastly, Beethoven's Funeral March was played by a military band at the end of the service."

ROSSINOPHILUS.

BRITISH TRIADS (4th S. ii. 583.)—The triad referred to by MR. PENGELLY is the sixty-seventh of the *Historical Triads of Britain*, and, according to Probert's translation, in his *Ancient Laws of Cambria*, is as follows:—

"Triad LXVII.—The three primary islands attached to the Isle of Britain—Orkney, Man, and Wight. At a subsequent period the sea broke through the land, and Anglesea became an island; and in a similar manner the Orkney Isle was broken, and many islands were formed in consequence, and other parts of Scotland and Cambria became islands."

In the preface to the *Triads of the Isle of Britain*, Probert tells us that—

"These triads were not all composed by one man, or set of men, in one age. They were formed at various times to record important facts as they arose in the history of the Britons; and they occasionally refer to circumstances and events beyond the reach of history. Unfortunately, they are deficient in dates; and, consequently, their value is considerably lessened by that omission. There are occasionally interpolations in the text, but these interpolations are allowed by good judges to be as old as the *twelfth* century of the Christian era."

Probert adds:—

"At the end of the triads is the following note:—'These triads were transcribed from the MS. of Caradog of Nant Garvan, and from the MS. of Jean Brechva, by me Thomas Jones of Tregaron, 1601.' From a note in page 57 of the *Archæology of Wales* (vol. iii.), we are informed that the MS. so transcribed was in the possession of the Rev. T. Walters of Llandocho, Glamorgan-shire, in the year 1801. Indeed, there are various copies of these triads in the principality, differing from each other in age, orthography, and some other things."

E. C. HARRINGTON.

STONEING CROSS (4th S. ii. 582.)—Bishop Earle, in his *Microcosmographie* (1628), characterises his "antiquary" (No. 7) thus:—

"Hee will goe you forty miles to see a saint's well or ruin'd abbey: and if there be but a *crosse* or *stone foot-stole* in the way, hee'l be considering it so long, till he forget his journey."

Does this remark refer to, or explain, ST. SWITHINS' query? Anyhow it proves that, in the bishop's day, crosses were then regarded as of great antiquity, and that they were then keenly eyed by antiquaries.

T. S.

ANIMATE (4th S. ii. 560.)—The word "animate," derived from the Greek *ἀνέμος*, and Latin "animus," is applied to all things having life or soul, whether animal or vegetable, as shown by the following passage from "Ray on the Creation" quoted by Richardson)—

"Animate bodies are either such as are endued with a vegetative soul, as plants; or a sensitive soul, as the bodies of animals, birds, beasts, fishes, and insects; or a rational soul, as the body of man."

I understand the word "animate" to be applicable to any body having life wholly and entirely *in itself*, but not to any particular member or adjunct of such body, which being merely part of one whole animated structure has *no life in itself* apart from the body to which it belongs.

On the same principle a tree is animate, but a blade of grass which derives its sustenance from the root of the plant is not, though the whole plant or root is animate.

R. F. W. S.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Life and Labours in Art and Archæology of George Petrie, LL.D., M.R.I.A., &c. By William Stokes, M.D., D.C.L. &c. (Longmans.)

George Petrie was one of those who recognised to the full the sanctifying power of Time, which makes

"Whate'er is hoar with age, to them seem godlike."

But the great Archæologist of Ireland (and the historian of the Round Towers, and the first and most successful collector of Irish inscriptions, well deserves the title) was not only remarkable for the depth and extent of his antiquarian knowledge, but he was an accomplished artist, an excellent musician, and in every sense of the word a man of letters; and we have in the volume before us a loving and appreciative memoir of a man of retiring, studious, and contemplative habits, in whose life no stirring incidents have to be recorded; but, what is more instructive, we have a record of the quiet perseverance, keen observation, and patient study by which he attained that knowledge which won for him his well-deserved and wide-spread reputation. The archæologist may learn from Petrie's example the best course of study. While it is pleasant to see that this man, so eminent for his acquirements, was not less so for his amiability of character; and that in a recent dedication he was justly spoken of as "The Archæologist, Painter, Musician, Man of Letters; as such and for himself revered and loved." Ireland had in Petrie a son of whom she might well be proud; and Dr. Stokes's interesting Memoir is a valuable addition to our Lives of Distinguished Irishmen.

Dean Alford's Greek Testament with English Notes (Intended for the Upper Forms of Schools and for Pastors Men at the Universities), abridged by Bradley H Alford. (Rivingtons.)

This volume consists of the revised Text printed from the latest edition of the larger work, with the notes faithfully abridged, the results there arrived at being supported by short proofs, and some additional grammatical notes adapted to the use of younger students. The book will, we doubt not, be acceptable to a much larger class of readers than that for which it has been more immediately prepared.

The Student's Manual of Modern Geography, Mathematical, Physical, and Descriptive. By W. L. Bevan, M.A. (Murray.)

In this closely-printed volume of nearly seven hundred pages, we have a very ably condensed compendium of geographical information, in which, in addition to mathematical and physical geography, much attention is given, and light thrown upon the history of geographical discovery, historical geography, the influence of geographical position, geographical nomenclature, and military geography. The book must prove a very useful one.

The Cornish Ballads and other Poems of the Rev. F. S. Hawker, Vicar of Morwenstowe, including a second edition of The Quest of the Sangraal. (Parker.)

When Mr. Hawker, whose noble ballad "The Song of the Western Men," was mistaken by Scott for an ancient song, first published his admirable little poem *The Quest of the Sangraal*, we did not hesitate to declare that of all the poets who had chosen that theme none had treated it "with a greater reverence or deeper poetic feeling." What we said of that fragment—why is it still a fragment?—which is reprinted in the work before us, is characteristic of all Mr. Hawker's writings, they are reverent and poetic; and this little volume contains many a gem rich enough to purchase for him a place among the poets of our day.

Yorkshire Ditties, by John Hartley. Edited by William Dearden, Esq. (Hotten.)

A volume of Ballads, with which we most heartily recommend our readers to make early acquaintance.

Under the Crown: A Monthly Magazine of General Literature. (Groombridge.)

This new candidate for public favour, written by men under the crown, among whom in the present number figure the names of Greg, Palgrave, Planché, Maclean, &c., has quite merit of its own sufficient to secure that favour; and if the civil service displays as much *esprit de corps* in supporting it, as it has shown in producing it, the success of *Under the Crown* will be ensured.

BOOKS RECEIVED.—

Liber Precum Publicarum Ecclesie Anglicane, à Gulielmo Bright et P. G. Medd Latine redditus. Editio Altera. (Rivingtons.)

We must confine ourselves to calling the attention of such of our readers as would like to use the prayers of our Church in the language in which for so many centuries they have been recited, to this second edition of Messrs. Bright and Medd's *Liber Precum*.

Honore de Balzac. Edited with English Notes and Introductory Notice, by Henri van Laun. (Rivingtons.)

Another of Mr. Van Laun's admirable little books for familiarising English students with the masterpieces of modern French literature.

WHITAKER'S ALMANACK FOR 1869.—A wonderful shillingsworth of information, and in spite of some few errors of omission and commission, inseparable from a first attempt, an Almanack which nobody should be without.

L'INTERMÉDIAIRE.—Our readers will be glad to learn that our valued Parisian contemporary, after an interval of a twelvemonth, is about to be resumed. Those who may desire to subscribe to it (the subscription is 15 francs per annum), should at once announce their intention to M. Joel Cherbuliez, Libraire Editeur de l'*Intermédiaire*, &c., Rue de Seine 33, Paris.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

BOSWELL'S TALKS OF THE CENTURY. 8vo. Edinburgh, 1847.

Wanted by Dr. Morton, 1, Greville Road, Kilburn, N.W.

THE BRITISH ALMANAC AND COMPANION. 1836 to 1866, both inclusive.

Wanted by Mr. Howlett, Solicitor, Kilton in Lindsey.

BRUNS'S WORKS. Vols. I, II, and IV, of the Belfast edit. 12mo, 1804. Vols. II. and IV., Gale and Feeder's edit. London, 1814.

Wanted by Mr. James McKie, Kilmarnock.

Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

NOTES & QUERIES of Jan. 1869. No. 210. Full price will be given for clean copies.

AN OLD SUBSCRIBER, H. M., who inquires respecting the epitaph, "Earth waits on earth," is referred to our 3rd S. i. 589; H. 55.

Among the articles of interest which will appear in early numbers, are—Milton's Epitaph on Shakespeare; Archdeacon Stonehouse's Works; Portrait of Governor Hutchinson; Heinrich Kornmann; First Editions, &c.

see our suggestions to them.

directly—and on one side of us and words and phrases of can-not undertake to puzzle worth the trouble of writing

names and addresses; and to the Editor.

precise references to edition, & Q." by series, volume, and

by precise reference to volume and page where such queries are to be found. The omission to do this saves the writer very little trouble, but entails much to supply such omissions.

QUESTIONS. We have no room for queries on scientific and other subjects than literary or historical; and Family Queries, not of general interest, can only be inserted when the inquirer subscribes his name and the address to which he wishes the information to be sent.

PAL. Many thanks for your kind offer, but we receive it regularly.

W. BATES. Thanks for your very friendly letter.

H. E. The enclosures were those mentioned by you. Inquiry is being made for the missing letter, which was forwarded to the direction given by you.

We have been unavoidably compelled to postpone until next week the Inedited Letters of Bishop Percy.

We cannot undertake to return communications, which for any reason we do not print.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6s., or, free by post, direct from the publisher, for 1s. 6d.

See Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for SEVEN COPIES for six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Orders payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C., where also all Communications for the Editor should be addressed.

LONDON, SATURDAY, JANUARY 9, 1869.

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Notes.

LETTERS FROM DR. PERCY TO T. ASTLE, ESQ.
F.A.S., F.R.S.

Looking recently into the private correspondence of the eminent antiquary, Mr. Thomas Astle, preserved in the library of his descendant, Robert Hills, Esq., of Colne Park, Essex, I found, amongst letters from most of the literary men of the day, the following, addressed to him by Dr. Percy, from Easton Maudit, when he was collecting materials for the "Reliques," in the compilation of which it may be presumed Mr. Astle was of no small service. The attention which has lately been given to the subject in "N. & Q."* caused me to make a careful transcript of these letters as a New Year's offering to our valued periodical, which I hope may prove not altogether unacceptable to its many readers. S. H. HARLOWE.
St. John's Wood.

I.

Dear Sir,

I received your very obliging favours all safe; and beg you'll accept my sincere acknowledgements for the same. The Collating of the two Poems merits my best thanks, but the *Old Songs and Sonnets* are indeed a Treasure, which greatly enrich my Collection. I observe they are imperfect; pray, now you are down in Staffordshire, do you think you could not recover any of the leaves wanting? I grudge the Moths and Worms the least fragment of so curious a piece of Antiquity. It behoves me, however, to be highly satisfied and pleased with what I have, rather than to repine at what I have not: Be assured I sincerely am the former.

* 4th S. ii. *passim*, iii. 18.

I am very sorry I had such short notice of your removal from town: otherwise I should have intreated you to have made my house your own in your road: where you would have had an opportunity of seeing our friend, the learned Editor of *Junij Etymologicon* (Mr. Lye). To that part of Staffordshire, whither you were bound I conceive this place must be in the direct Road, or near it: and therefore I beg in your return to town you will be so kind as to let me see you here, and thereby give me an opportunity of thanking you in person for your obliging services, and of establishing our friendship, so happily begun, upon a more intimate footing.—Were I to come near Berkley Lodge, I would not fail to pay my respects to you.—As you come back, make Northampton in your road, and they will easily direct you thence to this village, where I once more beg I may see you.

You tell me you have more particulars relating to our *Old Ballads* to communicate to me in your next: I beg therefore it may not be long before I receive it. Should anything in the neighbourhood, where you are at present, fall in your way that will be of use to me, I beg you will secure it, and I shall gladly repay any expence it may occasion you. Not only any *Old Ballads, Songs, Ditties, Poems*, but any old Romances in *Verse* or *Prose*, if they have but the true stamp of antiquity about them: Especially old Books of *Chivalry* in black-letter, such as are ridiculed in *Don Quixote* &c.: I am collecting and amassing whatever would be thought unworthy a place in any elegant modern Library, and am treasuring up—

"All such reading as was never read."

To be serious, I have a particular use for this kind of Lore at this time; I am content to perform the office of scavenger for the public; and as Virgil found *gold* among the *Dung* of *Ennius*, from all this learned Lumber I hope to extract something that shall please the most delicate and correct Taste.

I remain, Dear Sir,

Your very affectionate friend and servant,
THOMAS PERCY.Easton Maudit,
July 19, 1761.

II.

Easton Maudit. Decr. 22, 1761.

Dear Sir,

I am truly obliged to you for your early answer to my letter, and extremely glad that you are once more safely arrived in Town. I shall be impatient till I have a proper opportunity of returning your very kind services, and of expressing my sincere regard for so valuable and curious a correspondent. You raise my expectations extremely by the account you give of the Collections you have made for me both of *Old Ballads, Old Plays*, and other curiosities of that kind. I presume by this time they are arrived in Town and come-at-able:—Such of them as can conveniently be transmitted by the Post, I should be glad to receive under cover for *Henry Earl of Sussex* as heretofore. Such as cannot properly be sent by that channel be pleased to leave to the care of Mr. Tonson, near Catherine Street in the Strand, who in a few days will have a parcel to send me.

I thank you kindly for the information you give me concerning the Contents of No. 2253, and still more for your obliging offer of transcribing me any pieces. I am afraid I shall engross too much of your time, or else I should beg a copy of each of the following, viz.

No. 2253. [Harl. MS.]

(23.) Sitteþ alle Stille and herkneþ to me, &c.

(24.) Ballad after the Battle of Evesham.

These two will satisfy me for the present: the other pieces, because I will not be too troublesome, I will let

alone till I come to Town myself. You tell me that in the above Collection No. 2253 are many *Love-Songs*. I am glad to be informed of it: You must know I am collecting all the Songs and Ballads quoted in Shakespear, and have already procured a good many that will contribute to throw light upon his works: Those I have got are as under:—

- "When Arthur first in Court began."
2d Pt. *Hen. IV.* Act 2. Sc. 8.*
- "When griping griefs the heart doth wound."
Romeo & Juliet, 4. 6.
- "There dwelt a man in Babylon."
Twelfth Night, 2. 4.
- "I lothe that I did love."—*Hamlet*, 5. 1.
- "A poor soul sate sighing by a Sycamore tree."
Othello, 4. 3.
- "The ballad of King Cophetua."—*Rom. & Juliet*, 2. 1.
- "Farewell dear love since thou wilt needs be gone."
Twelfth Night, 2. 3.
- "Live with me & be my love."
Merry Wives of Windsor, 3. 1.

Besides these I have ballads on the subjects of several of Shakespear's Plays, viz. *King Lear*, *Titus Andronicus*, *Taming of the Shrew*, *The Merchant of Venice*, &c.

What are wanting to compleat my Collection you will see by the enclosed list, containing only one line of each, but in the place referred to in Shakespear you will see larger quotations; by recurring to which, great assistance may be had in directing an inquiry after them. This kind service, if you would perform for me at any vacant hour of leisure, would add to the obligations you have already laid upon,

Dear Sir,
Your very affectionate & faithful Servant,
THOMAS PERCY.

P.S. I dined with your friend Mr. Lye yesterday, who sent his Compliments: Pray give mine to the Gent^a at y^e Museum.

Songs quoted by Shakespear.

- "I shall no more to sea, to sea."—*Tempest*, Act 2. Sc. 2.
- "The God of love that sits above."—*Much Ado*, 5. 6.
- "Jack boy, Ho boy, as much news as thou wilt."
Taming of the Shrew, 4. 1.
- "Where is the life, y^t late I led."—*Do.* 4. 2.
- "It was a friar of orders gray."—*Do.* 4. 1.
- "Was this fair face the cause, quoth she."
All's Well, 1. 6.
- "Humour of 40 fancies."—*Taming of the Shrew*, 3. 3.
- "A shewing of a heavenly effect in an earthly actor."
All's Well, 2. 5.
- "O mistress mine."—*Twelfth Nt.* 2. 3.
- "Peg a Ramsay."—*Do.* 2. 4.
- "Three merry men be we."—*Do.*
- "Farewell dear heart."—*Do.*
- "Shall I bid him go."—*Do.*
- "Hey Robin, Jolly Robin."—*Do.* 4. 4.
- "My ladie is unkind."—*Do.*
- "We shall do nothing but eat."—2d P. *Hen. IV.* 5. 4.
- "Be merry, be merry, my wife has all."—*Do.*
- "A cup of wine that's brisk and fine."—*Do.*
- "Do me right and dub me knight."—*Do.*

* The following references agree with Johnson's edition.

- "Child Rowland to the dark Tower came."—*Lear*, 3. 7.
- "Sleep'st or wak'st thou."—*Do.* 3. 9.
- "Come o'er the brook Betsey to me."—*Do.*
- "How should I your true love know."—*Hamlet*, 4. 5.
- "To-morrow is St. Valentine's day."—*Do.*
- "By Gis and by St. Charity."—*Do.*
- "Let me the Cannikin clink."—*Othello*, 2. 11.
- "King Stephen was a worthy peer."—*Do.*

N.B. Some will probably be found among the Love Songs in No. 2258, and especially in an old quarto volume in the Cotton Library (Vespas. A. xxv.), where I myself picked up that beginning with, "Where griping griefs." I had at that time no list with me of the other songs quoted in Shakespear, or I should doubtless have found more.

III.

Easton Maudit,
Jan. 14, 1762.

Dear Sir,

I am extremely obliged to you both for your kind letter, and its valuable contents. The old song is indeed a curiosity, and merits my sincere acknowledgements: I thank you no less for your enquiries after the old plays. I have examined the list of those in the 3 Vols. and find that none of those I want are among them: So that the Stationer may dispose of them when he pleases;—Your ancient pieces excite my curiosity and impatience; will you be so kind as to send them directly to Mr. Tonson's, near Exeter Exchange in the Strand, near the bottom of Catherine Street: He will send me a parcel in a few days, in which if your very kind present is inclosed, it will run less danger of miscarriage.

Tho' the book of Old Songs which I refer to is more ancient than the time of Shakspeare, it notwithstanding contains pieces that still continued to be popular in Shakespear's time: I met with one there myself, which encourages me to hope you will upon enquiry meet with more.

I am obliged to you for so kindly enquiring when I shall come to London: be assured the pleasure I propose in forming more strictly an intimacy with you and my friends at the Museum will be a means of hastening my journey: but at present it is prevented by some domestic business. Will you make my compliments acceptable to Sir Joseph Ayloff and Mr. Penneck, and accept them yourself from,

Dear Sir,
Your very obliged and affectionate Servant,
THOS. PERCY.

P.S. I have desired Mr. Tonson to keep the parcel open till it can be enriched by the valuable additions it will receive from you.

Tho' I shall want none of the Old Plays in the 3 Vols. myself, I have sent the list to a curious friend in London, who may possibly want some of them, in which case I will take the liberty to recommend him to you.

IV.

My dear Mr. Astle,

How much am I obliged to you for your very curious and valuable packet, which I rec^d safe, and which answers my warmest expectations: I will carefully return whatever pieces you please & assign the most distinguished place in my little museum for such as you are so good as to give me. I observe that the old song of the *Cherry and the Sloe* is not among them, tho' mentioned in your letter. This I only speak of lest any miscarriage sh^d have happened.

I have shewn the List of Old Plays, which you sent

me, to a curious friend: who desires me to purchase the two following plays in the first volume, viz.

The Careless Shepherdess . . . 1632
Richard Second . . . 1597

(I presume the dates are exact: it is for the sake of them the plays are wanted.)

I could be glad if the bookseller would take those two plays out of the volume: which he might easily do without much injury to the binding: and yet sell the volume for the same price without them: in that case get them at what price you can:—if they can't be had without purchasing the whole volume, please to do it:—and I will remit you the money: as I shall also be glad to do, whatever you have laid out in procuring the pieces already sent me, as I am sensible they must have cost you something.

As the two plays above mentioned are all I want out of the whole Collection I hope you will be able to procure them without exposing me to the disagreeable necessity of purchasing the whole three volumes:—Don't however let these two plays slip thro' your hands at any rate, but lay an embargo on the sale till you have wrote to me.

Adieu! Dear Mr. Astle, and favour me with a speedy account of this *important Commission*, which will add to the obligations already conferred on

“My dear Sir,

Your very affectionate & faithful

T. PERCY.

Easton Mand^t

Jan. 31, 1762.

P.S. Please to send me the Bookseller's name in whose hands the above lie.

In Sir Hans Sloane's Library is a folio volume of loose printed Ballads in black letter, No. 263. I wish you would be so kind as to send me a Copy of the following article in it:

The merry pranks of Robin-Goodfellow.

It is about the middle of the Volume. Transcribe it at your leisure. My Compliments to Sir Joseph and Mr. Pennicke.

(To be continued.)

WHO WERE THE COMBATANTS AT THE BATTLE OF THE INCHES AT PERTH IN 1396?

(Concluded from p. 8.)

As regards the names of the leaders, the marriage to a daughter of Patrick Duncanson fixes pretty well who the Sha Farquhar's son was; otherwise the name Sha Farquhar would not have proved much, except connection with Mackintoshes, Shaws, or Farquharsons, among whom the name was peculiarly common. The other name, Christie Johnson, does not prove anything at all; it might belong to any clan. It occurs as early as 1214, in the shape of Gilchrist, son of Ewan, and in 1292 and 1427 in the inverse form of John Mac Gilchrist and Eugene filius Christini. It is quite possible that the Gilchrist of the fight may have had the prefix of Shaw to his name, as some have thought. All that can be said is, that the name is one which might readily occur either on the side of clan Quhwyl or of clan Shaw, and therefore the common transfer of the names of the leaders to the wrong clans by later historians is of no great importance. Having thus determined that clans

Quhwyl and Ha existed, and that their leaders' names were such as might be expected among those races, we have to consider how far the circumstances of the clans bearing these names correspond with what has been said of them.

The Scotch government was in those days indifferent enough to the internal struggles of the Highlanders. Mackintoshes might slaughter Camerons, or Mackenzies fight with Monros, or Macleods with Macdonalds, in the remoter districts, without attracting the attention of the government; but it was different with border clans. The clan Quhwyl, as clan Thomas in Glenshee, and Farquharsons in Braemar, were most troublesome to their neighbours in Forfarshire, and there was the recent disaster at Glasklune, received partly at their hands, to avenge. The Schas, again, besides their internecine war with the Farquharsons (the alleged cause of the combat at Perth), were constantly fighting with the Comyns on the borders of Morayshire, and no doubt were as troublesome to that fertile district as the Highlanders continued to be for three or four centuries afterwards. It is not, therefore, surprising that the Scotch court may have thought it worth while to attempt to quiet the border tribes; and, although it might take no interest in the cause of the feud, that it was not displeased at the offer of picked men of such pestilent races to slaughter each other in its presence.

The locality of the tribes is fixed still more distinctly by the facts of Lindsay, Earl of Crawford, treating with his troublesome neighbours clan Quhwyl, and the Earl of Moray with his not less unpleasant neighbours the Shaws.

As to the close relationship which we are told existed between the contending clans, it seems to be sufficiently shown by the undisputed fact that the first leader of the Farquharsons on Dee side was one of the Shaws of Rothiemurcus. It might also be expected that the result of so public a contest would have some effect on the future fortunes of the races. Accordingly, the victorious clan Quhwyl continued to prosper, and its name is found in records two centuries afterwards, while the name of Sha (at least connected with Spey side) dwindled down, so that it never appears again even in lists of broken men of the various clans.

All the conditions therefore required for the combatants by the earlier authors have been found fulfilled in the clan Quhwyl in the heights of Angus and of Aberdeen, and in the clan Sha on the borders of Moray.

Nor is there anything in this that cannot be reconciled with the additions of later historians. For instance, the name of clan Chattan was introduced into accounts of the fight by writers in the early part of the sixteenth century. It is not surprising that the name of the victorious clan Quhwyl should be transmuted into the generic

name of clan Chattan, to which it belonged, and which by that time was becoming well known to the low-country Scotch, mainly as representing the Mackintoshes and their followers near Inverness, while the rival name of Sha had almost been forgotten, and clan Kay conveyed just as distinct a notion to Lowland readers as clan Ha. It has indeed been remarked by Mr. E. W. Robertson, that in the roll of 1594 clan Chewill does not appear particularly in connection with clan Chattan, although by the way it occurs next it in order; but it is to be remembered that those who drew up the acts of parliament knew very little about Highland clans and Celtic confederations, and that, although no one has ever doubted that Farquharsons and M'Combies and Mackintoshes in Athol, as well as Macphersons, belonged to clan Chattan, yet in the same roll of clans all these names are enumerated apart from clan Chattan, just as Farquharson and M'Combie occur separately from clan Chewill. The fact is, it seems to have been usual to recite in acts of parliament the generic as well as the specific names of the septs, all and several, so that none might be able to plead exemption. Many of these clans, though allied, were not identical: they were not only enumerated separately in rolls, but often acted independently. Although belonging to the clan Chattan confederation, the Macphersons and Mackintoshes have confronted, and Farquharsons and M'Combies have slain each other within the last two centuries.

Again, the story of the battle being connected with the question as to the leadership of clan Chattan does not occur in the early historians. They only allude to unreconciled feuds, and without inquiring into the amount of truth there may be in the story, it may be sufficient to observe, that if the rival parties for the headship—that is, the Mackintoshes and the Macphersons (the latter of whom do not seem to have been known so early under that name*)—considered themselves in any degree represented by the contending parties, the result of the battle must have been to confirm the ascendancy already acquired by the Mackintoshes.

Notwithstanding their intimate connection with the Shaws, the Farquharsons appear to have been still more closely connected with the Mackintoshes. Indeed, the names Mackintosh and Farquharson seem for a long time to have been interchangeable in Braemar. The Shaws, although of the same descent with the Mackintoshes and Farquharsons, appear before this time to have been associated with the Macphersons in hunting down the Comyns; indeed Fordun, as

* In 1396 the name of Mackintosh was quite formed, that of Farquharson was in course of formation, while it is doubtful whether the name Macpherson existed at all, either as Mackinparson or as Macvurich.

quoted by Douglas (but I have not been able to verify the quotation), says that the Shaws of the Perth fight were followers, evidently meaning pursuers, of the Comyns; and the chief of the Shaws is said to have married about this time the daughter of the head of the Macphersons. It is therefore easy to see that the Mackintoshes and Macphersons may well have been interested in the result of the contest between their friends.

I shall not at present enter into the traditions connected with this subject, although they may be worth something if properly sifted: meantime they require further investigation. The black chanter said to have been used at the battle may have belonged to the victorious or to the defeated party; and there is no distinct account of how it came into the hands of the Macphersons, who now possess it. Harry Wynd is variously said to have accompanied the victors home to Badenoch and to Don side. Finally, the Shaws say they have an unvaried tradition that a certain great buck-toothed Sha Mor of Rothiemurcus was victor at the Inches; but how is this to be reconciled with the fact of his clan having been defeated, and the leader of the victors being *little* Sha?

Notwithstanding that many such difficulties still await explanation, I would venture to hope that it has been sufficiently shown who the actual contending parties were, and that they were correctly designated by the original authorities.

J. MACPHERSON.

35, Curzon Street.

CHAPMAN'S HYMNS OF HOMER.

In the Life of George Chapman prefixed to my edition of his translations of Homer, I have ventured to suggest, on the excellent authority of my late friend Mr. Singer, that the date of the thin folio containing the Hymns was about 1624. Mr. W. O. Hazlitt, however, in his *Bibliography of Old English Literature*, would, I perceive, assign the date 1613, "because there was a copy in Mr. Heber's library with Chapman's autograph presentation to Lord Russell"; and, adds Mr. Hazlitt, "Lord Russell died in 1614." Mr. Hazlitt will, I hope, forgive me if I venture to remark that,

(1.) William Lord Russell, Chapman's friend and patron, died in August 1613; and in 1614, Chapman published —

"Eugenia; or, True Nobilitie's Trance. For the memorable Death of the thrice noble and religious William Lord Russell," &c. 4to.

(2.) The date of the completion of Chapman's *Odyssey* is, by the Stationers' Register, "Nov. 2, 1614." This is dedicated to Carr, Earl of Somerset, who had not then been disgraced.

(3.) The dedication of the Hymns is to the same earl, when in "retirement." The work is

acknowledged by Chapman as the conclusion of his labours:—

“The work that I was born to do is done.”

(4.) The Hymns were printed by John Bill, “his Majesty’s printer.” Now, if I mistake not, Robert Barker, and not John Bill, was his majesty’s printer in 1613.

(5.) The beautiful engraved title is by William Pass, and I do not think we have any specimen by that artist so early as 1613. This might be another test.

The fact is, the copy in Mr. Heber’s library was probably a presentation to Francis, second Lord Russell of Thornhaugh, son of William Lord Russell; and afterwards, in 1627, fourth Earl of Bedford. Chapman would probably give a copy to the son of his old patron, and possibly a patron himself. I have merely referred to this subject to vindicate the judgment of so excellent a “bibliographer” as Mr. Singer.

RICHARD HOOPER.

OLD BRASSES IN CIRENCESTER AND NORTHLEACH CHURCHES.

I think it is not generally known that some of the old monumental brasses in Cirencester and Northleach churches were engraved by foreign artists, and paid for in the famous wool of the Cotteswolds.

Fuller informs us of this, and I think there is every probability it was so, as in the fifteenth century both sheep and wool were largely exported, and to such an extent that an act of parliament was passed, the preamble of which states—

“That divers people do from time to time carry out of the realm great numbers of sheep with fleeces into Flanders and other countries beyond the seas, and there they shear them, and sell as well the said sheep as the wool of the same; for remedy of which it is provided that no sheep shall be exported without the king’s license.”

And Stow says:—

“This year, 1464, King Edward IV. gave licenses to pass over certain Cotteswold sheep into Spain, by reason whereof it has come to pass at this day that the staple of the wools of Spain, except at Baydes (Bruges) in Flanders, is so great, that our staple is not comparable to it.”

Baker also says:—

“King Edward IV. enters (1468) into a league with John, King of Arragon, to whom he sent twenty Costal ewes and four rams; a small present in show, but great in the event, for it proved of more benefit to Spain and more detrimental to England than could at first have been imagined.”

And in 1437 Don Duarte, King of Portugal and brother-in-law to the King of Castile, applied to Henry VI. for permission to export sixty sacks of Cotteswold wool, in order that he might manufacture certain cloths of gold at Florence for his private use.

The reason why Cotteswold wool was in such repute abroad about that time was, because of its quality and length, and woolmen from this district traded constantly with other countries.

I will just mention that part of Northleach church was built by Henry Forty, a woolman, who died in the year 1400; and that the brasses, both in Cirencester and Northleach churches, are curious; some of the figures are represented with their feet upon a woolpack, some with one foot on a woolpack and the other on a sheep, and occasionally the clothier’s shears between their legs. At Cirencester one of these interesting brasses is to the memory of Robert Page, a woolmonger. The date is supposed to be 1484.

C. H. SAVORY.

Cirencester.

FIRST EDITIONS.

I have often been struck with the haste that men suppose the last edition of a book to be the best, and that consequently the earlier issues are but waste paper. The result is, that the earlier editions *do* go to the butter-shop. This is especially the case with books of reference. I have lying before me the *first* edition of Beatson’s *Political Index*, “printed for the Author, Edinburgh, 1786.” It is exceedingly well bound, and in beautiful condition. I gave 3*d.* for it at a stall. Now let me assure you it contains much not to be found in the two subsequent editions, and much not to be met with in the book which superseded it, namely, Haydn’s *Book of Dignities*. Let not the antiquary, then, omit securing the old volume when he can. It is a truly useful book, and probably many of your readers may purchase it at a price not much greater than I gave for my copy.

The mention of Haydn’s name reminds me that I was lately glancing over the *first* edition of his *Dictionary of Dates*, also in my library. It was published by Moxon in 1841, and is a moderate 8vo of 568 pages. Doubtless its author (who, poor fellow, deserved well of the public) cancelled (while he added) much in subsequent impressions, but much is lost by such alterations. I have not at present by me the last edition, but as it is familiar to me from constant reference, I may say “quantum mutatus ab illo Hectore!”—how stout it has grown under Mr. Vincent’s hands! Now the first edition of this book is probably consigned to the waste-paper basket. I hope some will be found to preserve it, as it is very useful on points left out in the more enlightened (or improved) editions. Its very mistakes are amusing. Take, for instance, what appears a mistake, or something more—a stretch of the long bow. Under the word “Archery” we are told: “The usual range of the long bow was from 3000 to 4000 yards. Robin Hood and Little John shot twice that distance.” The quotation is from Stow, so it is

possible Mr. Haydn may have been misled. However, let our Volunteers blush at their 600 or 1000 yards.

Again, under the word "Cider," we have the following:—

"Anciently, this beverage, when first made in England, was called wine, about A.D. 1284. When the Earl of Manchester was ambassador in France, he is said to have frequently passed off cider upon the nobility of that country for a delicious wine," &c. &c.

Mr. Haydn's authority for this is "Butler." Now I do not know whether this important information has been withdrawn in subsequent editions, but I think it ought not to have been, for it would be some satisfaction to know that the Earl of Manchester still continued to be pilloried for passing off his cider, as some of our contemporaries pass off their gooseberry and elder port (as Douglas Jerrold called it) on us. And pray, who was this rascally Butler, who records this unbutler-like deed?

But in all seriousness, I think it a pity that the first editions, the fresh ideas of the author's mind, should be consigned to oblivion. Many a curious fact is thus lost, when the *limæ labor* is applied.

UPTONENSIS.

AVERELL'S "HISTORY OF CHARLES AND JULIA." I hasten to do justice to a very acute and industrious student of our bibliography, Mr. W. C. Hazlitt, who, in the "additions" to his *Handbook*, has a brief notice of W. Averell's poem, to which I drew attention in the last number of "N. & Q." (*antè*, p. 5). I believed, when I wrote my account of the production, that it had never been seen by any bibliographer; but I have since read Mr. Hazlitt's short description of it. The plan of Mr. Hazlitt's work, of course, precluded the insertion of any extracts, and I perceive that he employed a copy of the rare book in the Lamport library, consisting of seventy-one leaves. The copy I used had only seventy leaves as I counted them; and seemed, as far as I could judge, complete, though it had sustained damage from damp and rough handling. I had it only for a few days in my possession before it was sent abroad. I take this opportunity also to mention, that Mr. Hazlitt describes among his "additions" the very curious impression of Marlowe and Chapman's "Hero and Leander" in 1598, with only one deficiency; which, however, is of some importance, viz. that there Marlowe's two sestiyads are divided into *three*, making his third sestiyad occupy only a page or two. J. PAYNE COLLIER.

CHAUCER'S TALE OF "MELIBEUS."—Although no editor of Chaucer has yet pointed out the Latin original of the *Tale of Melibeus*—namely, *Liber Consolationis et Consilii*, written in the year 1246 by Albertanus Brixiensis—yet the work is by no

means rare. A copy of it may be found in each of the following MSS.: Harleian MS. 4887; Additional MS. 6158; Royal MS. 12 D vii.; Lambeth MSS. 354, 375, 384; Corpus Christi College Cambridge MS. 306. Other copies will, no doubt, be found when further search is made. The identity of this work with *Le Livre de Mellibée et Prudence*, from which Chaucer is said to have translated the tale, is clearly shown by M. A. Paulin Paris in *Les Manuscrits Français de la Bibliothèque du Roi* 1842, vol. v. p. 58-61.

E. BROCK.

AN ANGLO-ITALIAN NEWSPAPER.—The appearance of the first English newspaper printed in Italy deserves a note in your columns. It is entitled "*The Anglo-Italian Gazette*," an Anglo-American Weekly Journal published in Florence, Italy." The first number bears date Dec. 5, 1868.

G. H. J.

QUEEN'S ENGLISH.—The next time our friend the Dean of Canterbury is passing the end of the Edgware Road, I hope he will stop and read an inscription which for many years has puzzled me, and about which I should be glad to have his opinion. On a handsome lamp-post in the middle of the roadway are the following words: "This standard and lamp *was* erected, August 1839, at the sole expense of H. P. Hope, Esq., the designer and donor of Cumberland Gate, Hyde Park." Now, if I had written "standard and lamp," I should also have written "*were* erected"; but I should have preferred "lamp" only, and then "*was*" would have been all right. No doubt the standard (*vulgo* lamp-post) is a very important part of the lamp, but surely it is *only* a part of it. If I tell my servant to bring in the lamp, I expect to see the pedestal as well as the head and glass. Two things, an iron post and a glass lantern, are mechanically combined into one thing—a lamp. But if we mentally disjoin the two things, surely we must speak of them as two, and fit to them a plural verb accordingly.

JAYDEE.

SIR WILLIAM BLACKSTONE'S PLAGIARISMS.—

"I say that *law is a rule*, to signify, in the first place, what law has in common with counsel; which is, that they are both rules of conduct; and, secondly, to distinguish law from the transient orders which may be given by a superior," &c.

"I add, that *law is a rule prescribed*; because a simple resolution confined within the sovereign's mind, without manifesting itself by some external sign, can never be a law. It is requisite that this will be notified in a proper manner to the subjects But in what manner this notification is made, whether *viva voce*, by writing, or otherwise, is a matter of mere indifference."—Burlamaqui, *Principles of Natural Law* (1748), translated by T. Nugent, p. 78.

"And, first, it is a *rule*, not a transient sudden order from a superior to or concerning a particular person, but something permanent, uniform, and universal It is also called a *rule* to distinguish it from *advice* or *counsel*," &c.

"It is likewise 'a rule prescribed.' Because a bare resolution, confined in the breast of the legislator without manifesting itself by some external sign, can never be properly a law. It is requisite that this resolution be notified to the people who are to obey it. But the manner in which this notification is to be made is matter of very great indifference."—Blackstone's *Commentaries*, i. 45.

It is curious that neither Bentham nor Austin, who criticise Blackstone so severely, appear to have been aware of the above remarkable resemblance, which the friend who pointed this out to me says applies to the whole of the first part of Blackstone's *Commentaries*. RALPH THOMAS.

DILL: AN EXPLANATION.—In the third volume of the admirably edited *Bishop Percy's Folio Manuscript* appears a "Gipsies' Song," in which the word *dill* occurs. This is attempted to be explained in the introductory notice thus:—

"*Dill* is much the same as *dilling*, which is probably, as Nares suggests, much the same as *darling*. Minshew explains it a *wanton*, but there is nothing in its origin to convey that meaning, even if with him we derived it from *diligo*."

"To make up a match with my eldest daughter, my wife's *dilling*, whom she longs to call madam."—*Eastward Hoe*.

The first line of the "Gipsies' Song" is this:—

"Come, my dainty doxeys, my *dills*, my dears."

The word *dill* is not explained here; but Nares' suggestion was a good one, Minshew being altogether wrong. The fact is that the word *dill* is the Hindostanee *dhil*, heart; and it is only one of a hundred Hindostanee words surviving in the gipsy vocabulary, which, as well as their designation *natts* (the same in England and in India), proclaim the Eastern origin of this wandering tribe.

In Hindostan it is both polite and loverlike to address your belle as *hamra dhil*, "my heart," or *dhil ka tukra*, "thou part of my heart." *Dilling* is evidently an English diminutive, after the model of "darling," "my little heart," or, as we should say, "you dear little soul."

This explanation, I believe, will admit of no cavil. O. T. D.

AN INSCRIPTION.—The following lines were copied from a mural tablet found in a country church in Oxfordshire. Are they worth housing in "N. & Q."?—

"Within this Little Howse thre hows Ly,
John Howse, James Hows, y^e short livd Twins and I;
Anne of John Howse, once y^e endeard w^{ife},
Wh^o los^t min^e own^e To giv^e thos^e Babe^s their Life.
We thre^e though Dead ye^e speake and put in mind
The Husband Father, whom^e w^e left behi^d,
That we wer^e Howses only mad^e of Clay,
And call'd For, could no longer Here stay,
But wer^e layd Her^e to tak^e our rest and ease
By death, who taketh whome and where He please."

F. PHILLOTT.

INSCRIPTION.—The following inscription, found by myself in 1861, written on the fly-leaf of a Bible in a church at Bristol, is quaint, and may interest your readers, some of whom may be able to throw some light upon it:—

"THOMAS PORCATIUS
In Christum Crucifixum.

Pro servis Dominus moritur, pro Sontibus Insons,
Pro ægroto medicus, pro Grege Pastor obit.
Pro populo Rex mactatur, pro milite Ductor,
Proque opere Ipse Opifex, proque homine Ipse Deus.
Quid servus, sons, ægrotus, quid grex, populusque
Quid miles, quid opus, quidve homo solvat, Amet.

Catena	Salutis
Deus	ordinavit
Christus	meruit
Verbum	promittit.
Spiritus	regenerat
Fides	accipit
Sacramenta	obsignant
Os	fatetur
Opera	testantur."

"HIC ET UBIQUE."

16, Norfolk Square, Hyde Park, W.

HOW SHALL HISTORY BE WRITTEN?—The best evidence in history is said to be that of an eye-witness of good character, who states facts still fresh in his memory, and soon enough to be contradicted by other eye-witnesses. A historian of the next century, wishing to describe the reception of the late and present ministers by the public at the opening of the new parliament, will probably refer to the two most important newspapers of the age. He will find—

"Mr. Disraeli was the only one whose arrival caused any stir. The people were in ranks when he arrived, but, some of his supporters having cheered him, and broken the files to continue the demonstration, the cheers were followed by a tremendous howl of disapprobation, and a general rush was made to the Star Court entrance, down which the right hon. gentleman had disappeared. The police stopped the crowd, and order was at once resumed. The members other than Mr. Disraeli, of the late Cabinet who attended were treated with silence. The late Prime Minister was apparently quite unmoved, and took not the slightest notice of his 'following.' The expressions of disappointment at not seeing Mr. Gladstone were loud and general."—*Times*, December 11, 1868.

"The conduct of the populace yesterday was more than disappointing. They cheered, it is true, the popular leaders, but it is a remarkable fact that they cheered scarcely less rapturously the outgoing Ministers. The joy at the assembling of the Householder Parliament was not so absorbing a passion but that the crowd were able to feel, and to express, an interest for the members of the late Government. It was doubtful, indeed, who was the true hero of the occasion, the exiled 'Marcellus,' or 'Caesar, with the Senate at his heels.' The populace, with a shameful sense of impartiality—a sense altogether unaccountable on the Right Honourable Mr. BRIGHT's late theories of the conduct of the governing classes—were about evenly divided in their enthusiasm for the rising sun and for the orb whose race is, for the time, run. Of the two, Marcellus had, perhaps, the best of it."—*Standard*, December 11, 1868.

Here then is *one* untruth told to all the world by a trustworthy eye-witness, the day after the event, and which must be known to be untrue by more than a thousand other eye-witnesses. May not a future historian take his motto from Scott with a slight alteration —

"I know not what the truth may be,
I tell the 'lie' as 't was told to me."

FITZHOPKINS.

Garrick Club.

Queries.

DICTIONARY OF ARTISTS OF THE ENGLISH SCHOOL.

PAINTERS, SCULPTORS, ENGRAVERS, ARCHITECTS, ETC.

I have received from the readers of "N. & Q." so many interesting communications in reply to my inquiries, which you were so good as to insert (4th S. ii. 37), that I am very anxious to obtain your further assistance. The chief facts I wish to supply are, in most cases, the full Christian names, the exact place and date of birth and death, parentage and pupilage; and I shall be grateful for such help with respect to the following: —

Bank, Charles. Gold-medal student of the Royal Academy in 1774, and an exhibitor of models and bassi-relievi from that time to 1792.

Bannerman, Alexander. Engraver, born at Cambridge about 1780, and employed on some fine plates by Alderman Boydell.

Barber, J. Medallist, executed some good classic and memorial medals, 1815-1835.

Barney, J. Fruit and flower painter to the Prince Regent, resided at Greenwich; exhibited at the Royal Academy fruit and flower pieces, and classical designs, 1786-1827.

Batley. A mezzotint engraver, who practised about 1770.

Beauvais. Was a successful painter of miniatures at Bath about the middle of the last century. He died in London.

Beechey, George D. Son of Sir W. Beechey, R.A., practised as a portrait painter, 1817-82.

Bell, Edward. Mezzotint engraver, a connexion of the publisher of Bell's Poets.

Benwell, Mary. A portrait painter of repute. Queen Charlotte sat to her, and several of her works are engraved. She married an officer named Coode, and retired from her profession about 1800.

Bisset. Die engraver, lived at Birmingham at the commencement of the present century, and produced some fine medals.

Boaden, John. Well known as a portrait painter, 1805-1830.

Bockman, G. A portrait painter of the early part of the eighteenth century. Several portraits and copies by him at Hampton Court.

Bogle, John. A clever miniature painter, who practised in London 1772-92, and died in great poverty.

Bond, William. Engraver (some good plates by him after Reynolds), was a governor of the Society of Engravers, 1803.

Bourne, James. Water-colour painter, exhibited some

good landscape views at the beginning of the present century.

Bower, Edward. Portrait painter of the reign of Charles I., painted a portrait of the king and some other distinguished persons.

SAM. REDGRAVE.

Hyde Park Gate South, S.W.

ANGLE.—Although "N. & Q." excludes scientific discussion, I may perhaps be permitted to ask a question, simply for information. Has any one yet succeeded in solving the problem, traditionally deemed impracticable, of trisecting a given angle? SCHIN.

"PERFIDIOUS" ALBION.—Can any of your readers inform me when and how the epithet *perfidious*, so commonly applied to England by continental writers, first came into vogue? It must have been current as a proverb in France when Louis XIV. was on the throne, else Bossuet would have hardly used it, as he does, without any special *à propos*, in a sermon preached at Metz on the Circumcision.

"L'Angleterre," he exclaims, "ah! *la perfide Angleterre*, que le rempart de ses mers rendoit inaccessible aux Romains, la foi du Sauveur y est abordée."

INQUIRER.

ALPHABET RHYMES.—I should much like to know the name of the author of these rhymes, as also when published: —

"A was an Archer who played his own Ghost;
B was a Baker as stiff as a post;
C was a Conway, 'tis known he can rant well;
D was a Downton—Oh, rare Dr. Cantwell," &c. &c.
H. R. FORREST.

Manchester.

BEMOND.—

"At tauerne to make wommen myrie cheere,
And wilde felawis to-gidere drawe,
And be to bemond A good squyer
Al ny3t til þe day do dawe."

—"The Mirror of the Periods of Man's Life," vv. 92-96, in *Hymns to the Virgin and Christ*, edited by Mr. Furnivall for the E. E. T. S., p. 61. The editor at the time of publication was puzzled by this word, and gives a long note to it in his preface. Has the meaning since been discovered? COLIN CLOUTES.

Clapham.

BRIGHTON BALLAD.—Where can I find a ballad published about forty-five years ago in some magazine? The first verse runs: —

"Dark was the night in Brighton town, and very dark
the Steyn;
Few of the lamps were lighted up, and they could not
be seen;
When forth there came a lady gay—a lady gay was
she,
For oh! her mantle was made of silk, and it hung
right daintily."

The lady goes to a ball, and whilst there they bring her news that her husband is dead. The last lines are—

“As I’ve paid my shilling I’ll see it out,
And then I’ll go home and weep.”

H. H.

FAMILY OF CARY, OR CAREY, IN AMERICA.—It would be interesting to learn whether any of the families in the United States of this surname are able to trace their ancestry to Sir Henry Cary of Cockington, a member of an ancient and renowned Devonshire race, who suffered grievously through his adherence to the Royalist cause in the civil wars, and fled with his children to Virginia in 1654. It is related by Prince in his *Worthies of Devon* that Sir Henry returned to England and lived in penury till his death, which occurred about the time of the Restoration. Sir Henry Cary was born about 1613, and his wife Amy, daughter of Sir James Bagge of Saltram, co. Devon, was buried at Cockington in 1652. Their children, baptised at Cockington, were—Grace, 1640; Edward, 1642; Henry, 1643; Hastings, 1652. I have been unable to discover any traces of these children in England from the date of their father’s emigration; and, young though they were, it is possible that they did not accompany him on his return, and that they may have been ancestors of some of those flourishing families in America which bear their name.

R. DYMOND.

Exeter.

CARVED CHERRY AND PEACH STONES.—What is the name of the carver of these curiosities? I believe this art has a proper name, and a lady was the most famous and ingenious artist in this line, somewhere about the latter half of the seventeenth century. I have somewhere read an account and descriptions of such *têtes taillées* on or upon peach-stones at Florence or Milan, but have at that time ~~un~~fortunately forgotten to read pen in hand. A real misfortune for the curious! The following paragraph from a curious work has renewed my own curiosity:—(verbatim.)

“Dans la Galerie [at Munich] de raretez de nature et d’art, l’on voit entre autres curiositez l’épée de Hans von Frunsperg, dont la gaine est revêtue de la peau d’un Français, avec qui il s’étoit battu en duel, à condition que le vainqueur couvrirait la gaine de la peau du vaincu. Item un noiau de cerise, sur lequel on peut reconoitre très distinctement 140 *têtes taillées*; ce noiau est enfermé dans un petit livre dont les lettres sont aussi extrêmement subtiles.” (P. L. Berkenmeyer’s *Le curieux Antiquaire, ou Recueil géographique et historique des Choses les plus remarquables qu’on trouve dans les quatre Parties de l’Univers*, Leyden, 1729; vol. i. p. 361, 362.)

Some days ago, I was shown a peach-stone, brought from China by one of the officers of the *Veneta*, just returned from her circumnavigation of the world—charmingly carved into a Chinese ship: several parts could be opened.

HERMANN KINDT.

THE EARLS OF CHESTER.—I want information about the “Randolph Earl of Chester” mentioned in *Piers Plowman’s Creed*. All I have found is that contained in the Percy Folio MS. reprint by Mr. Furnivall. Also about the Beeston Castle mentioned in the metrical poem in the Folio MS. I have noticed the names of Cheshire contributors in your valuable journal, and hope that they will give me the information I want.

JOSEPH WIMPERIS.

Clapham.

“THE FORSAKEN MERMAN.”—Can you tell me whether the idea of Matthew Arnold’s poem, “The Forsaken Merman,” is original with him, or is it taken from some German ballad or legend?

A. S.

“GOING TO POT.”—What is the origin of this quaint phrase? In turning over the pages of Hakluyt’s *Voyages*, I find it used in what I may call its primary sense, in the long and lamentable ballad ditty of “R. Baker,” relating his adventures on the West Coast of Africa (1563). Speaking of the fright into which he and his companions were put by the sudden appearance of a party of unknown negroes, he says:—

“If Cannibals they be
In kind we doe not know;
But if they be, then welcome we,
To pot straightway we goe.”

JEAN LE TROUVEUR.

ISLE OF AXHOLME MUSTER ROLL.—The late Archdeacon Stonehouse, in his *History of the Isle of Axholme* (p. 96), speaks of having before him the muster-roll of one of the companies of foot soldiers which the commonholders of the Isle of Axholme raised for the Parliament during the great civil war. I am very anxious to inspect this document. Where is it now?

I have a manuscript memorandum in the handwriting of Stonehouse now before me, which seems to relate to the same muster-roll; possibly its publication may be the means of furnishing some clue to the missing roll:—

“M^d from Old MSS. found at Belton.

“There was found in an old cottage at Belton a part of an assessment for raising two companies of foot. It is indorsed—the number of the soldiers is 495.

“Also a muster-book of one of [the] companies—Captain William Maning, Lieutenant William Tull, Ensign Thomas Pergint, Serjeant William Stanis.

“On the muster-book is also indorsed—Returned by Captain William Maning, the 18th of August, the sum of 33*l*: 16*s*: 8*d*. for the payment of three hundred soldiers and officers, which payment began the 17th and ended the 26th.”

EDWARD PEACOCK.

Bottesford Manor, Brigg.

[* Vide “N. & Q.” 3rd S. xi. 277; xii. 211.]

LATIN.—Wanted the Latin equivalents—pure, mediæval, or canine, of the following:—(1) a *wallet book*; (2) a *collection of amusing papers*.

F. M. S.

"THE LAYE OF THE PURPLE FALCON."—I shall feel obliged for any information respecting "Y^e Laye of y^e Purple Falcon." I possess a copy of a singular illumination, entitled "Y^e Addere subtil bete"; beneath the illumination, these lines:—

"And then that conyng snake is founde
Whiche putteth one eare to y^e grounde,
And in y^e other withouten fayle
Sticketh y^e ende of hys tayle;
And so hee heerethe not y^e charme
That wyzardes shouten to hys harme.

From 'Y^e Laye of y^e Purple Falcon.'

A. H.

Beckenham.

LIST OF PRISONERS.—Will any one be so kind as to lend me the following for a day or two?

"List of the Prisoners of War who are Officers in Commission, in the Custody of the Marshall General." Small 4to, 1651.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

JOHN LOCKE.—Who was, "T. F. P. Gent." who translated Le Clerc's *Eloge on Locke* (from the *Bibliothèque Choisie* of 1705), published in London 1706, 2nd edit. 1713, 3rd edit. 1714; forming the basis of all the subsequent memoirs?

B. R. L.

MAZE AT CAEN.—Dr. Ducarel, in his *Tour through Part of Normandy* (printed in 1767), mentions the floor of the "Great Guard Chamber," in the Abbey of St. Stephen's at Caen—

"The middle whereof represents a maze or labyrinth about ten feet diameter, and so artfully contrived, that were we to suppose a man following all the intricate meanders of its volutes, he could not travel less than a mile, before he got from one end to the other."

Is a correct copy of this maze preserved, and if so, where?

J. F.

Winterton, Lincolnshire.

P.S. It is to be regretted that in the recent account of Ralph Hamstealey's brass, the word "anno" is followed by "æ" instead of ~~X~~^P, the monogram for Christi. I need scarcely add that the monogram is a combination of X and P, the Greek initials of the name of Christ, and of great antiquity.

TO "PANSE," IN THE SENSE OF TO DRESS A WOUND.—1. Is to "panse" a legitimate English verb active, or is it a Scotticism of Gallic extraction from *panser*, like *tassie*, a cup, from *tasse*; *ashett*, a plate, from *assiette*, &c. &c.? I find this stanza in Erskine's *Gospel Sonnets*, part vi. sect. 3:—

"Law-terrors *panse* the putrid sore,
And gospel-grace supplies the cure;
The one plows up the fallow ground,
The other sows the seed around."

2. Is there any modern edition of this most curious collection of "Gospel Sonnets"—some of them a hundred and fifty lines long—and "spiritual songs"? My copy is the fourteenth edition, and was published at Paisley and sold "at the shop of A. Weir, near the Cross" in 1771. The section of the work called "The Believer's Riddle" is incomparably quaint; and by way of preface there is an odd paraphrase of the well-known contemplative poem on smoking. I subjoin one verse of Erskine's. If the poem be among the "things not generally known" I will send the rest:—

"Doth juice medicinal proceed
From such a naughty foreign weed?
Then what the power
Of *Jesse's* flower?
Thus think and smoke tobacco." *

It is good, too, to think of worthy Master Ralph Erskine, "Minister of the Gospel at Dumferlin," solacing himself in the intervals of poetical composition with a tranquil pipe of the "naughty foreign weed."

G. A. SALA.

Putney.

"PONS TORNITIUS."—In an old (thirteenth century) entry in the Tower rolls the term "pons tornitius" occurs. Can you tell me what it is—whether it has to do with "tourneys," or is simply a drawbridge? "N. & Q." would confer a great favour on many like myself by giving a glossary of such terms. The one in question is not explained by any book within reach of

AN ORDINARY STUDENT.

PRICE OF BREAD IN 1739.—John Richards of Exeter, in his *Land Steward Instructed*, second part, 1739, note, says: "A pennyworth of bread which two hundred years ago was bread sufficient for a week, is now scarce bread enough for a day." Can any of the West of England correspondents of "N. & Q." oblige the querist by stating the price of bread, and the weight of the penny loaf at Exeter about 1739?

T. H.

WORKS ON PROPHECY.—I want to know something about the writers of the works named below:—

"Roach, R. The Imperial Standard of the Messiah Triumphant; coming now in the Power and Kingdom of His Father to Reign with His Saints upon Earth." [1727.] The rest is wanting. It is an 8vo.

"G. R. Hioan. Thoughts on Prophecy: particularly as connected with the Present Times, supported by History." London: Longman, Hurst, Rees, and Orme. 1808.

They are not named by Lowndes.

GEORGE LLOYD.

Darlington.

SECUNDER MALLY.—I have searched Rennell's and other maps of India for Secunder Mally,* and the only one in which I can find any name at all corresponding with it is in a map (1783) prepared by some Brâhmans for Anquetil du Perron's *Zendavesta*, in which it is marked Sigunda Mallor, a copy of which is given in Bernoulli's *Description de L'Inde*, vol. i.

Mâdura is placed in this map on the north bank of the Mâdura river, and which would therefore appear to have since altered its course, Sigunda Mallor being marked halfway between Mâdura and Tiru Mangalam, east of a hill in a fork of the river formed by its junction with the Kounarrow.

Now, knowing as we do that the conquests of Alexander the Great did not extend to the Kâr-nâtik, and that he died at Babylon and was buried at Alexandria in Egypt, while, on the contrary, Alâ-a-din-Khilji, styled on his coins Sikandar Sâni, or Alexander the Second, died at Dehli, A.D. 1315, from sickness contracted during his conquest of the Southern Kâr-nâtik, it is not unreasonable to suppose that the name of Alexander the Great has been designedly or accidentally substituted in the tradition for that of Sikandar Sâni, or Alexander the Second.

R. R. W. ELLIS.

Starcross, near Exeter.

SON-BEFORE-THE-FATHER.—What is the origin and import of the above extraordinary name, which in some parts of Scotland is given to the common "coltsfoot," the *Tussilago farfara* of Linnaeus? This vernacular name of the plant is sometimes rendered "filius ante patrem" in scientific works.

J. EMERSON TENNENT.

Queries with Answers.

BATT FOWLING.—In an old indenture of lease between Lawrence Rogers, citizen and cloth-worker of London, and Francis Aunger of East Clandon, in co. Surrey, Esq., dated 24th Eliz. Nov. 20, is the following curious expression:—

"Except and always reserved to and for the said Edward Carleton and Marie, their heirs and assigns, all views of Frankepledge, felons goods, wayfes and estraies within the said mannor, together with liberty to have and enjoy, seize and take the same when and as often as reasonable occasion should serve, together with liberty to go a *batt fowling*, liberty to go with *lowbell*, liberty of hawking, and liberty of hunting the hare, ffox, and other beasts of warren in such manner as the said Edward and Marie or either of them before that usually had, other then any lawful liberty to ferrette or pitche hay for Connyes in or uppun any the premises by y^e same Indent^r demysed to have, hold, or enjoy the said messuage or tenement, closes, lands, and all and singular," &c. &c.

* Four miles south from Madura in the Southern Kâr-nâtik, the alleged burial-place of Alexander the Great.—Fullarton, &c. Hamilton's *East India Gazetteer*.

What was the sport called "batt-fowling" and "lowbell"? Can you tell me? D. C. E.
South Bersted, Bognor.

[Bat-fowling and low-belling were much the same pastimes of taking birds in the night, as they were roosting on perches, in trees, or hedge-rows, by lighting straw or torches, and then beating the bushes, so that the birds would soon fly towards the flames, and be taken with nets or otherwise. The only difference is that the low-beller goes a fowling with a light and a bell, at the sight of which birds lighting on the ground become somewhat stupified, and are easily taken with a net. The word *low*, derived from the Saxon *læg*, is still commonly used in Scotland. In the ballad of *St. George for England* we have the following lines:—

"As timorous larks amazed are
With light and with *lowbell*."

In that quaint treatise, *Jewel for Gentry*, Lond. 1614, we read, that "this sport we call in England, most commonly bird-batting, and some call it lowbelling; and the use of it is to go with a great light of cressets, or rags of linen dipped in tallow, which will make a good light; and you must have a pan or plate made like a lanthorn, to carry your light in, which must have a great socket to hold the light, and carry it before you on your breast, with a bell in your other hand, and of a great bigness made in the manner of a cow-bell, but still larger; and you must ring it always after one order. If you carry the bell, you must have two companions with nets, one on each side of you; and what with the bell, and what with the light, the birds will be so amazed, that when you come near them, they will turn up their white bellies; your companions shall then lay their nets quietly upon them, and take them. But you must continue to ring the bell; for, if the sound shall cease, the other birds, if there be any more near at hand, will rise up and fly away. This is an excellent method to catch larks, woodcocks, partridges, and all other land birds."]

MAGAZINE ARTICLES RELATING TO CORNWALL WANTED.—I am at present occupied in collecting detached articles relating to Cornwall, and more especially to the antiquities of that county. I shall therefore esteem it a favour if any of the numerous correspondents of "N. & Q." would refer me to single, or series of, papers on this subject scattered throughout the various magazines and reviews (the *Gentleman's Magazine* excepted) that have appeared during the last fifty years. I have reason to believe there is a paper entitled "Tin Mining in Cornwall and its Traditions," by Mr. Robert Hunt, F.R.C.S., in one of the back volumes of *Good Words*. Could a correspondent give me the year and month of its appearance?

E. H. W. D.

[Our correspondent is probably thinking of the following work published in the Traveller's Library in 1856: *Cornwall, its Mines and Miners, with Sketches and Scenery*. By the author of *Our Coal and our Coal Pits*. In *Blackwood's Magazine*, v. 101, is an article by Prof. Moh on

the mineralogy of Cornwall; and another (xxix. 440) on aristocratic predominance in Cornwall. In one of Kerslake's catalogues appeared the following old MS.:—

"An Alphabetical Account of all the Parishes in Cornwall, the 1st volume A-I brought down to the year 1702 by William Halse of Fenton Gymps, Gent., with Large Additions and Amendments to the whole and brought down to 1736 by Thos. Tonkins of Trevannance + the 2nd volume K-Z, [but in fact only completed to 'Otterham,'] composed wholly, and brought down to the sd. year 1736, by the sd. Thomas Tonkins, 4to 2 vols. vellum, appears to be the original Manuscript much interlined by additional entries, &c., 7l. 7s."]

"GESTA ROMANORUM."—I shall feel much obliged by any of your correspondents informing me where and by whom the following book was printed:—

"Gesta rromanorum cū applicatōnib' moralisatis ac mysticis."

The colophon, which is rather indistinct, is, as nearly as I can make out, as follows:—

"Ex gestis rromanorum cum pluribus applicatis hystorijs de virtutibus et vicijs mystice ad intellectum trāssumptis recollectorij finis Anno nostre salutis M.cccc. xcij. In die cōversionis sancti pauli."

Brunet (ed. 1814) gives several editions of what I presume to be the same work, under "Historiæ notabiles," but makes no mention of the above. It is printed in double columns, and consists of ninety-three folios, with an index of seven folios, and title-page. The first page of the book itself is illuminated. ARCH. WATSON.
25, Lynedoch Street, Glasgow.

[This edition of the *Gesta Romanorum* is noticed by Panzer, but without the name of the printer. It is conjectured by the cataloguer of the British Museum that it was printed at Paris, but we do not find it noticed in Greswell. This amusing collection was written by Petrus Berchorius, a native of Poitiers, who died at Paris in 1362. It is considered as one of the most ancient story books extant; and the outlines of some of the best stories in Chaucer, Gower, Lydgate, Shakspeare, and their most distant successors, even down to Parnell's *Hermit*, may be traced to it. Boccaccio is reported to have laid it under ample contribution. Vide Douce and Warton, and the *Stanley Catalogue*.]

JOHN NOORTHOUCK.—Who was J. Noorthouck, who seems to have been the editor of the first 4to edition (1777) of Locke's collected works, and who was in communication with Mr. Hollis (*Memoirs*, p. 375), then himself meditating a complete edition similar to those he had issued of the *Treatise on Government* and *Letters for Toleration*? B. R. L.

[John Noorthouck, the son of Herman Noorthouck, a bookseller of some eminence, was early in life patronised by Owen Ruffhead and William Strahan, the printer. (See some genial lines on the death of the latter by John Noorthouck in Timperley's *Dictionary of Printers*, p. 756.)

He passed the whole of his useful life as an author, an index-maker, and a corrector of the press, and was for nearly fifty years a liveryman of the Company of Stationers. He died at Oundle, in August, 1816, aged about seventy. His two principal works are—*A New History of London*, 1778, 4to, and *An Historical and Classical Dictionary*, 1776, 8vo, 2 vols. His manuscript autobiography was for sale in 1855. See "N. & Q." 1st S. xii. 204.]

RICHARD I.—Why is it that in a church at Lucca there is a tomb shown of Richard Cœur de Lion, and that the statement is made by the people in charge there that he died when on a visit to a family of that town, who built the chapel in commemoration of him? If, as I supposed, he also died in Normandy and was buried somewhere in the north, that he should finally have been made a saint of by the church council, and that he should now have a festal day, on which his ubiquitous bones are exposed, like all other respectable canonised heroes, is not extraordinary enough to be a further subject of inquiry.

W. H. H. FLORENCE.

[Has not our correspondent rolled two royal personages into one individual? We have always thought, in spite of any cicerone, that the tomb at Lucca contained the remains of St. Richard, king of the West Saxons, commemorated in the Roman martyrology on Feb. 7. (Bede, *Eccles. Hist.* lib. iv. ch. 12, and *Gentleman's Magazine* vol. lxix (i), p. 14.) Whereas, that tamer of the infidel and hero of the crusades, Richard Cœur de Lion, who received his death-wound beneath the walls of Chalus-Chabrol, directed his body to be transported to Fontevrault; his brain, blood, and viscera he bequeathed to the Poitevins, and his heart to the canons of Rouen. Or, according to a translation of an ancient inscription on his tomb—

"His entrails given to Poictou,
Lie buried near to Fort Chalus;
His body lies entombed below
A marble slab at Font-Evraud;
And Neustria thou hast thy part,
The unconquerable hero's heart."]

"LES SAISONS."—Who was the author of a French poem entitled "Les Saisons," the fifth edition of which purports to have been published at Amsterdam in 1773? LUMEN.

[By Charles Francis de Saint-Lambert, born at Vezelese, in Lorraine, in 1717. After being educated among the Jesuits, he entered the army, and was much admired for his wit and gallantry. He became a member of the French Academy, and died at Paris in 1803. *Les Saisons* is his most popular performance.]

Replies.

THE SUPPOSED MILTONIC EPITAPHS.

(4th S. iii. 4.)

I regret to find that the article in *The Era*, West Australian newspaper, which I forwarded to you by last mail, is a mere plagiarism from Mr. G. Massey's letter in the *Pall Mall Gazette* of August 11. When I wrote to the editor of *The Era*, asking whence the article was taken, he told me, and I believe in good faith, that it was original; and the cheat was only discovered by my begging the loan of Crashawe. An unscrupulous contributor, who could do better things, had deceived him.

Perhaps they are now of no interest, not improbably they have been noted by others; but as I have returned to the subject, I would add three notules:—1. "Et bifidi sacra vireta jugi" (*Ad Th. Junium*, l. 30); "gemino de vertice rivum" (*Ad Patrem*, l. 2); and "bifidoque Parnassi jugo" (*Ad Joh. Rousium*, l. 66)—prove that Milton might have written "two-topped mount"; but prove too much, since they show that it was one of the commonest of school epithets.

2. "Froncosa quem nunc Cyrrha luget
Et mediis Helicos in undis."
In Obit. Proc. Med., ll. 31-2.

This, written at seventeen, and the quotation from the *Epitaph on the Marchioness of Winchester*, and Milton's known accuracy, sufficiently prove that he could not have written these epitaphs.

3. I incline to the belief that Crashawe, and no imitator, wrote them; and I venture to predict that no one hereafter will credit Jasper Mayne with them. But on whom were they written? It has been suggested on Cartwright, but would there not have been more than an allusion to his noted loyalism. The lines—

"With whom he sported ere the day
Budded forth its tender ray,"—

might apply to him; but they would also apply to one who meddled little or nothing with matters political, and who died in 1645, namely, William Browne. That it was on Milton's father, and that Shakespeare's sonnets were addressed to Queen Elizabeth, are theses to be hereafter paradoxically maintained by some Admirable Crichton or dinnerless Goldsmith. I trust for MR. BOLTON CORNEY's forgiveness if I add, that the suggestion that these lines apply well, because Milton rose at four, and because his father was a scrivener and fond of music—and must, therefore, have practised with the lark ere day-dawn—is one out of the many very odd remarks that have been made in the course of this controversy.

BRINSLEY NICHOLSON.

West Australia.

UNPUBLISHED POEM OF BURNS.

(4th S. ii. 614.)

MR. CRAUFURD TAIT RAMAGE says, in reference to the proof of the "Potato" poem being written by Burns—

"Perhaps Mr. McKie of Kilmarnock, who proposes to publish a facsimile of the first edition, might be able to tell us whether there is any tradition in Kilmarnock to the effect that some of the earliest poems of Burns (one of which he considers the 'Potato' to be) were printed on single sheets and hawked about the country by pedlars as ballads."

In answer thereto—but first, please, let me put MR. RAMAGE right as to my having *proposed* to publish a facsimile of the first edition of Burns' poems. The fact is, I *proposed* to do so and *did it* about a year and a half ago, in what connoisseurs in Burns said was a very perfect form.

I am *now proposing* to publish *all the rest* of Burns' poems and songs in three volumes. I hope I shall do it in as perfect a manner as the former, and that they will make—as they purport to do—the *most complete* edition of Burns' poems and songs ever published.

"But to our tale." In the early part of this century, Brash and Reid, Glasgow, published a series of fly-sheets in an eight-page pamphlet form; they were printed by Chapman and Lang; the series comprised the leading poems of Burns, with other select poems by various authors; they were of a superior cast, both as to paper and print, to the ballads and chap-books generally hawked by pedlars in those days. However, in none of them can I find the "Potato," and I may mention that the supposition of this poem being composed by Burns finds no favour in the eyes of those hereabouts well versed in the writings of the poet. Farther, in the *Miscellany Perthensis*, 1801, where the "Jolly Beggars" first appeared, and in which are contained several other poems of Burns, still there is no "Potato;" nor does "the Nithsdale Minstrel, being original poetry chiefly by the Bards of Nithsdale," in which are contained several pieces by Burns, said there to be original, but still no "Potato." Referring to original poems, and turning up chap-books and ballads (of which I have a collection) caused by this inquiry, makes me note as follows:—In one of these eight-page ballads, very coarse paper and print, Glasgow, 19 Salt market, 1823,* I came upon Bruce's Address commencing—

"Near Bannockburn King Edward lay,
The Scots they were not far away;
Each eye bent on the break of day,
Glimmering frae the east.

* The printer, William Bell, commenced in 1794 to publish *The Asylum, or Weekly Miscellany*. Had the "Potato" been published in a fly-sheet this was a likely quarter for it to appear; so if any of the readers of "N. & Q." have this work, Mr. R. might possibly have some light thrown on the subject.

"At last the sun shone o'er the heath,
Which lighted up the field of death;
While Bruce, with soul-inspiring breath,
His heroes thus addressed:

Then follows Burns' veritable poem "Scots wha hae" in full, and at the close of Burns' lines the following two verses are added:—

"Now fury kindled every eye;
Forward, forward! was the cry!
Forward, Scotland, do or die!
And where's the knave shall turn?

"At last they all ran to the fray,
Which gave to Scotland liberty;
And long did Edward rue the day
He came to Bannockburn."

Now here is Burns' "Bruce's Address," extended from six verses to ten; but no person would ever think of supposing that the first two and the last two verses were written by Robert Burns. As an enthusiastic admirer of the Ayrshire bard, I take this opportunity to thank MR. RAMAGE for his zeal in matters pertaining to the poet.

JAMES MCKIE.

Kilmarnock.

NATURAL INHERITANCE.

(4th S. ii. 343, 513.)

The likeness of our present royal family for the last three or four generations is very remarkable. Look at a coin of George III. and at a photograph of H.R.H. the Prince of Wales!

The resemblance of the Stuarts to each other is still more noticeable, and cannot fail to have been remarked by all who visited the National Portrait Exhibitions. Pope perhaps derived his genius from his maternal grandmother Thomasine, daughter of Christopher Newton, to whom Lancelot Turner, his great-great uncle, bequeathed *his song-books*; he too might have been a lover of poetry.

I remember some years ago a daughter of Cooper the cattle painter, who was very clever at cutting out figures of animals with a pair of scissors, no outline having been previously drawn upon the paper. I have heard that all the male members of a family named — become lame from the absorption of the thighbone at about the age of forty. This, if true, would be a very curious instance of natural inheritance. The peculiar mouth of the reigning sovereigns of Austria is said to be derived from their ancestress, Margaret Maultash, who brought the sovereignty of the Tyrol into their family.

The causes which govern the transmission of family resemblances are possibly beyond the reach of scientific investigation: not so their effects. Little attention has been paid to this subject, which appears to me one of the most interesting topics within the scope of "N. & Q." I beg therefore to suggest that your correspondents should from time to time communicate such instances, no

matter how trivial, as come within their personal knowledge. The materials for a hitherto unwritten chapter in physical science would thus be collected, a chapter of far greater interest than any which have preceded it. Beauty, talent, health, disease, good and evil would each find a place.

G. W. M.

Probably many who visited the National Loan Gallery last year noticed the very great resemblance of her present Majesty in youth, and the present Prince of Wales, to the portrait of Queen Caroline, wife of George II., her Majesty's great-great grandmother. My husband's mother belongs to a Norman family settled in Ireland, another branch in Cheshire. He made the acquaintance of these latter some years since. There had been little communication and no intermarriage for I am afraid to say how many generations since the time of Henry VII.; but, as he sat at the family dinner-table, the faces he saw round him, and those hung on the walls, alike reminded him of the uncles, aunts, and cousins he had left on the other side of the water. A cousin of my own has a trick of putting her hand into her side-pocket, with a peculiar and rather awkward jerk, inherited from her grandmother, who died when she was an infant. She cannot have learned it, for she is the only one of the family who has it, and her mother (the only child of an only child) can hardly imitate it.

E. S. N.

The interesting question of the resemblance of descendants to their remote ancestors, which has lately been discussed in your columns, may be well illustrated by reference to the descendants of Charles II. Any one who is familiar with the appearance of the St. Albans family must have been struck with the extraordinary likeness they bear to their progenitor. In some of them—I might specify as an example the late Lord Frederick Beauclerk, who was drowned at Scarborough—the resemblance is so remarkable as to be positively startling. Curiously enough, in certain members of the family there is a recurrence to the earlier Stuart type, as in the ruddy fair-haired Scottish kings. Any one who knows Mr. A. de V. Beauclerk must have been struck with his extraordinary likeness to some of the earlier Jameses. A similar likeness may be observed in the Grafton family—the present duke, for instance, having a strong resemblance to Charles II.

ALFRED SEYMOUR.

HUGH HUNT.

(4th S. ii. 466.)

This person is fictitious, though of ancient date. When the form of recovery was introduced to counteract the effect of the statute *De Donis*, temp.

Edward I., the whole process may have been considered fictitious. The intended purchaser of the land of which the alienation was embarrassed by that statute, was called the "demandant," who commenced what was called a real action against the tenant, who was a real person, though one having no interest in the land, and very commonly, at least in later times, the attorney for the actual vendor. The demandant complained that this tenant had no entry on the land until Hugh Hunt had unjustly dispossessed the demandant within thirty years. This Hugh Hunt, without doubt, was the original person fixed upon as the disseisor, and so continued until the abolition of recoveries. I find his name in one as early as the time of Queen Elizabeth. Neither John Doe nor Richard Roe could be applied to, as, besides their full employment in becoming pledges to prosecute all over the country, they were absolutely engaged in the same capacity in the writ of summons which was the commencement of the recoveries themselves. Well, the tenant having no claim to the property, vouched some person to warranty, who was either the real proprietor or held from him, and if so, called on him to warranty; and the real proprietor or vendor then called upon another person to warranty, who had no interest in the property, and who was generally the bag-bearer or one of the criers, or an inferior officer of the Court of Common Pleas, and this person made default, and so the demandant got possession of the land. This last person vouched was called the common vouchee, but was a real person, and assumed to be present in court. In former times it must have been somewhat formidable to have seen four or five solemn serjeants-at-law rise up to address the court to carry through a recovery. The demandant required one, the tenant one, and each vouchee one. The serjeant for the demandant began in most imposing manner to complain that the tenant had no right or entry, "n'ad pas entre si no puis dissisin quel Hugh Hunt de ces torciousment et sans judgment ad fait al dit (demandant) deins 30 ans darrein passe." Fines and recoveries were abolished in 1833. Wm. S.

ANCIENT SWORDS.

(4th S. ii. 563.)

The questions relating to what are usually called *Andrea Ferara* swords are most difficult. I may mention that the recent discussion originated in the exhibition by the well-known antiquary Mr. Syer Cuming, at a meeting of the British Archæological Association in June 1864, of a very early and curious example. On that occasion I gave a promise that I would investigate the subject in Scotland, where I knew that many of these swords were preserved. This I fulfilled about a twelve-

month later, when I read a paper on the subject, which is printed in the *Journal of the Association* for December 1865. A notice of it, however, appeared in the *Gentleman's Magazine*, and I believe in other periodicals at the time it was read; and it was in reference to these that my friend the Count d'Albanie wrote the article in the *Cornhill Magazine* of August in that year.

As ANGLLO-SCOTUS has informed the readers of "N. & Q." that the *Journal of the Association* is not generally accessible, I take the liberty of giving a sketch of this very pretty quarrel.

The Count upholds the claim of the ducal city of *Ferrara* in Italy, while I assert that of the less known town of *Ferreira* in the *Corunna* district of the north of Spain. Of course the first step in such a discussion is to ascertain the places in which these swords are preserved at the present day.

I find that I stated there was in the Royal Arsenal at Madrid the finest collection of *Ferrara* blades in existence, "which are reported to have been the property of the Duke of Alva." I do not recollect on what authority I made this statement, but it is *utterly erroneous*. The Count has kindly lent me his catalogue of that collection, and I find there is not a single example of a *Ferrara* in it. I have in the course of last year examined most carefully the collection of swords in the museum of the Port de Halle in Brussels, and did not find there a *Ferrara* blade.

As stated in my paper, the "Galleria di Armatura ed Arnese antiche e Moderne" at Turin does not contain any example; and I mention the fact that the director states "that weapons with this inscription are *totally* unknown either in this collection or to the Italian antiquaries generally."

The spelling of the name would naturally be supposed to give a clue to the nationality, but unfortunately this is not the case. We continually find in the sixteenth and seventeenth centuries the same individual subscribing his name differently within very short periods. In the great collection of the Lauderdale papers in the British Museum, I find a Scotch nobleman spelling his name with *three* different variations in as many weeks. These variations in the inscriptions on the *Andrea Ferara* blades are sufficiently remarkable. I produced tracings from twenty-five swords of this mark in various collections, and observe that "it is remarkable that they comprise no less than *seven* variations in the spelling of the name, and if its position is taken into account, not fewer than *fifteen* varieties." I may add that although we have no examples with the diphthong *ei*, as in the Spanish town, neither have we the double *r*, as in that of the Italian.

My main argument however is this, that in the infancy of metallurgical science it was an admitted fact, or perhaps I should say a prevalent opinion, that the best temper was given to sword-blades

by immersing them in mountain streams. The great manufactories of Southern Germany were Solingen and Passau, on the Upper Danube. In Spain we have the well-known Toledan rapiers, which were manufactured on the northern slope of the Sierra de Toledo. The same is still more marked in the northern districts of the Peninsula, in the vicinity of the great range of the Pyrenees. On the north you have not only the town of Fereira, but that of Bilboa, which gave the name to another variety of well-known swords, the *Bilbo*. (See Halliwell, *sub voce*.) On the south of the same mountain chain we have (though scarcely so distinct) sufficient evidence that the district was famed for the temper of its blades. No one was better up in the literature of Spain than Southey, and in his poem of "Don Roderick" he puts into the mouth of his hero the expression, "The best sword that e'er in Eburis was dipt,"—referring evidently to the Upper Ebro.

I have not seen any of the Hungarian blades to which my friend the Count d'Albanie refers, but I hope he will give us not a *general* but a *detailed* description of them, so as to admit of a comparison with the others.

I need not add that the Italian Farrara is situated on the delta of the Po, and therefore far removed from mountain streams. I have enquired of Italian friends, and find that they one and all are totally unaware of any name of the kind in the north of that country; while in the list of a projected International Exhibition at Oporto in 1866, I find on the list of the committee the names of two gentlemen of the family of *Ferreira*, both of whom were connected with the *alto Douro*.

GEORGE VERE IRVING.

CROSS-LEGGED EFFIGIES AND THE CRUSADES.

(4th S. ii. 588 *et antè*.)

The real question at issue is, on which side is the preponderance of testimony? It must be admitted that many known crusaders are represented cross-legged, as are many who merely took the vow, and afterwards compounded by payment of money or providing a substitute; and there are several instances of ladies. The attitude must have had *some* meaning, and to assert that it is the usual position of a judge is merely a part of the case. *Judges* do not usually hold up their hands in the attitude of *prayer*, as most of these effigies do. And if all who held "high judicial office" or baronial rights were entitled to be so represented, how is it that so few (comparatively speaking) except such persons as were *Crusaders* in *deed* or *will* are cross-legged? Admitting that a *doubt* has been started against the received belief, this is a very different matter from its being "entirely exploded." Let MR. IRVING collect a list of re-

cumbent cross-legged effigies positively known *not to have been Crusaders*, equally numerous with those of known warriors of the cross, detailed in the works of Gough, Blore, and others, before he thus lays down the law. "The fashion," he says, "went out before the last of the Crusades." The sixth and last Crusade took place about 1270. Edmund Crouchback, Earl of Lancaster and Derby, who died in 1295, is *cross-legged*; so is Aymer de Valence, Earl of Pembroke, who died in 1323; and "other instances might be produced during the fourteenth century." (Gough's *Sepulchral Monuments*, i. 95-97.) The effigy of "the good" Sir James of Douglas, dating probably long after 1330, is also a case in point.

Regarding the Douglasses, I fear that MR. IRVING, like the Bourbons, has not condescended to learn anything in correction of his erroneous views. Will he take the trouble of referring to "N. & Q." (3rd S. x. p. 71, &c.)? He cannot possibly have read that article (and authorities cited)—as yet unanswered, and I rather think *unanswerable*—or he would have known that "the good" Sir James Douglas, and Sir James Douglas "de Laudonia," were two distinct and separate, though contemporary personages. The "good" Sir James (buried in St. Bride's church) was the father of Sir Archibald "the grim," Lord of Galloway, and afterwards third Earl of Douglas, who was his *bastard* and *only* son. Sir James "de Laudonia" was the father of Sir William Douglas of Dalkeith and Liddesdale, the "flower of chivalry," and a younger son, John Douglas, now represented by the Earl of Morton. MR. IRVING said two years ago (3rd S. ix. 515), that Sir Archibald and Sir William were brothers, but Lord Hailes (and Fordun, his authority) knew they were not; and I think MR. IRVING, as a Scottish antiquary, will surely defer to these historians. I have not read the *History of the Upper Ward of Lanarkshire*, but from the author's ideas on the subject of those two branches of the house of Douglas, as enunciated in "N. & Q.," really begin to fear that the *History* may require correction in this matter.

I must confess that MR. IRVING has made a discovery [?] in Barbour's *Bruce*. In what MS. or edition did he find the vitiated passage with which he has favoured us? The word *dull* in his *third* line I pass, as, let us hope, he wrote *dule* [sorrow], or the line is nonsense. But on what pretext does he give us the *fourth* line ("Sir Archibald," &c.) as a conjectural emendation of his own? Why, here is the very passage correctly given in Dr. Jameson's edition of Barbour in 1820:—

"And the banys honourabill
In till the Kyrk off Douglas war
Er dyt, with dule and mekill car.
Schyr Archebald his sone gert syn
Off alabastre, baith fair and fyne,
Ordane a tumbe sa richly
As it behowyt to swa worthi."

Really MR. IRVING must think that all his "brither Scots" have been slumbering for the last half century, or he himself has been the sleeper, in thus passing off on us his "amended reading" as a discovery of his own.

He seems to insinuate that I doubted the effigy in St. Bride's Kirk being that of the "good" Sir James—a most absurd charge. What I said was that the *Dalkeith* Sir James was much more likely to have been *Justiciarius Laudonia* than the "good" Sir James, whom MR. IRVING said he found holding that office in the *Liber de Melros, passim*, and not having a copy of that book at hand, asked MR. IRVING if he had made no mistake. The inquiry had nothing whatever to do with the tomb. I therefore repeat the question—Is the *Justiciarius Laudonia* mentioned in the Melrose charters the "good" Sir James Douglas or his contemporary, Sir James Douglas *de Laudonia* (or *Dalkeith*)? If MR. IRVING cannot answer categorically, he may give the dates of the charters, from which, perhaps, we may gather the information.

Having thus been permitted *again* to set MR. IRVING right, in what are undoubtedly misconceptions on his part regarding one of the great historic families of my native county, I shall not notice them in future. But if he sets his individual opinion against that of Fordun, Lord Hailes and Mr. Riddell, the sooner he says so the better. And I must say that a gentleman who professes to have written the archæological antiquities of the Upper Ward, ought to have known more clearly the distinction between the Douglasses of Douglasdale and their powerful cadets of *Dalkeith*, the latter of whom held possessions at an early date both in Lanarkshire and the adjacent shire of Peebles, where the ruins of Drochill Castle still remain to attest the power and ambition of the Regent Morton.

ANGLO-SCOTUS.

SIR JOSHUA REYNOLD'S "ST. CECILIA" (4th S. ii. 14.)—The celebrated picture of the Right Hon. R. Brinsley Sheridan's first wife, Miss Linley, is now in the collection of the Marquis of Lansdown at Bow-wood Hills. I have seen an excellent copy of it at the residence of the Hon. Mrs. C. Norton, in Chesterfield Street, Mayfair. This may possibly be the copy made by Sir William Beechey, R.A., referred to by MR. SIDNEY BEISLEY.

BENJ. FERREY.

42, Inverness Terrace, W.

THE SHIVERING OR CHITTERING BITE (4th S. ii. 554.)—In reply to BUSHEY HEATH, I beg to state that it is always used (if procurable) by the boys inhabiting the towns and watering places on the Frith of Clyde. It is supposed to prevent the cold and chattering of the teeth caused by remaining too long in the water, which is very frequently the case with youngsters.

J. H.

Ayr.

COUNTESS OF DERWENTWATER (4th S. ii. 581.)—If E. H. A. desires to know more of the history of this family, and of the lady whose proceedings have excited so much curiosity, I beg to refer him to an article entitled "A Romance of the North Country," in *Chambers's Journal*, No. 256, November 21, 1868. Other readers of "N. & Q." who have not seen it may find the reference useful.

CHARLES WYLIE.

DEMITER (4th S. ii. 562.)—Is your correspondent F. M. S. correct in the spelling of this word? Possibly it is mis-spelt for "demster," which word will be found in Jamieson's *Scottish Dictionary*, 1808, vol. i., as synonymous with "dempster," signifying, first, a judge; secondly, the officer of a court who pronounces doom or sentence definitely, as directed by the clerk or judge. "Doomster," another form of the word, is used by Sir Walter Scott in his *Heart of Midlothian*, and extensive references are given to it in note T at the end of the same novel.

J. MANUEL.

Newcastle-on-Tyne.

NORFOLK HOWARD (4th S. ii. 594.)—This story has been too often regarded as true, notwithstanding the contradiction given to it in the *Herald and Genealogist* (vol. i. pp. 22, 473). G. W. M.

NORTHAMPTONSHIRE SNEAKER (4th S. ii. 552.) The names of the two members of Northamptonshire in 1705, which gave rise to the "dull puns," were Sir Justinian Isham, Bart., and Thomas Cartwright, Esq., of Aynhoe—names, then as now, well known in that county.

G. E. A.

ROMNEY'S PORTRAITS OF LADY HAMILTON (2nd S. xii. 58.)—There is a clever one of his at Mr. John Bentley's in Portland Place.

P. A. L.

STONE BALCONY AT MALMESBURY ABBEY (4th S. ii. 562.)—The gallery referred to is supposed to have been intended for the accommodation of the choir on Palm Sunday, which there sang "Laus Gloria," on the return of the procession from the cemetery to which the host had been conveyed. I do not remember seeing any vestige of such gallery in the chapel of Chepstow Castle, nor have heard of such a thing being there. Similar galleries exist at Winchester, Wells, Exeter, and other places.

P. E. MASEY.

FORGIVENESS (3rd S. i. 215.)—"Chi offende non perdona" is to be met with in a letter of Madame de Sévigné.

P. A. L.

THE LATE MARQUIS OF HASTINGS (4th S. ii. 533.)

"And for token that this thing is sooth
I bit the whyt wax with my tooth."

I know not whether this deed be fictitious or not, as stated in the Harl. MS., but what I can affirm is, that I have before me several deeds relative to a property near Versailles, dated as far

back as 1250—one of which has a large seal bearing the well-known arms of the Montmorencys; on another (anno 1250), is affixed a smaller bronze-coloured wax seal enveloped in parchment, fastened to the deed by a light-brown braided cord, and inscribed: — ✱ “TRAS’FCM·ANO·D’NI”, and in the centre circle the year M·CC·XL.”; close to which is, unmistakably, the impression of a tooth most distinctly marked in lieu of the sign manual.

P. A. L.

ALPHABET RHYMES (4th S. ii. 531.) — “The Turkish Alphabet” designed by R. B. Brough, and drawn by H. G. Hine, was published by Bogue. Each letter is accompanied by an appropriate illustration: —

“A was an Aberdeen wise in debates;
B was a Bear taught to dance on hot plates;
C was a Czar who would whip round the world;
D the Defiance that at him was hurl’d.
E was an Emperor struck with dismay;
F was a Frenchman in Besika Bay.
G was the Greeks who for freedom would strike;
H was a Hospodar warranted like.
I was an Insult that hurt the Porte’s pride;
J was a Jassy by *friends* occupied.
K was the Knife to which war was declared;
L was a Lion, and how much *he* cared.
M was a Minister * sniffing a row;
N was a Newspaper Turkey’s friend now.
O was an Own Correspondent so trusty;
P was a Port[e] old and thin and turn’d crusty.
Q was a Question whose solving we *all* laugh at;
R was a Rout of the Russians at Kálafat;
S was a Supplement telling it all;
T was a Tradesman who’d sold for a fall.
U was an Urquhart for foresight well vaunted;
V was the Vessels still ready if wanted.
W was a Westmoreland—teach kings he used to;
X the X-tremities Russia’s reduced to.
Y was a Yell for the friends of the Czar; and
Z was the Zanies who’re frighten’d at war.”

W. R. M.

ARMS OF NATURAL DAUGHTERS (4th S. ii. 595.) The statements of your correspondent LISBON are somewhat contradictory. He first states that Lady Catherine Darnley appeared to have the right to bear her father’s (James II.) arms; and next, that “it would appear probable that natural daughters *do not possess the right* of the paternal coat of arms except by special grant, as one would infer was the case in the first two instances quoted.” Lady Catherine Darnley had a grant of the royal arms within (not *upon*, as LISBON ignorantly terms it) a bordure compony argent and azure. Viscount Falkland quarters the royal arms within a bordure compony arg. and az. This was no doubt a grant also.

“In both these cases,” says your correspondent, “it is to be remarked that the arms are borne

without abatement.” I presume he is ignorant that the bordure compony is the usual abatement for differencing the arms of royal bastards. Bordures compony and wavy are nearly, if not quite always, marks of bastardy. I think it may be laid down as a rule that in no case has a bastard any title to coat armour. It is however, I believe, customary when the bastard of an armigerous person applies for a grant at the college of arms to grant him the arms of his reputed father within a bordure wavy, or some other similar difference. LISBON may consult Burke’s *Peerage* for numerous examples.

G. W. M.

“BISHOPS’ VERSION OF THE BIBLE” (4th S. ii. 592.)—I am surprised that BIBLIOTHECAR. CHETHAM. does not include Mr. Francis Fry, F. S. A., of Cotham, Bristol, in his list of possessors of this valuable version. Mr. Thomas M. Ward, of 18 Warwick Road, W., has also a pair of magnificent volumes—the first and second edition—tall, clean, and in fine condition. The first edition of 1568 is very rare, and frequently found made up with leaves of the second edition of 1572. If the Chetham copy is of the edition of 1568, it has the title belonging to the second edition 1572, on which the words *conteyning*, &c., do not appear. The leaf next after the title in the first edition is very rare, its place being too often supplied by one of the second edition.

In the edition 1568 the first line of the second page of first leaf begins “faith is not to be despised,” &c.—“faith” being the catchword at the foot of preceding page. In the edition 1572—the first line of the second page of first leaf begins “is not yet to be despised,” &c.—“is” being the catchword at foot of preceding page. Will BIBLIOTHECAR. CHETHAM. inform us which of these leaves is in the Chetham copy? U. O. N. Westminster Club.

GOLDBEATERS’ SKIN (4th S. ii. 585.) — MR. HUTCHINSON need not have any scruples of conscience on account of the sacrifice made by “unhappy goldbeaters.” The skin bearing their name is simply parchment beaten thin during the process of making gold-leaf for the use of gilders, and I can recommend it to be most valuable for preserving decayed manuscripts, as it is transparent, strongly adhesive, and excludes the air.

GEORGE J. S. LOCK.

IMPLEMENTUM (4th S. ii. 582.) — “Implementum bladi” was probably a particular quantity of corn, forming part of the instauramentum or stock, and filling a certain portion of the barns. “Implementum manorii” included live and dead stock of the manor, including ploughings and sowings; it was also called “instauramentum” and “restauramentum”—store in the house or stock on the estate. (See *St. Paul’s Domesday*.) The bishops of Chichester had to maintain a certain amount of

* Lord Palmerston, who then filled the uncongenial post of home secretary. He is represented as looking on and saying: “If I wasn’t obliged to stop in this confounded office, wouldn’t I be among ‘em!”

stock, a list of which is extant: probably the stock of the church to which C. J. R. alludes was in the same manner constantly maintained on the glebe-land.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

BISHOP COX AND DR. WILLIAM COX (4th S. ii. 584.)—As regards William Cox, a "divine of Chichester," as Wood calls him, he was the son of Francis Cox, D.D. (1594), of New College. The Rev. F. Arnold, LL.B., first pointed out his description as "Præcentor of Chichester" at Tillington, in his excellent *History of Petworth*, p. 105. I am certain that he never held the dignity. In 1613, Thomas Murial or Mineral, M.A., was collated to the præcentorship (Reg. fo. 65 and MS. Harl. 3605); and in 1629, David Stokes, D.D., Oxford, succeeded (see *Cal. of State Papers*, p. 102), and died in 1669, as I have shown in my *Fasti Cicestrenses*. Francis Cox was prebendary of Seaford, Wittering, 1567, and Hova Villa (1587); and William Cox, D.D., held the stalls of Somerley (1611) and Hova Villa (1630). In 1660, William Carr, M.A., succeeded him in the latter. William Cox, M.A. (*Act-Book* 13, 150. *Extracts* 14 b.), was residentiary in 1611, and was afterwards, I apprehend, canon of Exeter in 1643 (*Mercurius Rusticus*, 62). He certainly did not die in 1631, the true date no doubt is 1658. John Napper succeeded him in the prebend of Somerley, followed by J. Garbrand in 1660. For a similar error see Aubrey's *Lives*, ii. p. 287. The stone-cutter made *præcentor* out of *præbendarius*.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

QUOTATION WANTED (4th S. ii. 582.)—

"Anima mea, anima ærumnosa, anima, inquam, miseri homunculi, excute torporem tuum et discute peccatum tuum, et concute mentem tuam: reduc ad cor enorme delictum, et produc de corde immanem rugitum."—S. Anselm, *Lib. Med.*, med. iii. init.

E. MARSHALL.

ADMIRE (4th S. ii. 605.)—To *admire* for to *wonder* occurs in so well-known an author as Milton, *Paradise Lost*, ii. 677. *Admiration* means *wonder* in Shakespeare's *Hamlet*, iii. 2. *Admire* is also a noun, meaning *admiration*; see Nares, ed. Halliwell and Wright.

WALTER W. SKEAT.

EGLANTINE (4th S. ii. 606.)—*Cynosbatos* is a pure Greek word, *Κυνόσαρος*, in Roman letters. By Scapula it is rendered *rubus caninus*, *q. d. sentis canis*, and as authority for its use he gives Theophr. *Hist. Pl.* lib. iii., cap. ult. and lib. ix. Hendrick gives a similar rendering. The word occurs both in the masculine and neuter. *Eglantier* and *églantine* in French are rendered respectively sweetbrier-tree and wild rose. The common name for it in the country is dog-rose.

EDMUND TEW, M.A.

Patching Rectory.

BEN JONSON'S PLAYS (4th S. ii. 603.)—MR. THOMAS KEIGHTLEY thinks it is quite impossible that a scholar like Jonson could have spelt *Montaigne* instead of *Montaigne*. I suppose that if Jonson knew the correct pronunciation of the name, the misspelling is intentional. A short quotation from M. Guérard's French Grammar (used in all French public schools) will illustrate my meaning:—

"A Paris le nom propre *Montaigne* se prononce généralement *Montègne*; c'est à tort; *Montaigne* est un nom propre du midi de la France; on doit le prononcer comme le font les méridionaux eux-mêmes, *Monta-gne*."

The second syllable is strongly accented by the natives of Gascony. X.

KATTERN'S DAY (4th S. ii. 201, 233, 333, 377.) In reference to MR. SALA's assertion that St. Catherine "is likewise the patroness of spinsters," and that the real meaning of *spinster* is that of a woman who uses a spinning-wheel (4th S. ii. 378), I wish to add a few paragraphs from an interesting article on old spinsters (*Alte Jungfern*) in the *Illustrirte Zeitung*, October 31, 1868, where the author, R. D., makes the following remarks:—

"In Scotland, the girls rise very early on the first of May and gather May-dew, which they throw over their shoulders, in order to obtain a good husband from the Fates; and in Ireland, it was formerly the custom among the young girls, for the same end and purpose, to fast most rigorously on St. Catherine's Day (November 25), even when they were ill or were celebrating their birthday on that day.

"In Brittany too, the young girls [I suppose the D.O.M. as well] formerly sacrificed little chairs (*Stühle*?) of wax to St. Catherine, in order to obtain handsome and rich husbands.

"In Lombardy, the old spinster must 'remain at home and mend,' or 'watch the bolts,' (*resta a casa a giösta i strass: à guardà i cadenass*); in France, she must 'dress St. Catherine's hair' (*rester pour coiffer Ste. Catherine*); in England, 'lead apes to hell,' or 'to be left to braid St. Catherine's tresses'; in Bavaria, 'watch the *Geibitzen*' [prov. for *Kibitz*, plover]; and in Scotland, she has to look for the end of her days with the little comforting thoughts, once 'to pine away like Jenkin's hen';"

To all German readers I recommend the charming article from which I have borrowed these extracts; it is very amusing indeed, and "full of meat, like an egg." HERMANN KINDT.

Germany.

ILLUSTRIOUS BYZANTINE FAMILIES (4th S. ii. 618.)—Your correspondent is referred to several articles in your First Series, on the subject of the Paleologi, especially those of my friend G. and of Sir J. E. Tennent ("N. & Q.," Oct. 28, 1854), also to *Chambers's Journal*, vol. xvii. p. 24. It was supposed that the "Greek Church" in Soho had some connection with the Paleologi, as noticed in my *History of Foreign Protestant Refugees*, p. 230, but the discovery by my friend the Prince Rhodocanakis of a document in the British Museum

showed the particulars of the erection of that church by Georginos, Archbishop of Samos, in 1678. (See "N. & Q.," 1861, p. 509.)

JOHN S. BURN.

Henley-on-Thames.

DOEWOOD (4th S. ii. 590.)—In the neighbourhood of Lingfield, Surrey, the agricultural population apply the term *dogwood* (white) to the wild guelder rose, and (black) to the bird cherry. Both of these shrubs are very abundant in copse woods, &c. The bird cherry is cut periodically for conversion into charcoal, for the manufacture of gunpowder.

J. F. F.

MAC ENTORRE (4th S. ii. 487.)—C. S. K. will find the legend to which he refers in Anderson's *Scottish Nation*, vol. iii. p. 1, *sub voce*. The person saved was not a king of Scotland, but one of the "Lords of the Isles," which were at one time an independent principality. (See note viii. to first canto of Sir Walter Scott's poem.)

GEORGE VERE IRVING.

SOUND OF THE BATTLE OF WATERLOO (4th S. ii. 467, 542.)—Mr. Walter White, in his *Eastern England*, vol. ii. p. 169, gives two instances of the sound of heavy guns having been heard at great distances. He says:—

"The sound of the firing during the battle (Solebay) was heard far inland. The Earl of Ossory, who was then on a visit to Euston, about eight miles north of Bury St. Edmunds, heard it, and immediately took horse and galloped away to join the fleet."

Again he says:—

"There is a tradition at Cambridge that at the beginning of June, 1666, the year in which he began his optical discoveries, Newton, then a Bachelor of Arts, went into the hall of Trinity College, and mentioned to some of the Fellows that a battle was being fought between the Dutch and English, and that the latter had the worst of it. The Fellows requiring him to explain how he came by his knowledge, he answered that, being in the observatory (then over the gateway of the college), he heard the report of a great firing of cannon, such as could only be between two great fleets; and that, as the noise grew louder and louder, he concluded that they drew near our coast, and consequently that we had the worst of it, which the event verified."

Mr. White has been quoted from Cooper's *Annals of Cambridge*. He goes on to say:—

"During the first three days of June, 1666, the English and Dutch fleets were in action between the Naze and North Foreland, distant at least seventy miles from Cambridge. The sound of the firing was heard also in London. Pepys records it in his diary."

Perhaps these instances of the transmission of sound are worth recording in "N. & Q."

C. W. BARKLEY.

2, Denbigh Villas, Croydon.

STOUND (4th S. ii. 133, 333.)—R. F. W. S. is quite right when he says that this word means "an instant." In Old-German it had this sig-

nification, but now *eine Stunde* is simply "an hour." The Dutch have kept the Anglo-Saxon *stond*. In our language *stond* is not a certain measure of time, as the German *Stunde*, but signifies simply moment, instant.* *Kortstondig* must be translated by "short-lived."

It is not easy to say what is the etymology of the word *stound*, *stond*, &c., and what was its proper meaning originally.

If Campe (*Wörterbuch der deutschen Sprache*) be correct, and if in Old-German *Stonton* at certain times simply meant *Ort* and *Raum* (he translates a phrase of Otfried—"allen ther Stunton"—by "an allen diesen Orten"), then Schwenck, Ten Kate, and their followers are in the right when they connect the word with the Old-German *stan*, *standan*; the Gothic *standan*, *gastandan*; the Anglo-Saxon *stondan*, *standan*; the Swedish *sta*; the Danish *staa*, &c., to stand, to be in a place. We could in that case go further even, and trace the verb to the Latin *sto*, the Greek *στῆναι*, and the Sans. *sthā*, *sthatavyas* (Lat. *stativus*). Kaltschmidt does not accept this derivation; he sees in *Stond*, *Stundon*, *Stunton* nothing but the root of the Isl. and Swed. verbs *stundum* and *stunton*, to stay, to tarry, and perceives an affinity between those nouns and the words *stets* (Germ.), time, since (*seit* in Germ.) and the Germ. *zaudern* (to delay, to hesitate). In my own opinion the first etymology is by far preferable.

H. TIEDEMAN.

Amsterdam.

REGISTRATION OF BIRTHS, ETC. IN HOLLAND (4th S. ii. 488.)—The early registers of the Roman Catholic churches disappeared with the Revolution of the sixteenth century. That they existed is quite certain; that they were transported abroad by the interested parties, when danger was impending, is most likely; where they have remained no one can tell.

As soon as the Reformed Church was established in the Low Countries, registers, and more particularly baptismal registers, were kept by the various Protestant communities. The synod assembled in Wesel during November, 1568, ordained this in the fifth article of the sixth chapter:

"It is highly desirable for the Church and the Republic that the names of baptised children, their parents and witnesses, should be inscribed in the common baptismal registers; in which the names of such persons as shall have confessed for the community and died in Christ may also be written down."

The first part of this article was confirmed by a new one adopted by the synod held in 1586.

Most of these original registers are either lost or destroyed. At some places, Rotterdam for

* Sometimes also *time* of longer duration; for instance, in *avondstond* (hours of the evening); *morgenstond* (hours of the morning); *bidstond* (time of prayer), &c.

instance, the marriage lists commence as early as 1573, but the majority of registers commence with the beginning of the seventeenth century, because another synod ordained this in a special resolution in the year 1620. Of course many irregularities occurred in these first registers of the Reformed Church. In some, up to the end of the seventeenth century, the name of the father of the baptised child only was written down; that of the mother (who was almost always absent) being omitted. One can safely say that baptismal registers, as well as marriage and death registers, were regularly kept towards the middle or end of the seventeenth century. As to the places where they are generally to be consulted, it is very difficult to give any precise information thereon. In some towns (we have no parishes, but only communes) the church registers have been united with those of the civil state, introduced since the Code Napoleon was put in force; in others they continue to remain in the various churches and chapels where they originated. Sanction (either given by the church or by the communal authorities) is in most cases needed, but seldom permission to inspect the registers is refused. Where the registers have been united with those of the civil state, no sanction is wanted. Extracts from those of the latter class *must* be made by the special officers (appointed for that purpose) when demanded, and must be paid for when legalised by the seal of a judge.

H. TIEDEMAN.

Amsterdam.

GOthic ARCHITECTURE (1st S. vi. 59-134.)—Since the definition given by DR. INGRAM in the first vol. of "N. & Q.," of the term "Gothic," as applied to a particular style in architecture, nearly twenty years have elapsed, and the worthy Dr. I. the president of Trinity College, Oxford, has since been gathered to his fathers. The progress of Gothic architecture during these twenty years, in popular estimation, has been immense. Witness the beautiful structures, both of a domestic and sacred character, that have arisen in that style in all parts of the empire. From no place could a definition of the term *Gothic* have proceeded with better right than from Oxford, where a society has long expressly existed for promoting the study of Gothic architecture; and both by lectures by members of the society, and by its beautiful publications, enriched by exquisite wood engravings by Jewitt, Delamotte, &c., the society has done most valuable service. To no one individual has the society been more indebted than to its able and energetic publisher, Mr. J. H. Parker, now still better known by his researches at Rome. Mr. Parker, in fact, was the life and soul of the architectural movement from its commencement in Oxford, and since his retirement from active life as publisher to the University of Oxford,

the "famous" University has most worthily signified its approval of his exertions by bestowing on him the honorary degree of Master of Arts.

J. M.

PLURALITY OF ALTARS (4th S. ii. 605.)—In answer to your correspondent ST. SWITHIN, I remember to have seen two communion tables in the church of Withyham, co. Sussex, in the year 1858. There are also two communion tables in the church of St. Cross' Hospital, near Winchester, one being in the south aisle of the choir, which is fitted up as a separate chapel for week-day services.

WILLIAM WICKHAM.

ANONYMOUS PORTRAIT (4th S. ii. 252, 307.)—In the churchyard of Cley next the sea, Norfolk, is a gravestone with inscription:—

"Of your charite pray for the souls of John Symonds, merchant, and Agnes his wyfe, the which John decessed the xiiij day of January, the yere of our Lord m.v.viii. and the said Agnes decessed the last day of May m.v.xij."

Their portraitures in their winding sheets, and under them those of eight children, are in brass, and about the stone, brass labels *inverted*, inscribed "*Now Thus*." "*snvll noN*," This Symonds appears to have been a lineal descendant from Simon de Suthfield, and thence called Simonds. (See Blomefield's account of Suffield in Norfolk.)

I remember hearing, some thirty-five years ago, an account of the origin of the motto "*Now Thus*." An ancestor was threshing in his barn, when a royal fugitive came and craved instant concealment, which was granted, under the straw in the barn. The pursuers soon came up and questioned the thresher, who cleverly assumed the manner of one but half-witted, continued his threshing, and answered nought but "*Now Thus*," and so saved the fugitive and gained his armorial motto.

This account differs somewhat from, and coincides somewhat curiously with, the account given by MR. D. GOODING; perhaps by combining the informations obtained from the two accounts, MR. WILKINSON may be enabled to discover the origin of the portrait in his possession. I am sure MR. WILKINSON will pardon me for suggesting that *dilapidated* is not a correct word for expressing the ill condition of his *picture* on *canvas*.

T. S. NORGATE.

Sparham Rectory, Norwich.

BIBLIOTHECA NORTHANTONENSIS (4th S. ii. 508.)—"The Scottish Queens Buriall at Peterborough," will be found in the volume of *Collections relative to the Funeral of Mary Queen of Scots*, edited by the late Robert Pitcairn of Edinburgh, and published by W. and D. Laing in 1822.

G. G.

Glasgow.

WINCHESTER CATHEDRAL (4th S. ii. 381, 495, 592.)—I cannot agree with F. C. H. when he affirms in his note, under the above heading, that

St. Amphibalus "was martyred with St. Alban." If Bede is to be credited, St. Alban was martyred in the place of St. Amphibalus. His words are (*Hist. Eccles. Gent. Angl.*, lib. i. cap. 7):—

"Mox se Sanctus Albanus pro hospite ac magistro suo, ipsius habitu, id est caracallâ quâ vestiebatur indutus, militibus exhibuit, atque ad judicem vinctus perductus est."

The only person spoken of as having suffered with our proto-martyr is he who had been appointed to be his executioner; but who, upon witnessing an alleged miracle wrought by St. Alban on his way to the place of death, at once threw down his sword, professed himself a convert, and eventually suffered with the saint.

According to the best accounts, Amphibalus did not suffer till about three months after St. Alban, and then not at Verulamium, but at a village called Redburn, about three miles distant. With regard to this good man's name, old Thomas Fuller has this quaint remark:—

"He passeth nameless in all authors till about four hundred years since; when Jeffery Monmouth was his godfather, and first calls him Amphibalus."

On its derivation, Archbishop Usher gives this opinion:—

"Amphiboli vocabulum huic ipsi vestimento (caracallæ*) magis quam illius possessori convenire."—*Brit. Eccles. Antiq.*, vii.

Bede merely mentions him as "clericum quendam." *Caligula* and *Curt-hose* are familiar to us all as household words. EDMUND TEW, M.A.

BELL-RINGING, ETC. (4th S. ii. 326, 452, 541.)—In reply to LIOM F., I beg to state that the cracked bell in St. Audöen's, Dublin, bore the following inscription:—

"This bell was recast by Roger Ford A.D. 1732, Robert Grattan Prebendary, Thomas Doyle and William Coates Churchwardens."

It weighed more than fourteen hundredweight. I have heard from parishioners of St. Audöen's that it used to be tolled every evening at eight o'clock (the curfew hour), until it was cracked, many years ago, by an unskilful ringer. It was called "the old cow" by the neighbours; and its "soothing chime" is still fondly remembered by the older inhabitants of the locality. It was taken down in 1865, and the new one put up the same year. The latter was cast by Mr. James Murphy of James's Street, Dublin, who is one of our most eminent bell-founders. The last Bishop of Kildare, who was also Dean of Christ Church Cathedral, Dublin (the Right Rev. C. Lindsay, D.D.), gave a remarkable testimonium to Mr. Murphy in 1845 for recasting two of the cathe-

* *Caracalla* in Mediæval Latin is, I take it, the simple equivalent of ἀμφίβολον. It was the name of a garment worn by the monks, rough on both sides.

dral bells, and adapting them to the tones of eight in the diatonic scale. He also "spliced a peal," confessedly a difficult task, for the late Sir Benjamin L. Guinness, M.P., for St. Patrick's Cathedral, Dublin. Let me add, that my fellow-labourer the Rev. C. M'Cready is collecting, with a view to publication, "Memorials" of St. Audöen's parish, and that he and I will be much obliged by any reader of "N. & Q." sending any contributions.

ALEXANDER LEEPER, D.D.,
Prebendary of St. Audöen's, Dublin.

JAPANESE LADIES (4th S. i. 409.)—The monstrous habit of blackening the teeth, MR. OLIPHANT speaks of as being prevalent in Japan, I have seen nowhere in China, but very frequently among the Malays of Java and Sumatra. Crawford, in his *Indian Archipelago* (vol. i. p. 102), gives a very correct description of this barbarous custom:—

"The whole preparation consists of the pungent and aromatic leaf of a species of pepper vine, which grows luxuriantly and with little care in the Indian islands; a small quantity of *Terra Japonica*—an agreeable bitter astringent; a minute proportion of quicklime (which takes the enamel off the teeth); and, above all, the fruit of the Areca palm. This last is gently narcotic, and hence I imagine the charm which renders the whole preparation so bewitching to those who use it. . . . Persons of all ranks, from the prince to the peasant, are unceasingly masticating it. It gives the mouth a most unseemly appearance: the saliva assuming a dirty brownish red, which colours the teeth, gums, and lips, leaving as it dries upon the latter, a black coloured margin."

I have not unfrequently seen, among the higher classes, gold plates over the gums, to render the contrast with the black teeth the more forcible: this being considered a beauty, and that none but foreigners and dogs have white teeth! I have seen the handsomest female faces thus disfigured.
P. A. L.

"ARS LONGA, VITA BREVIS" (4th S. i. 495.)—The following epitaph in Thorpe church, next Haddiscol, Norfolk, although disarranged as I have ascertained by the engraver, may serve to confirm Dr. Bland's statement as to the supposed source of the above motto:—

"M. S.
THOMAS LONDON, in medicinâ
Lauream consequutus,
summæ Spei Juvenis, hic iacet.
obiit Ann. Dⁿⁱ 1661, Sept.
21, Anno natus 1635.
Longa Ars, Vita brevis,
quam vere ducent [?] dixerit] olim
Præscius Hippocrates, heu,
nimis ipse probas.
Sed licet immites rapuerunt
fila sorores:
Te, jam, morte carens, vita
superna manet."

W. H. S.

LOBBY (4th S. ii. 579.) — Your correspondent W. P. conclusively proves that Johnson's etymology is correct; for the various meanings which are given to the word in English equally apply to the German word *Laube*; even the meaning of "place of convenience" still attaches to the German word, especially in the South of Germany and Switzerland.

C. A. FEDERER.

Bradford, Yorks.

EARLY ENGLISH POEM (4th S. ii. 576.) — This poem appears to me to be a later version of a poem called "Richard de Castre's Prayer to Jesus," printed from the Lambeth MS. by the Early English Text Society, in the *Hymns to the Virgin and Christ*. The date of the poem is supposed to be about 1450; it has but fifty-six lines, while that of Mr. Drake's has sixty.

DETTLOFF.

This hymn is printed in Mr. Furnivall's *Hymns to the Virgin and Christ*, E. E. T. S. 1867, at p. 15-17. The two versions differ, but not more than the difference in age will account for. The hymn is the subject of some critical remarks in Mr. Macdonald's last work, *England's Antiphon* (see pp. 53-3). It is worthy of a place in *Hymns Ancient and Modern*, and resembles some of the hymns in that collection (almost pointing to a common original).

COLIN CLOUTES.

SERGEANTS (4th S. ii. 608.) — If PUZZLED will refer to the first volume of Sir Sibbald Scott's *The British Army*, vol. i. p. 488, he will find a full description of serjeants, which will probably supply the information he is in search of.

S. D.

CAPTURE OF JUDÆA: COINS COMMEMORATIVE OF FLOWER BADGES (4th S. ii. 402, 479, 545, 613.) With MR. MORTIMER HUNT I should say there can be no doubt—from the conquering attitude of the standing figure, holding a spear and parazonium—as to its being the "emperor," and not a common soldier. I have before me both a bronze and a silver coin (with the head of Vespasian on the obverse of the latter). On the reverse, his foot rests on a globe, and Judæa with her head leaning on her hand seems more "penserosa" than "lacrymosa," whereas on the bronze medal she is evidently weeping. On coins of Domitian, the same attitude is given to a standing figure of valour, with the spear and parazonium and one foot on a helmet. It strikes me Vespasian on the "Judæa Capta" coin is more like one saying "Væ victis!" than "looking down compassionately upon the captive," or, at least, like the man who said that a Roman emperor ought to die standing.

P. A. L.

QUOTATIONS WANTED (4th S. ii. 607.) — There is no necessity for assuming that the lines about the Tweed and Till made part of any old ballad. As given by your correspondent, they are part of a distich well known on the border, and which

stands by itself. The Till, a very sluggish and deep water, falls into the Tweed on the Northumbrian side about two miles below Coldstream; and, as I have always heard them quoted, the lines are as follows: —

"Tweed said to Till,
What gars ye rin sae still?
Till said to Tweed,
Dinna fash yer head;
For still as I rin,
And fast as ye gae,
When you droon ae man
I droon twae."

G.

Edinburgh.

Miscellaneous.

NOTES ON BOOKS, ETC.

Diary of John Manningham of the Middle Temple, and of Bradbourne, Kent, Barrister-at-Law, 1602-1603. Edited from the original MS. by John Bruce, Esq.; and presented to the Camden Society by William Tite, Esq., M.P., F.R.S., F.S.A., President of the Society.

Ever since 1881, when Mr. Payne Collier called attention in his *Annals of the Stage*, to this curious diary of a Middle Templar, there has been a strong feeling among students of our history and literature that the manuscript should be given to the press. Thanks to the liberality of Mr. Tite, who desired to mark his sense of the honour which the Camden Society had done him in electing him president, by presenting a book as an appropriate acknowledgment—and to Mr. Bruce, who on being consulted by Mr. Tite, suggested that *Manningham's Diary* possessed a varied interest in the literary world which was likely to commend it to the society—this desire has been carried out in a most complete manner, for Mr. Bruce has shown his interest in the book by giving it the benefit of his careful and judicious editing, prefixing an interesting notice of the writer, his family, and the contents of his Diary, appending such illustrative notes as are necessary to elucidate the text, and completing the work by a very full index. The book is altogether one of the most curious miscellanies we ever met with; but we cannot give space to a discussion of its peculiarities. We must content ourselves, therefore, with thanking Mr. Tite for giving us the book, Mr. Bruce for editing it, and congratulate the Camden Society on a president who proves in so appropriate a way the interest which he takes in the society over which he has been invited to preside.

Lives of the Tudor Princesses, including Lady Jane Gray and her Sisters. By Agnes Strickland. (Longmans.)

Whatever doubt may exist as to the claim of Agnes Strickland to be enrolled on the list of English historians, there can be none as to her right to a prominent place among the compilers of very agreeable and interesting memoirs, not perhaps remarkable for impartiality, of the royal ladies whom she delights to honour. Those whom Miss Strickland has commemorated in the volume before us are Mary Tudor, Queen of France, *La Reine Blanche*, afterwards the wife of her brother's favourite, the Duke of Suffolk; Lady Jane Gray and her sisters, Katherine Countess of Hertford, and Mary, wife of Thomas Keyes; Lady Margaret Clifford, Countess of Derby and Queen of Man; and lastly, the ill-fated and unhappy Lady Arabella Stuart. The authoress has been peculiarly happy in the subject of her new volume, which forms a very appropriate companion to her remarkably popular *Lives of the Queens of England*.

The Words of Wellington collected from his Despatches, Letters, and Speeches, with Anecdotes, &c., compiled by Edith Walford (Bayard Series). (Sampson Low.)

When we took up this pretty little book we repeated Sheridan's inquiry with regard to Dodd's *Beauties of Shakespeare*, "Where are the other volumes?" We heard one of the most distinguished men of the present day, and who had enjoyed the intimate friendship of the duke, declare "I do not believe I have forgotten a single word I ever heard that great man utter"; and few indeed were the words of Wellington which did not deserve to be remembered. The book, which has only the one fault of being too small, is one of the best that could be put into the hands of a youth to influence him for good.

Curious Family History, or Ireland before the Union, including Lord Chief Justice Clonmell's unpublished Diary, a sequel to the Sham Squire and the Informers of 1798. By William J. Fitzpatrick, J.P. Fourth edition with a mass of new matter. (Kelly, Dublin.)

If we were justified in describing the first edition of this work as curious and valuable—the former epithet applies still more forcibly to this “fourth edition with a mass of new matter.” Never did Byron’s apothegm, “Truth is stranger than fiction,” receive a more striking illustration than in the startling story of Roger O’Connor, which forms the sensational preface to this new issue of Mr. Fitzpatrick’s *Ireland before the Union*.

The Register and Magazine of Biography. A Record of Births, Marriages, Deaths, and other Genealogical and Personal Occurrences. No. I. (Nichols & Son.)

Ever since the *Gentleman's Magazine* assumed its new form, the want of a journal especially devoted to the Biographical and Historical Records which "Sylvanus Urban" so carefully preserved for nearly a century and a half, has been felt by all literary inquirers. That want the present Magazine is intended to supply in an enlarged and improved form; and judging from the Number before us, which, in addition to copious Memoirs of Berryer, Dean Milman, and Rossini, and a host of shorter notices of remarkable persons recently deceased, has contributions to neglected biography in notices of Henry Constable the poet, and Sir Edmund Andros; and a record of Promotions and Preferments, and the more important Births, Deaths, and Marriages, which have recently taken place, we believe *The Register* has only to become generally known in order to assume its place as the recognised record of the peculiar and valuable information which it is intended to gather and preserve.

NOTICE

UNITED GENERAL INDEX TO "NOTES AND QUERIES," 1849-1867.— *The expediency of amalgamating the three General Indexes of "Notes and Queries," and the great benefit which would accrue to all who are engaged in literary pursuits, by having the Eighty Thousand references they contain arranged in one Alphabet, has been strongly urged by many well authorised to speak upon such a subject. Useful as such an Index would be found, it is feared that it would not meet with sufficient purchasers to cover the cost. But to meet this wish as far as possible, arrangements have been made for the issue of a few copies of the Three Indexes so arranged, by having the edges of the Index of each Series of a different colour, like the divisions of the Post Office Directory, and bound in one volume, as to supply, in a great measure, the place of such consolidated Index.*

Gentlemen desirous of securing this UNITED GENERAL INDEX, 1849-1867 (of which only a limited number of copies can be supplied at the price of Fifteen Shillings), are requested to communicate at once with the Publisher, MR. W. G. SMITH, 48, WELLINGTON STREET, STRAND, W.C.

**BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.**

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

BISHOP FISKER'S FUNERAL SERMON FOR LADY MARGARET, Baker's edition, 1708, or Hymers' edition.

BAYLEY'S LIFE AND DEATH OF BISHOP FICKER, with portrait. 1835.
12mo. of 1740.

Wanted by Mr. W. C. Bowler, 6, Park Row, Park Street, Hall.

PATENT'S LOSS OF AMOUNTING LABOR.

Wanted by Mr. Alfred O. Legge, Dartmouth Cottage, Patriots, near Manchester.

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STANLEY'S LECTURES ON THE JEWISH CHURCH. Part II.

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LIFE OF A BROOKMAN, by Nisroch.
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 Illustrated by Thomas East Bookbinder in Green

Wanted by Mr. Thomas Beer, Bookseller, 15, Conduit Street,
Bond Street, London, W.

Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS IN ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

NOTES & QUERIES OF JAN. 10, 1886. No. 210. Full price will be given for clean copies.

DIDRON'S CHRISTIAN LEXICONARY. The second volume has not yet
yet begun to be written.

Inquiries. We are not able to state the value of Mulready's post-
and envelopes.

L. G. Several articles on the porch and library of Totnes church appeared in "N. & Q." 1st S. II. 376, 453; III. 39; VII. 462.

G. A. On granting leases for 99 and 999 years see our 1st S. vi. 502 :
x. 31, 324.

W. T. M. On the authorship of the poem *Pugna Porrocin*, see "N. & Q." 1st S. vii. 604.

N. W. The Feminine Monarchie, by Charles Butler, was published in 1800, 12mo. For a notice of the work, see *Savage's Librarian*, ii. 190.

ERRATUM.—4th S. III. p. 18, col. 2, line 18, for "sixty-five years" read "fifty-five years."

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CURE OF COUGHS AND ASTHMA BY DR. LOCOCK'S WAFERS.—Mr. Napier, Chemist, South Street, Exeter, writes, Nov. 23, 1895: "I frequently hear of the great good done by Dr. Locock's Wafers in the cure of coughs, asthma, &c." Dr. Locock's Wafers rapidly cure asthma, consumption, coughs, and all disorders of the breath, throat, and lungs, and have a pleasant taste. Sold by all druggists, at 1s. 1½d., 2s. 3d., and 4s. 6d. per box.

"News & Observer" is registered for transmission abroad.

LONDON, SATURDAY, JANUARY 16, 1869.

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Notes.

EXTRACTS FROM LETTERS OF BISHOP LYTTELTON.

I have lately become possessed of some further papers and letters (unpublished) of Bishop Lyttelton. Among them is an account of a tour he made in Scotland in the year 1764. Little of it is worth publication, as it is mostly but descriptive of scenery and buildings; but the following extracts are illustrative of life and manners. I append a few notes:—

"The next Day being Sunday, we attended Divine Service at y^e licensed Episcopal Chapel in y^e Morning, & to shew our moderation in Religious matters, went to y^e great Presbyterian Kirk in y^e afternoon. At y^e Episc. Chapel they have a custom, which I found prevailed in all y^e Episcopal Congregations throughout Scotland, of singing or rather chanting in a very agreeable manner the Invitatory Hymn, Venite Exultemus, together with y^e Te Deum & Jubilate."

The Bishop, I believe, was an inquisitive man, and well acquainted with England. I think, therefore, this passage is conclusive evidence that the chanting of the *Venite*, &c., almost universal here now, was unknown in England in his time.

"The next morning we left Dumfries, & passed thro' a very deep & fertile Vale, which produces excellent Wheat & plenty of Flax."

Query, whether flax is still grown, and how much, in Scotland?

"Netherby, with a very considerable Estate round it is y^e seat of a Clergyman of y^e name of Graham, who has almost rebuilt y^e House, made very fine Kitchen Gardens, & erected some of y^e noblest Hott Houses & Green Houses in y^e North of England, so that in a Year or two more, the finest Wall Fruits will be produced in y^e greatest perfection at a place where formerly an Apple would hardly ripen, tho' planted against a Wall, & what is more beneficial to y^e publick, this gentleman has introduced a new mode of Agriculture for some miles round y^e House, has inclosed with Mounds & Hedges (very rare in this part of y^e Country) an infinite number of Acres, & planted them with several Species of Timber Trees.

"I could not, indeed, but remark y^e wretched appearance which the common People make, being for the most part cloath'd in dirty Rags, & women & children wearing neither Shoes or Stockings, & the little girls having no Cap or other Covering on y^e Head. This prevails too generally all over Cumberland, but except on the Borders, y^e Poor in Cumb^d are better cloath'd & far neater in their Persons & Houses than in Scotland. The best Inn in y^e Town was inferiour to most Alehouses in an English Town, & exceeding nasty, but we found incomparable mutton, & pretty good Fr. Claret at 3rd Quart, so y^e goodness of y^e Fare made amends for y^e bad accomodation. The Mutton generally throughout Scotland is old & sweet Fed, so that it has a wild Taste resembling Venison, but is not allways so fat as one would wish it. Leaving Annan, we pass'd thro' a large Village, every House of w^h, except y^e Ministers, is a spacious Hutt, built wholly of Mud & cover'd with Soda, no Chimney, nor any Aperture for y^e Smoke to issue out at, except y^e window holes (for windows they have none) & the Door. I cannot well conceive greater wretchedness than thus living in perpetual Smoke, for Peat being almost everywhere very plentiful, they have Fire smothering all day long, the Soot of which adhering to y^e Roof at all times, but more especially in wet Weather, falls down in greater or lesser Quantities upon their Beds, Food, & everything within y^e Hut. Though you meet with these miserable Cabbins even in y^e Suburbs of y^e very best Towns, & some in every Village, yet I saw no such Assemblage of them as here, & was well assured there is no such Village in any other parts of y^e Lowlands, so a Stranger should not be prejudiced ag^t y^e Country by this Specimen w^h unluckily presents itself at his first entrance into it."

"We dined on our cold Prog, to which y^e good woman of y^e House added, after y^e Highland fashion, a large bowl of Cream, & some tolerable Cheese with Anniseeds in it."

"In y^e Gallery [at Holyrood] there is an annual Ball held about y^e month of March, at which all y^e Nobility & Gentry within y^e City & for many miles about it are present; & I was assured that not less than 300 Ladies sit down to Supper at one Table on this occasion."

"Here I was told of a Man, living at Niderie [Niddry], in y^e neighbourhood, of y^e age of 118 years, who had all his senses perfect; & at Drumlanrig I heard of such another, living at Moffat, who drinks weekly two English Quarts of Brandy & calls himself also 118; but this latter being born in Cumberland, I have lately had y^e Register searched, & he does not appear to be above 104."

If I am not mistaken, the last literary work of the late Sir G. Lewis, and one very congenial to

his critical and somewhat sceptical turn of mind, was several letters in "N. & Q." of which the object was to invalidate the evidence of *any* one having reached the age of a hundred years since the patriarchal times. I do not go into the controversy; but, besides the above, perhaps Sir G. Lewis had not noticed the following from George Lord Lyttelton's *Miscellaneous Works* (edit. 1775, p. 718), who reports from the neighbourhood of Festiniog, in 1756, of a Welsh farmer who died aged one hundred and five, having had thirty children by one wife, and several more by others. He was followed to his grave by eight hundred lineal descendants, and his youngest son was eighty-one years younger than his eldest.

I have myself happened to see, many years ago, an old man called Caseley, at Clent, said to be one hundred and three, and another such old man somewhere in Scotland. At Hawarden at this moment is a woman called Clarke, said to be unquestionably above a hundred; but I have not the actual evidence.

LYTTELTON.

"THE OLD WOMAN AND HER THREE SONS."

A NURSERY STORY OF HALF A CENTURY AGO.

The literature which was produced for the delectation or instruction of our childhood as individuals, though put aside and forgotten with the other things of infancy, is often hardly less interesting and significant than that which was the amusement of a corresponding period of our life as a nation. Its fugitive character, moreover, might well give it an additional claim to the attention of the collector: a nursery tale is as rare as a broadside or a ballad, and for similar reasons,—while for one of the former which has survived and become part of the permanent literature of childhood, a dozen of the latter are preserved in the "cabinets of the curious," or obtain the honours of reissue and annotation. And yet these children's tales have many claims to our recollection and attention. Sometimes they illustrate the ideas and manners of their day; or embody popular beliefs of other times and peoples, where their analogues may be found. They may, too, be found to possess another and unsuspected claim to preservation. Washington Irving, in his delightful *Life of Goldsmith*, says:—

"The world is probably not aware of the ingenuity, humour, good sense, and sly satire contained in many of the old English nursery tales. They have evidently been the sportive production of able writers, who would not trust their names to productions that might be considered beneath their dignity. The ponderous works on which they relied for immortality have perhaps sunk into oblivion, and carried their names down with them; while their unacknowledged offspring, *Jack the Giant Killer*, *Giles Gingerbread*, and *Tom Thumb*,

flourish in wide-spreading and never-ceasing popularity." *Bohn's Edition*, p. 101.

Among these very writers was Goldy himself. There are probably scores of his contributions to this branch of literature which will never be traced,—like the ballads we are told he used to scribble off at a crown a piece, wandering about the streets to hear them sung, and listen to the remarks and criticisms of the casual audience. There seems, however, considerable probability that the famous nursery story of *Goody Two Shoes*, published in 1765, was own brother to *The Hermit* and *The Traveller*, and was written by Goldsmith for that same John Newbery, whose good-natured "red-pimpled face" is immortalised among the less historical characters of the *Vicar of Wakefield*. The mention of this worthy bibliopole is characteristically humorous.

"This person," says Goldsmith, "was no other than the philanthropic bookseller in St. Paul's Churchyard, who has written so many little books for children; he called himself their friend; but he was the friend of all mankind. He was no sooner alighted than he was in haste to be gone; for he was ever on business of importance, and was at that time actually compiling materials for the history of one Mr. Thomas Trip."

It was not, by the way, to this worthy, but to his nephew, Francis Newbery, that Goldsmith sold the manuscript of the "Vicar": if the former had been the purchaser—albeit "sixty guineas," as Johnson said, "was no mean price"—he would hardly, when filling his pockets with the proceeds of repeated editions, have refused the author all claim to further participation, by dishonouring poor Goldy's modest draught for fifteen guineas.

John Newbery was succeeded by J. Harris in the business at the corner of St. Paul's Churchyard; and here, and by Darton on Holborn Hill, was published the greater part of the children's books which appeared in the early part of the present century. One of these I picked up a day or two ago—*margarita in sterculinio*—in turning over some booksellers' "waste," and by this the foregoing remarks have been suggested. In size it is about four inches by five and a half inches; it contains sixteen coloured plates, well designed and coloured, the text engraved throughout, a stanza beneath each plate, and bears the imprint of J. Harris, June 25, 1815. I do not claim for it any great merit or illustrious paternity; and after some hesitation as to whether it merits transcription, have determined to give it the benefit of the doubt. It is as follows:—

1.

"There was an old woman had three sons,
Jerry and James and John.
Jerry was hung and James was drown'd,
John was lost and never was found;
So there was an end of her three sons,
Jerry and James and John.

2.

"This famous old woman had three caps,
Satin and muslin and crape.
The satin was torn, the muslin burn'd,
The crape was borrow'd and never return'd;
So there was an end of her three caps,
Satin and muslin and crape.

3.

"This famous old woman had three geese,
Speckled and spotted and white.
The speckled was choak'd, the spotted was shot,
The white she sold, but no money she got;
So there was an end of her three geese,
Speckled and spotted and white.

4.

"This famous old woman had three pigs,
Short-tail'd, long-tail'd, and curl'd.
Short-tail'd was kill'd, long-tail'd stray'd,
The curl'd she sold, but never was paid;
So there was an end of her three pigs,
Short-tail'd, long-tail'd, and curl'd.

5.

"The famous old woman had three brooms,
Carpet and kitchen and birch.
So often her cats and her dogs did she thump,
That all three were very soon worn to a stump;
So there was an end to her three brooms,
Carpet and kitchen and birch.

6.

"This famous old woman had three cats,
Tabby and sandy and black.
Tabby and sandy were kill'd in a fray,
And for want of good living the black ran away;
So there was an end of the three cats,
Tabby and sandy and black.

7.

"This famous old woman had three cows,
Rosy and Colin and Dun.
Colin and Rosy were sold at the fair,
And Dun broke her heart in a fit of despair;
So there was an end of her three cows,
Rosy and Colin and Dun.

8.

"This famous old woman had three sticks,
Ivory, ebon, and gold.
The ivory split, the gold got a crack,
And the ebon she broke about the maid's back;
So there was an end of her three sticks,
Ivory, ebon, and gold.

9.

"This famous old woman had three pies,
Gooseberry, currant, and plum.
The currant and gooseberry Sally let fall,
And some thieves eat the plum, who came over the wall;
So there was an end of her three pies,
Gooseberry, currant, and plum.

10.

"This famous old woman had three birds,
Richard and Robin and Poll.
Richard and Robin peck'd Poll till he died;
So the old woman kill'd them, and had them both fried,
And there was an end of her three birds,
Richard and Robin and Poll.

11.

"This famous old woman had three chairs,
Elbow and horsehair and cane.

The elbow and horsehair her children they broke,
And she fell thro' the cane, which nigh prov'd a bad
joke;
So there was an end to her three chairs,
Elbow and horsehair and cane.

12.

"This famous old woman had three cups,
Crockery, china, and delf.
Now poor little Sally broke crockery and delf,
And in making the tea she broke china herself;
So there was an end of her three cups,
Crockery, china, and delf.

13.

"This famous old woman had three pence,
Silver and copper and brass.
The silver and copper she gave at the door,
And the brass penny slipt thro' a hole in the floor;
So there was an end of her three pence,
Silver and copper and brass.

14.

"This famous old woman had three chicks,
Biddy and Bantam and Bob.
Biddy and Bob with the ducks took a dip,
And poor little Bantam he died of the pip;
So there was an end of her three chicks,
Biddy and Bantam and Bob.

15.

"This famous old woman had three rings,
Diamond and silver and gold.
The silver lost she, the diamond gave me,
And she swallow'd the gold in a cup of Bohea;
So there was an end of her three rings,
Diamond and silver and gold.

16.

"This famous old woman took three drams,
Hollands and brandy and rum.
Alas! in her stomach they made such a strife,
That they stopp'd up her breath, and that ended her
life;
So she came to her death by her three drams,
Hollands and brandy and rum."

Sic transit. So finishes the story, and such, alas! is the history of all things. I will only, in conclusion, apologise to any readers who may think that I have occupied space by childish or frivolous matter. Some will doubtless perceive in the foregoing an esoteric signification, and admire it as a sagacious commentary on the shortness of life and the fleeting nature of earthly possessions. There may too, lastly, be some sexagenarian readers of these columns who may even thank me for preserving a story which may recall their childhood, and think its insertion not altogether inopportune, at a time when Homer may be allowed to nod, and Achilles himself unstring his bow.

WILLIAM BATES.

Birmingham.

MILTON'S EPITAPH ON SHAKESPEARE.

I know not if it has been, if not it deserves to be noticed, that Milton's "Epitaph on the admirable dramatic poet W. Shakespeare" takes its commencement from the two epitaphs on Sir Thomas Stanley, supposed to have been written by Shakespeare himself. I say its commencement because its first thoughts and words are similar and borrowed, as shown by the phrases "skye-aspiring" and "star-ypointed pyramid." The rest is Milton's new conceit budded on the others.

Epitaph on Sir T. Stanley.
(East side.)

"This *stony* register is for his *bones*;
His *fame* is more perpetual than these *stones*;
And his own goodness, with himself being gone,
Shall live when earthly *monument* is none.

(West side.)

"Not *monumental stone* preserves our *fame*,
Nor *skye-aspiring pyramids* our *name*;
The *memory* of him for whom this stands
Shall *out-live* marble and defacers' hands."

Epitaph on Shakespeare.
(Milton, *æt.* 24.)

"What needs my Shakespeare for his honour'd *bones*
The labour of an age in piled *stones*,
Or that his hallow'd relics should be hid
Under a *star-ypointing pyramid*?
Dear son of *memory*, great heir of *fame*,
What need'st thou such weak witness of thy *name*?
Thou in our wonder and astonishment
Hast built thyself a *live-long monument*,"
&c. &c.

It would not be unlike a thought of the age, nor of Milton's younger age, to re-apply an address by a famous author to himself, and besides being curious in itself, Milton's indebtedness proves, I think, that not only were the two epitaphs on Sir T. Stanley attributed to Shakespeare by some in Milton's time, but by Milton himself. If by some lesser hand, Milton was not likely even to have seen them. In another note I shall have to quote two lines from one of Milton's odes, evidently suggested by one, if not by two, of Shakespeare's expressions.

BRINSLEY NICHOLSON.

West Australia.

LETTER OF DR. ORTIZ: 1536.

Mr. Ortiz, the present Minister of Justice in Spain, I suppose, descends from Dr. Ortiz, who was sent to Rome by the Empress Queen Isabella (Augusta Caroli V. Uxor), to plead at the papal court the cause of her cousin Mary Tudor, daughter of Henry VIII. and Katherine of Arragon (who had just died at Kimbolton). I have a letter of Dr. Ortiz, addressed from Rome, July 11, 1536,

to Isabella on the subject. As it alludes to five persons who have been Queens of England, I think it may interest some of your readers:—

✱

"S^{ma} C^a C^a MAG^r.

La postrera carta que escreui a V. Mag^t fue de xxvj de Junio con la que Su S^t explico que tinje de inglaterra y lo que sobre ello agora a escrito de x de Junio el enbaxador de V. Mag^t es que la S^{ma} Princessa [Mary] gloria sea a firo Señor esta muy buena con grand deseo de tornar a la buena gracia del Rey su padre [Henry VIII.] que hasta agora [for *ahora*] asi se le muestra aspero, y que el parlamento comēco a vij de Junio y propuesta la materia de la hija [Elizabeth] de la Ana Bolna inclinaua el parlamento a que se diese por ilegítima. ~ Otro día siguiente despues que se *degollo* la Ana bolna maceba del Rey, el Rey se fue a la casa do estaua vna dama suya que se llama Juana Semey [Jane Seymour] y alla se caso con ella y dentro de tres dias la truxo a su palacio y de ay a otros tres publice estar casado con ella y hizo hazer fiestas, escrine della que fue dama de la S^{ma} Reyna [Katherine] que en gloria estña y despues de la Ana bolna y que es virtuosa y de buenas entrañas y bien aficionada a las cosas de la S^{ma} Princessa [Mary] y que a hablado al Rey por Su Altezza para que sea restituyda en su estado y que hasta entonces no mostraua auer alcançado lo y que se esperaua que se concluyrie en el parlamento que estava comēcado q̃ se tenga por legítima heredera del Reyno. ~ Por uia de francia a significado Su S^t que procuraua el Rey de Francia casar el *delphin* con la S^{ma} Princesa, ~ El Rey de Asocia diz que tanbiē se a casado con vna dama de su Reyno, ~ El Car^l de Sancta Cruz aunque fue despedido por Su S^t y por el Consistorio no es aun partido al S^{mo} Rey de Romanos [Ferdinand] por que espera cierta respuesta de Su Alteza plega a N^{ro} Señor quel el baydoda no buelua a tras de lo que aqui estaua ordenado de Su parte, y porque las buenas nuevas del campo del Enperador mj Señor [who shortly after had to raise the siege of Marseilles] y decomo el marques de Saluza viuo a serujr a Su Mag^t y fosano se a dado y otro tanto se espera que hara Turin mas por estenso las sabra V. Mag^t no alargo yo aqui mas, S^{ra} C^a C^a Mag^t.—De Roma el xi de Julio de M.D.XXX.vj (de V. S. C. C. M^{te}).

"Muy humilde y muy obediente Sieruo y
vassallo q̃ Sus imperiales manos besa,

✱

"EL DOCTOR ORTIZ.

"A la Sacra Cesarea
Catholica Mag^t de la . . .
y Reyna fira Señora."

P. A. L.

LETTERS FROM DR. PERCY TO T. ASTLE, ESQ.
F.A.S., F.R.S.

(Concluded from p. 27.)

V.

Easton, Jan. 15, 1768.

My dear Mr. Astle,

Two such obliging Packets as yours merit my warmest acknowledgments. I have *also* the plea of unavoidable avocation to make for not writing to you immediately upon the receipt of them. I thank you for thinking my two slight volumes of *Miscellany Pieces* worth your acceptance, and sho^d be glad to hear what you or any of your ingenious acquaintance think of them. I burn with impatience to see your *preface** and to ransack your *Index*.*

* To the Harleian Catalogue.

I shall be extremely mortified if you don't save me a Copy of each. You see I assume the privilege of friendship in soliciting fresh favours, to whom I am already so deeply in debt upon former scores.

In obedience to your summons I have dispatched by a safe hand (it will be sent you from Mr. Dodsley's next week) your curious little MS. relating to the *trial of the Duke of Norfolk, &c.* I must beg a little longer reprieve for your old fragment printed by *Wynkyn de Worde*. I am ashamed to press so much upon your good nature, otherwise I wish I could offer you anything wh^h you w^d accept as an equivalent for the last. You will perhaps think me acting from low paltry motives, otherwise I think I could propose a very agreeable subject of Traffic or friendly Barter between us; you are curious in collecting original Manuscripts: I am somewhat inquisitive after the old black-letter remains of our first English printers. Cannot we each of us assist the other in his respective pursuit? As I have often opportunity of rummaging old Collections where a small degree of solicitation would procure many curiosities in your own way, in which case I shall not fail to think of you. On the other hand, your residence in Town will afford you opportunity of picking up fragments of old English printed books which would to me be equally acceptable. By way of beginning, I shall take the first opportunity to send you a MS. copy of four Books of Dryden's Virgil, which I have a notion were transcribed by the Author's amanuensis, when he was preparing his copy for the press. In this I may be mistaken, but I cannot otherwise assign a reason why any person should be at the trouble of transcribing 4 whole books of a work not scarce. Inclosed I send you an original latin Letter of the great Lord Bacon which I believe has never been printed. I copied it from his own hand-writing, and I hope hereafter to find something better worth your acceptance.—But after all if you are still desirous to have your *Wynkyn-de-Worde* returned you, I will waive all other considerations and take care it shall be carefully restored you, and shall notwithstanding send you anything curious which falls in my way, particularly as to old Charters, Grants, and curious antique Deeds, of which kind I hope soon to procure something for you. Favour me with a speedy line, who am with great truth,

Dear Mr. Astle,

Your obliged and faithful friend,

THOS. PERCY.

P.S. If your Preface, &c., is printed off, Mr. Dodsley will (if you please) inclose it in a parcel he is soon to send me; or if it is not bulky what, if you inclose it under cover by the Post directed for Henry Earl of Sussex.

Pray are you acquainted with any friend who has access to the Library at Sion College. I want to know if there is not a Copy of *Davison's Poems*, 12^{mo}, preserved there, that was printed so early as 1611,—and supposing there is, whether it contains a poem among the Canzonets, pag. 100, intitled *THE LIE*, beginning thus—

“Goe Soule the bodies guest,” &c.

It is of some importance to me to have this point ascertained. Perhaps the Museum may contain a Copy of the Edition in question, or some other Edition, that will equally answer my end of enquiry.

VI.

July 14, Easton Maudit.

My dear Astle,

Your obliging Letter found me indisposed, or it w^d have rec^d an answer sooner; I am glad you are better, and should be glad to receive an ocular proof that you are so by seeing you here.

I know your time is appropriated, and yet I co^d wish

to bespeak a small share of it, both for myself, and a very ingenious brother-antiquarian, whom you would be happy to be acquainted with.

Like a true selfish fellow, I shall name my wants first: Lord Royston hearing of my proposed Edition of the Duke Buck^m's Works, has sent to inform me that in the Harleian Collection are a few original letters of his, which I have not seen. Upon looking into your Index and comparing it with the Catalogue, I have reason to believe these said letters are to be found in Nos. 7523, 7524, 7525, 7526. Will you be so kind as to examine the said Volumes for me, inform me what letters of the D. of Buck^m's are in them, and if not too voluminous (w^{ch} I am pretty sure is not the case) send me transcripts faithfully collated.—N.B. Your Index refers to an innumerable quantity of letters under the name of *Villiers*, but upon examination I found most of them related to the first D. of B. the father of him I am concerned with.

Now for the Petition of my friend, the Rev. Mr. Farmer, fellow of Emmanuel College, Cambridge, and fellow of your Society of Antiquarians.—In the Harl. MS. No. 1174 (art. 180) are the Descent and Arms of Farmer of Radcliffe in Comit. Leicester, dat. A.D. 1640, fol. 99 b. Of this article (which he thinks must be short), he has desired my intercession with you to procure him a Copy, with the arms blazoned in colours, if so in the manuscript, for which he will gladly pay any expense thereby incurred; and in return will procure you anything out of their Libraries at Cambridge, and let me add, you will thereby oblige, my dear friend,

Your very faithful and affectionate friend,

T. PERCY.

P.S. I desired Mr. Dodsley to replace your *Runic Poems*. I hope you have received them. I am obliged to Mr. Pennecke for the trouble he has had about the books; nothing will be effectual but an actual visit to the Library, which would extremely oblige me. My compliments to him, and all your friends at the Museum.

My wife joins in respects.

VII.

Dear Sir,

I rec^d yours of the 21st, and am thus early in answering it, to intreat you not to entertain the least concern about the affair of Mr. Apperley's Letter. My friend is a very candid man, and will readily suppose how the case was.

You are right in your conjecture about Mr. Capel. I sent him one of the plays, which you purchased for me, and another I gave Mr. Garrick; the rest of the volume I kept myself. I am sorry to find that the fragment of *W. de Worde* is not your own: but whoever is the rightful owner, I presume you have interest enough with him to mediate a treaty between us for it. I would be glad to purchase it, if not at too great a price. To tell you the truth, as it was in a very shattered condition, and would probably have been entirely worn to pieces with a few times turning over, I have taken some pains to renew the leaves and binding. This makes me wish to retain the volume if I could do it on terms satisfactory to yourself or friend; not else. The collection consists of 6 Tracts, of which only 3 are perfect, viz.: 1. The Hist. of Robert the Devil; 2. Secretary of Jealousie; 3. Cock Lorrel's Bote; 4. Parliament of Birds; 5. Hicks-corner*; 6. Every Man. The whole volume does not exceed the size of a 12 penny pamphlet. I mention the particulars that the owner may better ascertain the value.

You tell me Dr. Birch did my 2 slight volumes the honour of a perusal; I have lately been agreeably employed in reading his 6th volume of *Biographia Britan-*

[* Otherwise “Hicke Scornor.”]

nica. I find that the writer of the Life of Villiers, in that Volume, has given a hint of the new Edition of Buck^m's works, which I am preparing for the publick, whether Dr. Birch dress up that article or not. I presume it was printed under his inspection, and if so it is in his power to favour me with the use of one or two tracts which I should be glad to insert in our work.—What I principally want is the short Tract, quoted in the 4059 pag. of the *Biograph*, intitled *A REPLY to his Grace the Duke of Buckm's letter to the author of a paper entitled a short answer to his Grace's discourse concerning Religion*, folio. I should also be glad to see the original Edition of *The Duke of Buckingham his Grace's letter to the unknown author of the paper entitled The Short Answer*, for that I have used was what was reprinted among Lord Somers's Tracts. I should also be extremely obliged to the Doctor if he would glance his eye over the enclosed advertisement and suggest any corrections or improvements which no person living is so capable of doing as himself. In return for this favour, the Dr. might to the utmost command my slight services; and probably the access I have to the libraries of the nobility and gentry in this neighbourhood (some of which are large and of long standing) may enable me to be of some use to him. Would the Doctor encourage me in this application, I should perhaps in a future letter recollect one or two other questions which I should be glad to propose, and which he could doubtless resolve me in. Be that as it will, you may assure him of my great respect, who am, dear Mr. Astle,

Your very faithful servant,

THOMAS PERCY.

Easton Maudt,
Jan. 25, 1768.

VIII.

Dear Mr. Astle,

Your obliging letters are ever entitled to my earliest notice. I thank you for that I rec^d last night. When my Lord Sussex returns from town, which probably will be to-morrow, I shall be highly entertained with the Perusal of the valuable papers you have been so good as to remitt me. I am impatient to see your preface, and therefore intreat that one of the first Copies you part with may be sent to me. You may inclose it under Packets by the Post, not exceeding 2 ounces under Cover.

I thank you for your researches after old Ballads: the account you have sent piques my curiosity extremely. I shall not be easy till I have come up to town and feasted upon the dainty morsels of which you have sent me a bill of fare. At present, however, I am incapable of stirring from home, and probably shall be so for this month or six weeks. To feed therefore the press, which is constantly going on, I will beg of you one or two copies for a present supply, and then shall trouble you no more till I can come up and drudge for myself.

The two songs I want are these: No. 2258, p. 97, *An Elegy upon the Death of Edward I.*, and p. 81, *A song on the Man of Moon* (sic). May I intreat you to send me the first of these some day this week (the press waiting), the other will do in a fortnight's time.—As in these very obsolete poems the slightest slip of the Pen creates an insuperable difficulty to an Editor, especially where the original is not at hand to have recourse to, permit me to request of you a very scrupulous Collation of your Copy (when transcribed) with the original.

I shall be much obliged to you for your good offices with Dr. Birch, and from his known character of great humanity, and general regard to the common cause of literature, I flatter myself that he will not only grant the request I made in my former letter, but indulge me with any future favour of the same kind. In return for which he may at all times command my best services

which (as I am often rummaging among old libraries) may possibly sometimes afford him service.

Adieu, my Dear Mr. Astle; let me if possible hear from you some day in the ensuing week, and you will much oblige

Your constant friend and servant,

T. PERCY.

Easton Maudt,
Feb. 5, 1768.

P.S. You forgot to insert my Lord's Xtian name *Henry* in the direction of your last Letter, by wh^h means it had like to have miscarried.

IX.

My dear Astle,

I have impatiently longed to hear from you ever since I left town, the more as I left you but poorly: I hope your health is thoroughly established, of which I beg I may speedily be informed under your own hand.—Pray what success has our friend Mr. Pennecke had in his application to Sion College Library in my favour? May not I hope to hear soon from you or himself on this subject? I know not whether Mr. Dodsley has yet complied with an order I gave him to present Copies of a late small Collection of Runic Poems to you, Mr. Pennecke, Sir Joseph Ayloffe, and Dr. Birch. I ought by no means to forget Dr. Ducarel, and therefore beg you will present him with your Copy, which I will take care shall be replaced: along with it make my most respectful compliments acceptable to the Doctor, and tell him I wish it was better worth his acceptance.

Pray when did you see Mr. Garrick? I hope you are now thoroughly established in his acquaintance. When you see him, take no notice of my being Editor of the Runic Pieces,—at least till I am able to present him with a Copy, which at this time I am not.

When he has got your late present to him new-bound as he intended, you must procure me another sight of it.—I owe many acknowledgments to Mr. Garrick for favouring me lately with several Volumes of his old plays by Mr. Tonson.—Among the Titles of Plays I sent up was this:

Amorous Orontus, or Love in Fashion, by John Bulteel, 1665, 4to.

Mr. Garrick desired to know where I picked up that title, but I cannot for my life recollect where; I thought it had been out of his own Catalogue.

I wish you would take an opportunity of looking in Mr. Garrick's Collection for a Play of the Hon^{ble} Edward Howard's intitled *The Man of Newmarket*, 4to, 1678—and be pleased to inform me whether these words [never before printed] are in the title page; tho' if you wo^d be so good as to copy out the title page at large it would be still better.

Our worthy friend Mr. Lye mends but slowly; he however does mend, and begins now to assume his literary pursuits. This reminds me of mentioning a request he desired me to make to you that you would be so good as to put the finishing hand to St. Guthlac for him, a request in which I earnestly join him, as I know it will not cost you above a day or two, if you were once to set about it with your wonted application: he only waits for that manuscript to give the finishing stroke to his noble Saxon Lexicon, of which I know he intends one copy for you, and which when it appears will be one of the most compleat works that the present times have seen.—Adieu my friend, and write soon to

Yours sincerely,

THOS. PERCY.

Easton Maudt,
May 12, 1768.

x.

My dear Mr. Astle,

I needed not this fresh instance of your friendship, to convince me of its sincerity; yet you rightly judge the news of such a discovery as you mention must be exceedingly welcome to me. I do indeed burn with impatience to see the ancient collection of Ballads, which you so kindly offer to send me. And indeed to render it of use, it will be needful for me to see it as soon as possible. If it is not of too small a size, please to send by Silby's Wellingboro' Waggon, which will set out on *Saturday Morning* from the *Bear and Ragged Staff, Smithfield*, directed for me at Easton Maudit, near Wellingboro', to be left at the Red Lion in Bozeate. Please to see that it is carefully delivered to the Bookkeeper, and punctually booked for fear of miscarriage. If it's very small, enjoin the Waggoner to bring it in his Pocket. I shall have it on Tuesday.

Write to me by Saturday Evening's post to inform me whether I may expect it by the return of the said Waggon, and you will oblige him who is,

Dear friend,

Ever most affectionately yours,

T. PERCY.

Easton Maudit,

July 21, 1763, Thursday.

P.S. Accept Mrs. Percy's best respects and make mine acceptable to all friends.—Please to forward the inclosed as directed.—I thought you would like to see a specimen of the work, to which you have been so kind a contributor. I have therefore inclosed a proof sheet: when you have perused it, return it back to me. Pray what literary researches are you engaged in at present?

WILLIAM BROCKLEHURST STONEHOUSE.—The following is a complete, or nearly complete, list of the published writings of this gentleman. A star (*) is attached to those which I have failed to find in the catalogues of the British Museum library. William Brocklehurst Stonehouse was born at Manchester; educated at Brazenose College, Oxford; B.A. 1816, M.A. 1819, D.C.L. 1845; ordained deacon 1815, priest 1816; curate of Messingham, co. Lincoln, 1815; presented by the Archbishop of York to the vicarage of Owston in the Isle of Axholme, 1821; archdeacon of Stowe, September 14, 1844; died December 18, 1863, aged sixty-nine; buried in Owston churchyard.

*The Sin and Nature of Schism, and the Alliance between Church and State considered in two Sermons preached . . . in the Parish Church of Gainsbro', May 4, 1825 . . . and July 25, 1825. . . . Gainsburgh, 1825.

The Crusade of Fidelis, a Knight of the Order of the Cross; being the History of his Adventures during his Pilgrimage to the Celestial City. (Anon.) Derby, 1828.

*A few Observations on the "Rudiments of Ecclesiastical Knowledge," as stated in a second Letter to his Grace the Archbishop of York, by R. M. Beverley, Esq. . . . London, 1832.

The History and Topography of the Isle of Axholme, being that part of Lincolnshire which is west of the Trent. . . . London, 1839. Printed at Gainsbrough by Adam Stark.

A Charge to the Clergy of the Archdeaconry of Stow. London, 1845.

The Alliance between Church and State not the Cause of those Evils by which the Influence of Christianity is impeded. . . . A Charge. London, 1848.

The Liturgy of the Church of England considered with reference to the Ancient Liturgies on which it was founded. . . . A Charge. London, 1850.

The Discipline of the Primitive Church which the Reformers wished to restore. A Charge. London, 1851.

*A Letter to Mr. William Rayner, churchwarden of the Parish of Owston, concerning. . . . Revivalism. . . . Hull, 1853.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

AN EDUCATIONAL BOOK.—Some years ago in Macao, China, I got possession of a remarkable work with which I think your readers, especially those who collect curious literature, should be made acquainted. It professes to teach English to Portuguese and *vice versa*, and with this object presents "a choice of familiar dialogues clean of gallicisms and despoiled phrases." It is called *O Nova Guia da Conversação*, compiled by José da Fonseca and Pedro Carolino, and published at Paris in 1855, by Aillaud, Monlon e C^a.

It contains dialogues, letters and anecdotes, the English placed side by side with the Portuguese. To notice it at length would occupy too much of your space, but perhaps you will allow room for a specimen or two.

Dialogue 18 is headed "For to ride a Horse," and runs thus:—

"Here is a horse who have a bad looks. Give mi another; I will not that. He not sall know to march, he is pursy, he is foundered. Don't you are ashamed to give me a jade as like? He is undshoed, he is with nails up; it want to lead to the farrier."

and so on. The shortest of the anecdotes is as follows:—

"A day came a man consult this philosopher for to know at o'clock it was owe to eat.—'If thou art rich, told him eat when you shall wish; if you are poor, when you may do.'"

The preface is rich indeed, and this is the concluding paragraph:—

"We expect then, who the little book (for the care what we wrote him, and for her typographical correction) that may be worth the acceptation of the studious persons, and especialy of the Youth, at which we dedicate him particularly."

This book was seriously and soberly introduced into the government schools at Macao, though, I believe, subsequently withdrawn.

I have given these particulars and the publishers' name that those who wish to laugh over a singular educational work may possess themselves of it, if it be still procurable. W. T. M.

Earley.

DOUGLAS, A WOMAN'S CHRISTIAN NAME.—In the Tyrwhit family, near Lincoln, circa 1600, the

name of "Douglas" in one instance, and of "Duglas" in another, occur as Christian names of daughters. (Allen's *History of the County of Lincoln*, 1834, vol. ii. pp. 39-40.) J. BEALE.

WESTHOPE, CO. SALOP. — I came across a note in reference to this parish which may be worth preservation. Mrs. Elizabeth Fleming of Westhope, by her will dated Jan. 14, 1728, and proved at Hereford, Sept. 23, 1729, makes the following bequest: —

"If my son Richard Fleming rebuilds the chapell at Westhope, and fitts it up for the service of God within four years, then I give to endow it 100*l.*; but if the Lord of the Manor of Westhope should be remiss in having it supplied with 12 sermons yearly, then the profits shall go to the parish of Acton Scott."

The testatrix was connected with the latter parish, and bequeaths to her grandson, Edward Acton, four pictures — viz. his mother's, his uncle Hercules', Dr. Edwardes', and his uncle Heath Edwardes'. Her son or grandson, Gilbert Fleming (also mentioned in the will), is the subject of a local story, the details of which may not be without interest, though I cannot vouch for their truth. Gilbert Fleming is said to have bribed the cook to put poison into the food of his father Richard, for which the cook was tried and executed. The real culprit drank himself to death in a little more than a year after this event, and the Westhope estate and other property then went to his three sisters. Two of these were supposed to have been cognisant of the murder, and are said to have come to untimely and painful deaths; the third, who was innocent, prospered. The sister who had Westhope lived with a Sir John Dyer, and left her property to him, though she had no child by him. These local traditions ought not to be forgotten. Westhope is a chapelry to Delbury. C. J. R.

RING POSY.—A few days ago I came across an old wedding-ring inscription which may not be known to some of the readers of "N. & Q." :—

"First love Christ that died for thee;
Next to Him love none but me."

G. J. S. LOCK.

PIKEY.—I think this word is used exclusively in Kent. I never heard it elsewhere. It is commonly used there instead of the word *gipsy*.

GEORGE REDO.

Brixton.

KENTISH WORDS.—During a residence of a few months in West Kent, I have become acquainted with some words which are new to me. For example, I was much puzzled when I heard a woman cry out in her garden, "The skaydle's got a bit o' flick in her mouth, an's run under the slats." On inquiry I was told that a "skaydle" is a thievish cat; "flick" is the hair of a rabbit

or hare: and "slats" are thin, flat, unfilled peapods. I have further ascertained that to "work by the great" is to work by the job or piece, and not by time; to "forelay" is to get before or ahead of anything; and a "deek" is a ditch. "I reckon" and "I lay" are much used to support and strengthen observations and arguments. For instance, "I reckon (or I lay) we shall have wet before night." EDWARD J. WOOD.

Queries.

PORTRAIT OF GOVERNOR HUTCHINSON.

About three years since an American friend gave me an engraving of Thomas Hutchinson, eighteenth and last Governor of Massachusetts. It was engraved for the *New England Historical and Genealogical Register*, as stated at the bottom, but no mention is made as to the authority from which it was executed. My friend the donor, however, told me it had been engraved from a painting in oil now preserved in the State House at Boston. It is now a hundred years wanting six since Governor Hutchinson left Boston (he left June 1, 1774), and these questions have ceased to be personal—they have become historical. Does such a painting really exist; and if so, where did the state procure it? Those were troublous times; and history records many instances of violence and even death offered by the republicans to the royalists who were endeavouring to uphold the King of England's authority.

In a pedigree of the Oliver family lying by me, in speaking of one of the grand-children of Lieut.-Governor Oliver, it says: "A son, whose death in infancy was caused by the rebels in Boston." Governor Hutchinson's town house had been destroyed by the mob on August 26, 1765, when he withdrew to his country house at Milton, six miles south of Boston. When he proceeded to England in 1774, the civil government having been almost brought to an end, he left his eldest son Thomas, Judge of the Court of Probate and Member of the Council, with his wife (Sarah, daughter of Lieut.-Governor Oliver,) and family behind him in Boston. They remained there till March 26, 1776, at which time Washington's army was encamped outside, and the city bombarded. The judge from time to time forwarded to his father in London such scraps of news, political or domestic, as the difficult opportunities of the period permitted; and these the governor sometimes jotted down, together with others obtained through other channels. The following memorandums occur: —

"June 26, 1775. Mr. Quincy came in at breakfast time, a passenger in Callapan (or Cattapan, or Callassan, &c.), with letters from my son, &c., and an account of their

distress; which has made this the most distressing day to me since I have been in England. My house at Milton in possession of the rabble; all my letters, books, papers, &c., taken and carried away, and the publication of some of them already begun.

"June 27, —. My spirits very low all day from the American news.

"Nov. 14, —. General Gage and his Secretary, Mr. Flucker, came to town in the evening; left Boston the 11th of October. My families [*sic*] well. My property which was at Milton sold at Vendue [auction?]. Washington, it is said, rides in my coach at Cambridge. The farm people were doubtful about purchasing, and therefore it is leased out.

"Sep. 30, 1779. Mr. Blowers writes to Mr. Bliss of June 30, that one Brown of New York had purchased my estate at Milton for 38,000*l.* lawful paper money."

Governor Hutchinson had also a large estate at Conanicut. There is an island of this name lying opposite and westward of Newport, in Rhode Island Bay. I am not informed as to what became of this estate, but I presume it was confiscated, like the other, and sold. Yet his love for America was intense and unalterable. He writes:—

"May 15, 1779. * * Though I know not how to reason upon it, I feel a fondness to lay my bones in my native soil, and to carry those of my dear daughter with me."

He alludes to his youngest daughter Margaret, who died Sept. 21, 1777, and was buried in Croydon church, where he was afterwards himself laid.

"February 1, 1780. The prospect of returning to America, and laying my bones in the land of my forefathers for four preceding generations, and if I add the mother of W. H., it will make five, is less than it has ever been. God grant me a composed mind, submissive to His will; and may I be thankful that I am not reduced to those straits which many others who are banished are and have been.

Though in England, he was looked upon as governor of the province, General Gage having only a temporary military command: it was thought that the rebellion would soon be brought to an amicable termination; that he would then go out and resume his functions; and therefore in the meantime he continued to enjoy a handsome salary—I have heard 2000*l.* a year, but I have no documentary evidence to prove it. But I am steering my way to the oil-painting, with which I began. My attention has been attracted by the mention of his portrait in an inventory of the furniture and effects taken in the house at Milton. The inventory is in his own handwriting. I will make a few extracts, not of carpets, tables, beds, chairs, &c., but of a few works of art:—

Inventory of Goods at Milton, as sent me by my Son.

	In the Hall.	£	s.
2 large hair settees	.	10	0
6 chairs ditto	.	4	0
2 card tables	.	4	0
1 mahogany table	.	3	0
My own picture	.	9	0
Mr. Palmer's	.	9	0

A set of Marriage à la mode; rich frames and glass	£	s.
3 large landscapes	4	10
	3	0

In the Parlour.

Table linen of damask: sheeting, shirting, &c.	60	0
2 Bronzes—Shakespear and Milton, fixed on each side the chimney	3	0

In the Dining-room.

2 pourtraits	8	0
2 ditto	6	0
10 prints framed	5	0

In the Closet.

3 cases silver handled knives and forks, with spoons*	45	0
3 cases ivory and China ditto	12	0
A silver epergne, 144 oz., with glasses and case	54	0

In the Red Bed-room.

2 glass sconces	4	0
Crimson damask curtains, head-cloth, tester, vallians, and counterpane	15	0

In the Yellow Bed-room.

3 metzotintos [<i>sic</i>] glazed	1	10
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In the Gov^r Bed-room.

Miss Hutchinson's Bed-room [Margaret's].

Miss Sanford's Room [wife's sister].

Nursery.

In the Kitchen.

In the upper rooms.

A suit of clothes with wrought gold holes and buttons, little wore	10	0
--	----	---

In the Barn.

15 Tons best English hay	80	0
10 Tons meadow hay	10	0
Indian corn, 60 bush.	6	0

In the Coach-house.

A new coach, cost (besides freight †).	105	0
An old coach new lined	25	0
A chariot	25	0
2 chaise [<i>sic</i>]	25	0

In the Cellar.

35 dozen old Madera [<i>sic</i>] wine	50	0
20 dozen other wines	25	0
A box of citron	3	0
A box of candles	2	0
Cyder	4	0
20 bushels parsnips, carrots, and potatoes	3	0

Upon the Farm.

A pair of coach horses	25	0
A farm horse	7	10
7 cows	24	10
A yoke of large oxen	12	0
A pr of steers	6	0
2 heifers	3	10
3 hogs and great plenty of turkeys and poultry	5	0
Carts, waggons, ploughs, harrows, iron barra, and all necessary farm utensils	15	0

The sum total of the inventory, including the articles I have omitted, is 1090*l.* 18*s.* But I should now like to ask one or two queries—
1. Supposing a painting of Thomas Hutchinson is preserved in the State House in Boston, whether

* The silver handled knives and forks which I have ("N. & Q." 4th S. ii. 16) cannot be any of these, as those here mentioned were seized.

† Was this the carriage in which Washington was riding? From the mention of "freight," it had probably been had out from England.

it is the portrait taken at Milton? 2. Whether anything is now known of the plate, bronzes, or other pictures confiscated at the same time? If such a likeness is there, I should much like to know the colour of the coat, waistcoat, wig, and silk tie behind the head, supposing the print is a copy of it.

I may conclude with a curious coincidence. In a small parish in England there are, and have been for these ten years past, three members of the families of three of the former governors of Massachusetts—Vane, Andros, and Hutchinson,—all living in their own houses near each other. We were all in Mr. Vane's dining-room a few days ago, laughing over the circumstance. Mr. Vane is a son of the late, and uncle of the present, baronet. Colonel Andros tells me that Sir Edmund, the governor, left no heirs: he is descended from his brother. It is rather a curious thing too that my ancestor Elisha Hutchinson was sent with others over to England by the Massachusetts people in 1688 to complain to the king of the tyrannies of Sir Edmund Andros, and to beg that he might be recalled. The king, however, was just then on the point of relinquishing his crown and flying to France. I chaff the colonel about these things sometimes, and make him wince.

P. HUTCHINSON.

ALCIAT'S "EMBLEMS," FIRST EDITION,
MILAN, 1522.

For some time I have been engaged in endeavouring to ascertain the number of editions of the *Emblems of Andreas Alciatus*, including versions which have issued from the press since their first appearance at Milan in 1522. Undoubted authorities collected by me prove there have been above one hundred and forty editions published, and probably above one hundred and fifty. From actual collation of the copies, I have obtained the titles, contents, variations, &c., of about eighty editions.

One edition, however (the *first*, that of Milan, A.D. 1522), though spoken of by several writers, does not appear to have been seen by any of them. Indeed the copies of this edition were called in by the author soon after publication and destroyed, so that it is doubtful if any copy still exists. As far as catalogues go, I do not find it named as belonging to the great libraries of Rome, Naples, Milan, Vienna, Paris, and London. Some of the correspondents and readers of "N. & Q." may however possess information respecting this edition which I have failed to obtain. Greatly indeed should I be obliged, and most interesting would the fact be to the amateurs in books of emblems, if the library could be named in which a copy of this *first* edition may be found—Milan, A.D. 1522.

I may mention, as editor of the Holbein Society

of Manchester, which announces in its series of facsimile reprints *Four of the Fountains of Alciat*, that it is intended to give an English translation of the *Emblems* to form appendices to three of the four photolith facsimiles of the editions of 1531, 1534, 1547, and 1551. Through the kindness of the vice-president of the society I am permitted to use for this purpose a manuscript English translation, made in the reign of James I., of a large number of Alciat's stanzas; and what are wanting I purpose to supply by translations of my own. Thus will be accomplished what your excellent correspondent, the REV. THOMAS CORSER of Stand, suggested in "N. & Q." 4th S. ii. 364.

HENRY GREEN.

Knutsford.

"ALICE LEIGHTON."—I wish for some information about a book entitled *Alice Leighton; or the Murder at the Druids' Stone*. Who was the author, and when and where was the book published?

GEORGE C. BOASE.

POETIC DICTION OF THE ANGLO-SAXONS.—What is the peculiarity of this diction? I do not find it noticed in Rask's or Vernon's grammars. Mr. Kemble speaks of it in his preface to the *Poetry of the Codex Vercellensis* edited for the Ælfric Society. Is it merely the prolonged use of obsolete and obsolescent words, or is the syntax itself different?

COLIN CLOUTES.

APOCALYPSE.—Can any one inform me of any work, in whatsoever language, containing pictorial representations of the symbolical scenes of the Book of the Revelation?

DELTA.

THE BULL.—On searching such works of natural history as I have access to for a good account of the bull, I find that they have plenty to say about the cow and the ox, but little or nothing about *Taurus*. Can any one of your readers obligingly refer me to a good monograph on this noble subject? I seek not information respecting such outsiders as the "rogue bull" or the "wild bull" of Australia. My inquiry refers to the bull of our own farmyards and meads, of whom all I know at present amounts to little more than this: that when angry he bellows, though Buffon says he never bellows except when he sees the cow; that, when a bull-calf of six months old, he will run at you in play and knock you down; that, when a bull full-grown, he is lord of the herd; and that, when a bull in years, and good for nought besides, he is made to draw a cart with a ring through his nose as a persuader.

SCHIN.

CLUBS, ETC.—Who are the "Obee-gee-ems," and where is their habitat? Their seal bears the letters O.B.G.M.M. This we read into "Oino-biblo-gyno-maniacs." Are we right?

What was the name somewhat similar of Professor Forbes's "Red Lions"? I have forgotten their club name.

What is the "Phi Beta Kappa Society"? I suppose something masonic? An Irish friend at my elbow suggests that they were the *Paddy Be Kwets*, and that they met at an *Aisy*.

Who, finally, are the "T. D. Society," who advertise *The Idealist*, a new magazine. Are they a Theological Debating Society, or do they stimulate their ideas with Tea Drinking? X. Y. Z.

CONWAY FAMILY.—Can any of your numerous readers inform me who Sir Fulke Conway married? He was the second son of Sir John Conway of Ragley, in Worcestershire, who married Ellen, second daughter of Sir Fulke Greville of Beauchamps Court, Warwickshire. D'Alton, in his *Genealogical and Historical List of King James' Irish Army*, states that—

"In 1609 he settled as an undertaker in Antrim, where he obtained a large territory in Killultagh, the ancient inheritance of Con O'Neill; that he was a distinguished officer in Ireland, became representative of Antrim in Parliament, and ultimately a privy councillor. He died in 1624, leaving a son Christopher, member for the Borough of Armagh in the Parliament of 1613."

MAURICE DENNY DAY.

Manchester.

"EPHEMERIDES."—Can any reader name the conductors and period of existence of an Edinburgh periodical so named? I have eight numbers—March 13 to May 8, 1813—through which there runs "Smokeby, a Hyperheroic Poem"—a parody, of course, on *Rokeby*. J. O.

THE REV. THOMAS HEATHER, Vicar of Portsmouth, and Chaplain to Charles II.—Any information concerning him, and especially who he married, would be thankfully received.* T. H.
2, York Street, Portman Square.

POETS OF HOLLAND.—Is there any collection of the poets of Holland similar to our Chalmers'? A. O. V. P.

LLANDAFF.—*Morganic Archaiographia*, by Rice Merrick, Esq., 1578, folio 26, says:

"I have written a short Treatise of the Bishoprick of Landaph, wherein this matter [of the Bishop of Landaph] is set forth more at large, therefore this shall suffice,"

And under Landaff, folio 56, he says:

"As by the Treatise thereof by me gathered may appear, wherein is made discourse of such matters as were to be set down herein; to the which I refer such as shall be desirous to know further, intending to describe it in generality."

Can and will any reader of "N. & Q." oblige by giving any further particulars as to such Treatise? GLWYSIG.

[* The Rev. Thomas Heather died in 1696. His monumental inscription is printed in Allen's *History of Portsmouth*, 1817, p. 141.—ED.]

PASSAGE IN LUTHER.—"Esto peccator et peccata fortiter, sed confide fortius." I have often seen these words quoted as Luther's, but never with a reference. I do not doubt that they are genuine, but I wish to read them with the context, and shall be obliged by being told where it may be found. C. T.

ANDREW MARVELL.—I shall be grateful to any one who will inform me when and where in Marvell's "Bermudas," "Nymph lamenting her Fawn," "Eyes and Tears," and other priceless poetry, as distinguished from his political Satires, first appeared. STUDENT.

MRS. MADDOCKS.—A little dramatic poem (anon.), entitled *The Female Missionary Advocate*, was published in 1827, Holdsworth, London: a second edition in 1830. The authorship is ascribed to Mrs. Maddocks. In the first edition (which I have seen) the book is said to be revised and edited by a friend. Does the name of the authoress appear on the title-page of the second edition of 1830? Who was the editor of the first edition of Mrs. Maddocks's volume? R. I.

MIDDLETON OLD HALL, YOULGREAN, NEAR BAKEWELL.—Will any of your readers kindly oblige me with the date of erection, and by whom, of this hall, and with any information as to the families of Herthills, Cockaine or Cockayne, Fulwoods, Curzons, Sanders, and Howe, who have been successively owners of the Middleton estate? H.

OPALS.—Can any of your readers inform me what is the origin of a superstition, which appears very generally believed in "good society," as to opals being unlucky? F. A. S.

PUBLISHED LETTERS.—Is there any rule of etiquette with regard to the publishing of correspondence? Surely there must be cases when it would be infringing the unwritten law of honour to make letters public without the writer's consent, and yet how often this is done. J. H. M.

QUOTATIONS WANTED.—

Where shall I find a poem, parts of which run as follows?—

"It was noon: the hot winds sighing
O'er Arabia's burning sand,

In Adullam's cavern wall
David and his men had hidden
From the wrath of Saul;
Bethlehem was strongly guarded,"
&c. &c.

CHARLES JAS. HILL.

Dublin Friends Institute.

"And if the outworks of my God
Are so immensely grand,
What must . . . be
Where waiting angels stand?"

J. G.

In what authors are the following Latin phrases to be found? —

"Ab abusu ad usum non valet consequentia."

"Facile est inventis addere."

"Totum hoc indictum volo."

CH.

RAD. DE EURE.—In Thoresby's *Ducatus Leodiensis*, edit. 1715, I find at p. 17 that Rad. de Evre, Miles, fil. & hæres de Johannes de Evre, Miles, anno 1361, married Isabella f. Adomari de Atholia, Dom. de Felton, Ux. 1, by whom he had a daughter Margaret, the wife of Johannes Pudsey, Mil. In the *Pudsey Pedigree*, at p. 259, it is stated that Sir John Pudsey, Knt., married Margaret daughter of Will. Evre, Esq., by Matilda daughter of the Lord FitzHugh. Can any of your correspondents tell me which of these statements is the correct one, and who were the ancestors of Isabella the wife of Rad. de Eure in the first statement?

G. J. A.

GIFT OF ROSEMARY.—In the *Hereford Journal* of this day I find the following paragraph:

"*Knighton, Christmas Markets.*—On Thursday, the 17th instant, the butchers of this town made rather an imposing show of beef, mutton, &c.; two of them in particular, Mr. Jones and Mr. Griffiths, emulating for the right of the honour of the gift of rosemary."

As I have not previously heard of "the honour of the gift of rosemary" being competed for by butchers, or indeed by any other class of persons, perhaps you will kindly publish this letter with a view to obtaining information thereon from some of your numerous readers.

SIGMA.

Hereford, Dec. 26, 1868.

"STORIES OF OLD DANIEL."—Can you or any of your readers inform me who was the author of this popular juvenile book? It has gone through many editions, but has always been published anonymously. I remember reading it with great avidity upwards of forty years ago.

C. G. L.

"THE VISION OF ST. BERNARD."—*The Vision of St. Bernard*, by Filippino Lippi, in the Badia at Florence. Will any of your readers kindly inform me in what works the above vision is mentioned? Alban Butler takes no notice of it.

T. V.

WILLOUGHTON CHURCH.—Does any drawing exist of the old church of Willoughton, near Kirton in Lindsey? The present structure was built, as I surmise, about sixty or eighty years ago. Tradition says that the old building was an imposing edifice.

K. P. D. E.

Queries with Answers.

"GESTA ROMANORUM."—Will some of your readers who are students of our early literature refer me to any digests or descriptions of the celebrated *Gesta Romanorum*, whence so much of it is derived? The only one I know is that in Warton's *History of English Poetry*. Is there any modern edition or translation of it still procurable? I shall be thankful for any information concerning it, or its supposed compiler or compilers.

COLIN CLOUTES.

Clapham.

[Our correspondent should refer to the learned dissertation on the *Gesta Romanorum* by the late Francis Douce in his *Illustrations of Shakespeare*, vol. ii. pp. 385-428, and the Essay by Grässe at the end of the German translation published by him (Dresden and Leipsic, 1842). The only modern edition of the original Latin text that we know of is that by Keller, 8vo, Stuttgart, 1842. The same editor had published in 1841 an edition of the early German version. M. Brunet has republished the old French version, *Le Violier des Histoires Romaines*, Paris, Jannet, 1857. The Rev. Charles Swan published an English translation in 2 vols. 12mo, in 1824. Lastly, we recommend to our correspondent's special attention *The Old English Version of the Gesta Romanorum*, edited for the Roxburghe Club by Sir Frederic Madden in 1838, more particularly the introduction and notes of the accomplished editor.]

CHANTRIES IN BARKING CHURCH.—Can you tell me where I shall find an account of the founders of the chantries in this church?

D.

[The following valuable work contains the particulars required: "Collections in illustration of the Parochial History and Antiquities of the ancient Parish of Allhallows Barking, London." By Joseph Maskell. Lond. 1864, 4to. See pp. 11-17. Its Chantry Chapels were founded by King Richard I.; Sir John Rysley; Thomas Pylkes; John Croke; William Kyrfote; Israel Hughes; Adam Blakeney, and John de Cambridge.]

"SHAMUS O'BRIEN."—Can any of your correspondents inform me when and in what publication the Irish tale, "Shamus O'Brien," first appeared, or where it may be had?

G. P. O.

Bradford.

[We doubt whether this amusing production, from the pen of Mr. Joseph Sheridan Le Fanu, has appeared in any English or Irish collection of poems; although during Samuel Lover's recitations in America it got printed in some periodical or newspaper. It commences—

"Just after the war in the year ninety-eight,

As soon as the boys were all scattered and beat," &c.]

ARCHBISHOP ROGER WALDEN.—Can you tell me where Roger Walden, Archbishop of Canterbury, was born?

OMEGA.

Jersey.

[According to Fuller (*Worthies of England*, article "Essex,") this unfortunate prelate was born at Saffron

Walden. He states that "Roger Walden, taking his name from his birth in that eminent market-town in this county, was as considerable as any man in his age for the alternation of his fortune. First, he was the son of a poor man; yet, by his industry and ability, attained to be dean of York, treasurer of Calais, secretary to the king, treasurer of England, and (*pro tempore*) archbishop of Canterbury.]

· FAITHORNE'S MAP OF LONDON.—The following paragraph appeared in the *Illustrated London News* of Dec. 8, 1855:—

"The lovers of London topography will learn with delight that a second copy of the celebrated Map of London, engraved by Faithorne in 1658, has been accidentally and fortunately discovered. It is now in London, and is to be engraved in facsimile. Till this copy was discovered, the impression in the Imperial Library at Paris was looked upon as unique."

Has this facsimile been published? If so, by whom? W. BY.

[An engraving from the original of this very rare map by George Jarman was published on May 1, 1857, by A. E. Evans & Sons, 403, Strand. The facsimile is engraved on copper on five large sheets the same size as the original, and was published at two guineas.]

WINDEBANKE.—What is the meaning of "windebanke" in the following passage of "The Stage-player's Complaint" (*Occasional Facsimile Reprints*, published by John Tuckett, 1868)?—

"Quick. Oh the times, when my tongue have ranne as fast upon the Scaene as a *Windebankes* pen over the Ocean."

I suspect *pen*=wing, and that "Windebanke" is a bird. I find "Wind=Dotterel" in the archaic dictionaries. JOHN ADDIS, JUN.

[The allusion is, no doubt, to the hasty absconding of Secretary Windebank to avoid impeachment by the Long Parliament. If in the hurry of his escape he took his pen with him, as the passage quoted may be held to intimate, he, fortunately for the interests of history, left his papers behind him.]

"CHRONICON SAXONICUM."—Which is the "editio princeps" of this work? I have been in the habit of using Bishop Gibson's, but am in doubt whether it is trustworthy. I hear that Mr. Thorpe's has been condemned in one of the quarterly reviews, and therefore am chary of trusting to it. COLIN CLOUTES.

[We are not aware of the condemnation of Mr. Thorpe's edition of the *Anglo-Saxon Chronicle*, to which our correspondent alludes, and believe he may refer to it with perfect confidence. He may also consult with advantage *Two of the Saxon Chronicles, Parallel with Supplementary Extracts from the others, with an Introduction, Notes, and a Glossarial Index*, by John Earle, M.A., printed at the Clarendon Press in 1865.]

LINGARD'S "HISTORY OF ENGLAND" (4th S. iii. 13.)—The correspondent who enquires how far

Dr. Lingard was concerned in the French continuation of his History by De Marles, has omitted the date of that publication. If he will give the date, it is possible that among the numerous letters addressed to me by Dr. Lingard, I may find some reference to the work; at least I will look over them with that object. F. C. H.

[The French edition makes twenty-one volumes; the first is dated 1833, and the last 1838. The imprint on the title-page reads "À Paris, chez Parent-Desbarres, Éditeur, Rue de Seine-Saint-Germain, No. 48."]

Replies.

DEDICATION OF ENGLISH CHURCHES.

(4th S. ii. 490, 593.)

My impression is, that the successive dedications in relation to a single church refer (1) to distinct dedications or consecrations, (2) to the consecration of altars, or (3) of portions of the building (usually, if not universally, begun at the east or choir end, and continued westward), as it was gradually completed, (4) and in cases of restoration or (5) reconciliation. A few instances will illustrate the fact. At Christchurch, Hants, the high altar was dedicated in 1199, but those in the nave and transept were consecrated in the thirteenth century. At Waverley the abbey church was consecrated on St. Matthew's day, 1280, under the dedication of St. Mary, which was common to all Cistercian minsters. In 1203 the rector of Broadwater laid the foundation stone, and in 1222 was buried near the south wall of the church. In 1225 the transepts were partly completed; for in that year one of two altars was dedicated in the "north cross"; and on St. Barnabas' day, 1231, two altars were consecrated; and on the morrow a third in "the south cross" was hallowed, and notice is made of three altars in the "north cross." At Bermondsey the abbey was founded in 1082. In 1206 the main altar in honour of St. Mary and All Saints was consecrated, and only in 1330 the high altar in honour of the Saviour, St. Mary and All Saints, the rood altar (in the nave), and the altar of All Apostles near the door of the monks' cemetery, were dedicated.

The legate Otho, in 1236, ordered that all cathedral, conventual, and parish churches, the walls of which were completely finished, should be consecrated within two years, as he had found many churches and some cathedrals, although long built, not yet "hallowed with the holy oil."

At Winchester, Birinus dedicated the Basilica to the Holy Trinity. Dunstan consecrated the new church in 980 to SS. Peter and Paul; when the church was completed, that is, between 993 and 995, it was dedicated. Meaning, probably, that the whole structure was then hallowed; and

Walkelyn certainly left the apse (*porticus*) and high altar untouched when he rebuilt the cathedral.

Norwich Cathedral, completed in the eleventh century, was consecrated in 1278, after restorations necessitated by the fall of the tower. St. Paul's was dedicated in 1240 and 1242; Peterborough in 1143 and 1239; Rochester in 1130 and again in 1240, and the choir in 1331; Worcester in 1218, with its high and middle altars; Gloucester in 1058, 1110, and 1239; Chichester in 1108, and after a fire in 1148, and having been again restored, on Sept. 12, 1199; and lastly, Evesham not until 1239. It is very observable that within a few years after Otho's constitution five of these consecrations occur. Evreux Cathedral was dedicated in 1077 and 1112: at St. Denis "the lower church" (anterior or inferior basilica), that is, as far as the choir doors, was dedicated in 1140; and the "upper church" (superior basilica), the eastern arm, in 1144. Laon, after a fire, was reconsecrated in 1113. Dijon was consecrated in 1287 and in 1379.

The terms *dedication* and *consecration*, we see, are often, but not in canon law, convertible: dedication or benediction can take place without actual consecration; consecration cannot without actual dedication. The same church might be at first dedicated for divine service, and then when complete receive consecration. Frances says, in the case of cathedrals, "*benedictio sola sufficit*."

With regard to the recent inquiries as to the origin of the name Pantaloon, I may state that there was a Chapel of St. Pantaleon in Chichester Cathedral certainly in the thirteenth century, and some payments were made on the vigil of his festival.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

SIR JOSHUA REYNOLDS: "ST. CECILIA."

(4th S. iii. 14, 41.)

If Sir William Beechey ever made a copy of Sir Joshua Reynolds' picture of "St. Cecilia," it must have been long previous to 1826, as Lord Lansdowne, the fourth marquis, purchased the painting soon after the death of the late Right Hon. R. B. Sheridan, from Mr. Burgess, his solicitor. The original is now at Bowood, and the property of the present Lord Lansdowne. This picture was in the possession of the late Mr. Sheridan till 1815. Mrs. Sheridan, "the connecting link between woman and angel," as described in Moore's Life, died in 1792, in her thirty-eighth year. She must have been about twenty when Sir Joshua painted her portrait, as the engraving of the picture by William Dickinson is dated 1776.

I have in my possession the following letter addressed to the late Mr. Sheridan by Sir Joshua Reynolds. It will be found in the life of the great painter by Tom Taylor, to whom a copy was sent:—

Leicester Fields, January 20, 1790.

"Dear Sir,—I have according to your orders bespoke a very rich frame to be made for Mrs. Sheridan's picture. You will easily believe I have been often solicited to part with that picture, and to put a price on it; but to those solicitations I have always turned my deafest ear, well knowing that you would never give your consent, and without it I certainly should never part with it. I really value that picture at five hundred guineas. In the common course of business (exclusive of its being Mrs. Sheridan's picture), the price of a whole-length with two children would be three hundred: if, therefore, from the consideration of your exclusive right to the picture, I charge one hundred and fifty guineas, I should hope you will think me a reasonable man. It is with great regret I part with the best picture I ever painted, for though I have every year hoped to paint better and better, and may truly say '*nil actum reputans dum quid superesset agendum*,' it has not been always the case however; there is now an end of the pursuit—the race is over, whether it is won or lost.

"I beg my most respectful compliments to Mrs. Sheridan.

"I am, with the greatest respect,

"Your most humble and obedient servant,

"JOSHUA REYNOLDS."

R. B. S.

PANTALOON.

(4th S. ii. 561.)

Pantaloon seems to have been, in the first instance, the typical Venetian, as *Harlequin* was the typical representative of another Italian state, and other pantomimic characters of others. A reference or two to a light book (*Masques et Bouffons; Comédie italienne*, &c.) may lead on *Hic ET UBIQUE* to graver authorities out of my reach at present:—

"Ce fut Angelo Beolco, dit le Ruzzante, qui ouvrit le premier la carrière aux dialectes italiens. En 1528, il donna sa première comédie en prose, où chaque personnage parle un dialecte différent. . . .

"Nous avons dit que chaque province voulut être représentée. Ainsi Bergame donna *Arlequin* et *Brighella*; Milan, *Beltrame* et *Scapin*; . . . Venise, *Pantalon* et son valet *Zacometo*," &c.—(Vol. i. p. 35, 37.)

"A Venise," dit M. Paul de Musset, "quatre masques bouffons et improvisateurs revenaient dans toutes les pièces: le *Tartaglia*, brédouilleur; le *Truffaldin*, caricature bergamasque; le *Brighella*, représentant les orateurs de places publiques et d'autres types populaires; et enfin le célèbre *Pantalon*, le bourgeois vénitien personnifié avec tous ses ridicules, et dont le nom a une étymologie digne d'un commentaire. Ce mot vient de *pianta-leone* (plante-lion); les anciens marchands de Venise, dans leur fureur d'acquérir des terres au nom de la république, plantaient à tout propos le lion de Saint-Marc sur les îles de la Méditerranée; et comme ils venaient se vanter de leur conquête, le peuple se moquait d'eux en les baptisant *plante-lion*."—Selon d'autres auteurs, *Pantalon* tire simplement son nom de San Pantaleone, l'ancien patron de Venise.—(Vol. ii. p. 12.)

"Mais *Pantalon* est quelquefois dans une haute et brillante position. Il est si noble et si riche alors, qu'il pourrait bien faire un doge. Il a des villas magnifiques, des millions dans ses coffres, c'est *don Pantaleone!!!* Il est alors vêtu de velours, de soie et de satin; mais il conserve la forme de ses habits à la mode à Venise, où il

paru dès le commencement du seizième siècle. Il est le confident des princes, le conseiller des doges, il est peut-être du tribunal des Dix."—(P. 18.)

The passage goes on to state that Pantaloon, whether *bourgeois* or *don*, is always a senile fool and blunderer.

Wedgwood seems to lean to the *pannus* derivation. Others get *pantaloon*s (trousers) from Welsh *panu*, to cover, and French *talon*, the heel; and thus make Pantaloon obtain his name from his dress.

JOHN ADDIS, JUN.

Rustington, Littlehampton, Sussex.

Pantaloon, in the Italian burlesques, represented a Venetian, and the word itself is a corruption of the motto of the Republic—*Pianta Leone*, "Plant the Lion." Such is the etymology generally given; it does not exactly accord with or distinctly contradict the St. Pantaleone, a martyr of A.D. 303, or the Pantaleone Sa, who was a Portuguese assassin and brother of an ambassador of the Protectorate. Both might have had Venetian antecedents.

S. W.

MR. HALL is quite correct in stating that this is a real proper name. In the list of the members of the committee for the erection of a monument to Dr. Jenner, of which body I was honorary secretary, I find the entry "Rome, Pantaleone, M.D." I also have a letter from him dated "Rome, June 7, 1853," which is subscribed "D. chev. Pantaleone, M.D., &c."

GEORGE VERE IRVING.

FIELDING CLUB.

(4th S. ii. 581.)

Probably, when the club broke up, each member took away the decoration of his own panel, as I saw Arthur Smith's at his house in Wilton Street shortly before he died in 1861. The *Sunday Times*' "Rambler" did not describe this quite correctly. It consisted of two small gilt oval frames independent of each other—one containing a card scrawled over with the autographs of members (not photographs, which were rare in those ante-carte-de-visite days); the other, a looking glass. "Smith" called them portraits and autographs of members of the Fielding. If I recollect rightly, Thackeray's panel bore a sketch in oil from one of Fielding's novels, not by his own hand, but by an artist who painted many of the others.

As the club was a noteworthy feature of London social life, a jotting respecting it may possess interest, without infringing privacy, for it has long ceased to exist; and besides, the members used frequently to come before the public in their capacity as Fielding Clubbists.

The Fielding grew out of the Cider Cellars' Club, a supping coterie (principally of members of

the Garrick Club) which, in 1850, was established in a downstairs room at the Cellars. The C. C. C. then consisted of a president ("whose word was *Law*") and twenty-four members: amongst whom were Serjeant Murphy, Chisholm Anstey, Joseph H. Robins, Albert Smith, and Thackeray. About 1854, it was reconstituted, and named the Fielding, in honour of Thackeray, the modern Fielding. For a few months the new club held its meetings at Brooks's, in Henrietta Street (where the decorated panels were first set up), and then returned to the old quarters in Maiden Lane. [I have a broadside, descriptive of the Fielding Festival Procession from Brooks's to the C. C. on Boxing-night, very cleverly written by Albert Smith, full of appropriate allusions to members, and printed in imitation of the old official programmes of the Lord Mayor's Show.] In June, 1855—about the date of the first performances of the Amateur Pantomime—the club was in its zenith. It then consisted of seventy-five members, including, in addition to most of the old C. C. Clubbists, W. H. Ainsworth, W. Beverley, W. Ballantine, Shirley Brooks, Wilkie Collins, Peter Cunningham, J. W. Huddleston, Jullien, Keeley, S. Lucas, John Leech, Leigh Murray, R. Roxby, W. H. Russell, Arthur Smith, B. Webster, Edmund Yates, and others—M.P.s, lawyers, civil servants, doctors, journalists, guardsmen, and men of means and leisure. Every member could introduce one friend at a time, on entering his name and remaining with him during the period of the visit. The club used to close at three A.M.

Nowhere could pleasanter evenings be spent than at the Fielding. Any reserve that might have been maintained by day at a more pretentious club was there laid aside, and talk was general, clever, and good-humoured. There was nothing at all "Bohemian" about its members, who were well-placed in the world, and notables in their respective paths, and lived cleanly like gentlemen. But it was too good to last. Men married, or grew too busy and prosperous—perhaps too old—to sit up late at night and then do important work next day. And so the Fielding came to an end. More brilliant clubs may have preceded it, but though it has since had several imitators, not one has proved its equal.

W. BY.

PARISH REGISTERS.

(4th S. ii. 611.)

Your correspondent W. H. W. T. accuses me of insulting "the understanding of great numbers of people," by saying that "a child can have no name until it be baptised." Speaking as a member of the Established Church of this country, I must repeat that I consider that statement as true. Of course I am willing to admit that any

Jew, Turk, infidel, or heretic may call himself, and be legally known by, any name he chooses. That a clergyman who chooses to marry an unbaptised person, must marry him by his registered name, as asserted by your correspondent, involves a twofold error: first, by assuming that any honest clergyman would marry an unbaptised person; and secondly, that the name of a person is that by which he is entered in the register of births. Whereas, it is a generally recognised fact, that a person's name is that by which for the time being he chooses to call himself. In such name, of course, he would be married.

I shall be glad to learn by what process of reasoning your correspondent turns the registration of a birth into a baptism, and under what Act of Parliament he can compel a clergyman to give a certificate of baptism for 1s., when 3s. 6d. is his legal fee? Does he suppose that the registration of a birth is the same thing as a baptism, as he uses the term *subsequent* baptism? I never yet heard of a clergyman preventing a child's name being entered in the register of births, and I do not believe that your correspondent ever did so either, though he appears to think that it is by no means an uncommon case.

Again, no doubt but that the Act of Parliament "requires the registrar to inform himself carefully of every birth and death within his sub-district, and to register the same." Well and good. It is, therefore, the duty of the registrar to find out every birth, and register it; but it is not reasonable to expect him to be perpetually running about his district, and asking at every house door whether there has been a baby born there during the last twenty-four hours. In fact, unless parents give notice of a birth to the registrar, he cannot be expected to know of every birth which takes place in his district.

It is quite clear to me, as I said before, that, unless the father takes the trouble to give notice of the birth to the registrar, no entry of the birth is made; and if any practical use is ever to be derived from the Registration Acts, I quite think that it should be made compulsory on parents to give notice of birth to the registrars.

G. W. M.

May I be allowed, as a parish priest, very briefly to demur to the statements made by W. H. W. T. on the subject of parish registers? Not a few persons seriously object to give a child any such unheard-of name as a birth name: conferring before holy baptism a supposed Christian name on the infant with as little ceremony as would be used with a cat or a dog. "In nearly all cases, the child's (proposed) name" is wrongfully and illegally, but often pertinaciously, extorted from an ignorant parent by the local

registrar. I hope these few words will serve to caution readers against too hastily accepting W. H. W. T.'s corrections, although he appears to write from under the crown. W. H. S.

"AS MAD AS A HATTER" (3rd S. v. 24, 64, 125.)—This proverb has been the subject of frequent discussion in "N. & Q." At the last reference, B. L. COLCESTRENSIS suggests that "perhaps *natter*, the German name for the adder, points to the true origin. It is easy to trace the progress—a *natter*, an *atter*, a *hatter*." I think your correspondent right. Referring lately to Halliwell's *Archaic Dictionary*, I caught the word *nattered*, with the explanation, "ill-tempered." (North.) It struck me this was probably derived from the old English *nedder* or *nadder*, an adder; and then that the hatter of the proverb had originally been a *nadder*, more especially as I recollected a countryman once describing to me the anger or madness of adders, and stating that he had known a mad or infuriated adder chase a boy for upwards of a mile. I was about to send this as an original explanation of the proverb, but referring to the indexes to see what had been said upon the subject, I was nearly "as mad as a *natter*" to find my discovery had been anticipated by B. L. COLCESTRENSIS. W. OF WR.

A TRAGEDY OF LEMIERRE (4th S. ii. 607; iii. 19.)—I should be much obliged to AD. D. F. for his "faithful and correct copy of Grimm's observations" on this subject. I have done all I could to find a copy of *La Correspondance littéraire* in this city, in order to spare AD. D. F. the trouble of making the extracts, but have not succeeded up to this moment. H. TIEDEMAN.

Amsterdam.

THE BEGINNING OF THE END (3rd S. i. 217, 257.)—This saying, "C'est le commencement de la fin," has been attributed, at the time of the retreat from Moscow, to Mr. Lally Tollendal, son of the illustrious and illfated governor of the French possessions in India, Count Lally, unjustly beheaded in 1766, but whose memory was rehabilitated, thanks to the strenuous efforts of his son. P. A. L.

CHALICES WITH BELLS (3rd S. xii. 168, 255.)—Walcott, in his *Sacred Archaeology*, states that at Clairvaux, St. Malachy's chalice was surrounded with little bells. The examples I mentioned as being exhibited at the Paris Exhibition were not, as F. C. H. suggests, ciboriums or pyxes, but chalices, and so labelled.

JOHN PIGGOT, JUN., F.S.A.

THE DESTRUCTION OF PRIESTLEY'S LIBRARY (3rd S. xi. 72, 186, 239.)—Dr. Priestley left about four thousand volumes, which were purchased some years after his death for four thousand dollars, by

four gentlemen of Northumberland, in Pennsylvania, with the intention of securing the library for the academy of that place. They expected to receive subscriptions from other parties for the greater part of the purchase money, but failing in this, sold the library, after selecting therefrom such books as they chose to retain for themselves. Dr. Samuel Jackson is the only survivor of the original purchasers. The others were Captain John Boyd, John S. Haines, Esq., and Mr. J. Cowden. What books were kept by them I cannot tell, with the exception of some fifty volumes still in Dr. Jackson's possession, the names of which can be furnished if desired by your correspondent ESTE or others. All the rest are probably to be found in Mr. Dobson's catalogue to which ESTE refers. Many of the books bore the marks of fire, and Dr. Jackson tells me that he found employment for some hours in removing the clay from the bindings, but how many were "saved from the burning of the house in 1791," and what were acquired in this country, it is now impossible to tell. The tradition in Northumberland is, that Priestley not unfrequently received consignments of books from England after his removal to Pennsylvania. Very few of the volumes had his autograph, only two of those retained by Dr. Jackson (Barretti's *Introduction to the Italian Language*, London, 1755; and Young's *Night Thoughts*, London, 1750), and none of them his book-plate, so far as Dr. J. can recollect. I have a copy of Barrow's *Euclid* (12mo, London, 1678), quite perfect, which was probably brought by Dr. Priestley from England. The inscription on the fly-leaf runs: "E Libris Georgij Haggerston 1750," and, in Priestley's handwriting, "J. Priestley ex dono Rev^d G. Haggerston."

THOMAS STEWARDSON, JUN.
Germantown, Philadelphia, U.S.

APPLE-DRAINS: WASPS (4th S. ii. 606.)—In reply to your correspondent H. BOWER, I may state, that having lived for many years in Devonshire, and spent a considerable time in the rural portions of it, the wasp is known by no other name among the peasantry than "apple-drain"—I presume from the propensity of the insect to feed upon that fruit. I am not aware that the name is general in any other county, but certainly it is very common in Devonshire.

H. J. AMPHLETT.
Dorchester.

TALLEYRAND PERIGORD (4th S. ii. 608.)—Daniel Marie Anne de Talleyrand Perigord, Marquis de Talleyrand, had five sons—1. Gabriel Marie, who married his cousin Marie Françoise, heiress of Louis Jean Charles de Talleyrand, Prince de Chalais, whom he also succeeded as chief of his family: his grandson is the present Duke de Perigord. 2. Charles Daniel, whose eldest surviving

son was the great diplomatist; whilst the second, Archambaud Joseph, was father of the Duke de Dino, grandfather of the Duke de Valencay, and great-grandfather of the Prince de Sagau, and of the Duke de Montmorency, whose nomination to that title made some noise in 1864. 3. Augustin Louis, *d. s. p.* 4. Alexandre Angelique, Cardinal Archbishop of Paris. 5. Louis Marie Anne, the subject of EDIN's query, who married Louise Fidele de Saint Eugene Montigni, and left four sons, two of whom are now alive, as well as his granddaughter, who is married to the Hereditary Prince of Ligne. S. P. V.

ELECTION COLOURS (4th S. ii. 295, 380, 478, 544, 617.)—I have only just returned to reading "N. & Q.," but I should like to add my own experience to the lore of election colours already published. I was at the East Surrey election in 1865, when the colours of the Liberal candidates were blue and white; of the Conservatives, purple and orange. I was in North Wilts at the time of the late elections, when the supporters of Sir G. Jenkinson, the Conservative candidate, wore blue, or blue and white; while one of the Liberals sported purple and orange, the other plain yellow. Thus the colours adopted in Surrey and Wiltshire are diametrically opposite. KÉYK.

HALANTOW, RUMBELow (4th S. ii. 607.)—According to *Promptorium Parvulorum*, Way's ed., *Halow* was a "schypmannys crye;" and in a former part of the work occurs "*crye* of schypmen, that ys clepyd haue howe." There is a note to the word *halow*, where the following are given as illustrations:—

"They rowede hard, and sungge ther too,
With heuelow and rumbeloo."

(*Rich. C. de Lion*, 2521.)

"Your mariners shall synge arowe,
Hey how and rumbylowe."

(*Squyre of lowe degree*.)

Several other examples might be given, but a few may suffice, which I noted down from Dyce's edition of *Skelton and his Illustrations* long since.

"I wolde be mery, what wynde that euer blowe,
Heue and how rumbelow, row the bote Norman, rowe!"

(*The Bowge of Courte*.)

"Where were many shippes and maryners noyse
With hale and how."

(*Morte d'Arthur*.)

"Hope, Calye, and Cardronow,
Gathered out thick-fold
With heigh, and how, rumbelow,
The young fools were full bold."

(*Peblis to the Play*.)

"They sprede theyr sayles as voyde of sorowe,
Forthe they rowed saynt George to borowe;
For ioye theyre trumpettes dyde they blowe,
And some songe heue and howe rumbelowe."

(*Cocke Lorelles bote*.)

The Norman referred to in *The Bowge of Courte* was John Norman, who when lord mayor, 32

Henry VI., is said to have been the first who had a procession by water; and the watermen, being no doubt well pleased, composed a song in his praise, beginning "Rowe the bote Norman, rowe to thy lemman."

This old cry of *Halow*, or *Heue how*, may be found in the present day, at least in the merchant service, in the sailors' cry of "Yeo! heave ho!"

I selected these and others *ejusdem generis* in connection with the *Halantow* and *Rumbelow* of the Helston Furry Day Song, but could not make out what they had to do with it, or how the words got attached to it. It may be an old song, but it is doubtful if it is very ancient. In the days of my boyhood, now long past, I remember having heard that the Furry Day custom of dancing through the streets of Helston with a peculiar dance and song had been revived in the middle of last century, and the custom is said to have been known in the Lizard district in former times. The old Cornish historians do not refer to the custom, but I must not enter on a question distinct from the query.

WM. SANDYS.

THEODORE PALEOLOGUS (4th S. ii. 618.)—On the Cornish side of the Tamar, just opposite the mouth of the Tavy, stands the church of Landulph, wherein is a monument to Theodore Paleologus. He is described as the son of Camilio, the son of Prosper, the son of Theodoro, the son of John, the son of Thomas, second brother to Constantine Paleologus, the eighth of that line that reigned in Constantinople. He is farther said to have married one Mary Balls, to have had issue five children, and to have died at Clyfton, January 21, 1636. The entry of his burial, however, is October 20, 1636. Clyfton appears to have been a manor house of the Courtenays. The vault in which Paleologus was buried seems to have been opened between forty and fifty years ago, when a skeleton of unusual size, with a long white beard, was found in the coffin. His daughter Dorothy married William Arundell in the year of her father's death. Her name appears in the register as "Dorothea Paleologus ex stirpe Imperatorum."

MAKROCHRIR.

MARTIN LUTHER'S WEDDING-RING (4th S. ii. 608.)—In "N. & Q." of Dec. 26, M. BADEN PRITCHARD asks if any one can give information respecting the second of the two wedding-rings interchanged by Martin Luther and Catherine Bora. He will find an answer in an article of the *Revue Britannique*, January, 1869, where he will find that two rings were made for the wedding of the great reformer—one for the bridegroom, and another for the bride. The bridegroom's ring is that which was last month undergoing repair at a jeweller's in Waldenburg; the bride's ring, now in Paris, would be rather too small to fit the finger of a man, though, as to

the shape, it is the same as the bridegroom's ring—silver gilt, with a figure of Christ upon the cross, and bearing inside the same Latin inscription: "D. MARTINO LUTHERO CATHERINA V. BORA, 19 JUNII, 1589." This ring belongs to a Protestant lady, Madame Michael Girod, and was bought by her last September in the shop of a bric-à-brac dealer of Geneva. It wanted no repairing, and cost only a trifle. A great price is now offered for this precious relic; but Madame Girod is more inclined to obtain the bridegroom's ring, thus bringing the pair together, than to give it to any collection of religious or archaeological objects.

A. P.

"UNFORTUNATE MISS BAILEY" (4th S. ii. 608.) The ballad of "Miss Bailey" was very popular about fifty years ago, and it is difficult to account for its being so, as it may be justly described as being poor pointless trash, and not over-delicate. An addition was made to it, however, when it was sung in the Edinburgh Theatre, which caused much merriment. The last verse of the original ballad runs thus:—

"Says he, 'Dear ghost, since you and I
Accounts must once for all close,
There is a one-pound note into
My regimental small-clothes:
Go bribe the sexton for a grave.'
The ghost then vanished gaily:
With 'Thank you now, kind Captain Smith,
Remember poor Miss Bailey.'"

The additional verse was—

"Next morn his man rapped at his door:
'O John,' quoth he, 'come dress me.
Miss Bailey's got my one-pound note.'
Says John, 'Good heaven bless me!
I would not mind if she had got
No more than all your riches.
But with your one-pound note, i'faith,
She's ta'en your leather breeches.'"

G.

Edinburgh.

G. E. A. asks, whether it would not be a boon to the readers of "N. & Q." to reprint a certain French version of this song? Now that the lines have been printed, through the kindness of our obliging Editor, I think G. E. A. will confess that the granting of his wish has proved the very reverse of a boon. The version is not French at all. The mere words are of that language; but the whole piece, although it may be read as French prose—and by no means correct prose—cannot be read as verse, unless the reader adopts the English accent and pronunciation.

It is a dangerous matter for any but a Frenchman to attempt French poetry; and the rhythm of "Miss Bailey" is peculiarly unsuitable for being translated into it. Had Colonel Townley been living in our days, he might have succeeded; but then he was unique in overcoming verbal difficulties.

JAYDER.

BISHOP PERCY (4th S. iii. 18.)—The volume of Malone's Correspondence, to which OXONIENSIS refers, was purchased for the Bodleian Library in 1851 for the sum of 12*l.* 10*s.*, at the sale by Messrs. Sotheby and Wilkinson of a collection of autograph letters, "the property of an eminent collector." It contains fifty-two letters from Malone addressed, with two or three exceptions, to Percy; and is described at some length in the sale catalogue, where it is said to have formed "a prominent feature among the entire literary correspondence of Bishop Percy," which was sold by the same eminent auctioneers in 1835. The letter from Percy to Price, printed by OXONIENSIS, occurs in a volume of *Letters to Librarians*, which has been put together and bound up by the present head. The portrait of Swift, to which that letter relates, was painted by Jervas, and was given to the University in 1739 by John Barker, an alderman of London. It represents the dean in a full-flowing wig.

W. D. MACRAY.

THOMAS RAWORTH (4th S. ii. 532.)—I do not know who Thomas Raworth was; but there was a family of the name of Raworth described as of Gray's Inn, about the date that your correspondent SILVERSTONE mentions, the daughter and heir of whom married a Jeremy Elwes. Mr. Raworth's * name was Francis, and he purchased Throcking in Herts from the Soames, which he left to his son-in-law about 1670. His daughter's name was Frances, and she died between Aug. 16, 1677, and March 6, 1678, and was buried at Throcking. Whether this may help SILVERSTONE or not I do not know, but I give it for what it may be worth.

D. C. E.

South Bersted, Bognor.

THRESHOLD (4th S. ii. 613.)—I am equally satisfied with P. HUTCHINSON that the *flail* and the *threshalls*, or, as I wrote it, for the sake of giving more exactly the Wiltshire pronunciation, *drai-shalls*, are one and the same instrument, with which corn was threshed before the introduction of threshing machines. Fifty years ago, though educated persons would call a flail by that, its proper name, an agricultural labourer would speak of it as his *threshalls*. The music of the *thresholds* of which Aubreyspeaks was no doubt the whack! whack! in good and measured time from the stroke of the *threshalls* on the *barn's floor*, not the *barn's threshold*, as producing the music so pleasant in the ears of country gentlemen in his day. The divisions of the barn where corn is housed, preparatory to threshing, are called the field of the barn; but the *threshold of a barn* differs nothing in position or material from what is called by that name in reference to an ordinary building.

* Francis Raworth's wife's name was Katherine, and she survived her husband, but was not living in 1678. I do not know her surname.

I regret if any inaccuracy in my copy should have made my meaning obscure; or made a different word in Wiltshire, as compared with Devon and Dorset, the designation of what I well knew to be the flail, or rather the threshalls (spell it how you may) in the county, with the dialect whereof seventy years' residence has made me perfectly familiar, and to which alone my communication related.

E. W.

Mr. Barnes, in the glossary to his delightful idyllic *Poems of Dorsetshire* (London, 1848), thus deals with the word *drashel*:—

"A flail. 'He afeormað his þyrscol flore.' *Matt.* iii. 12. Also, a threshold. This word affords one of many instances in which the rustic dialect is full and distinctive, while English is defective. The *drashel*, in English the *flail*, consists of two staves, the *handstaff* and the *clail*—*flail* or *flegel*, flyingstaff, from the Anglo-Saxon *fleogan*, to fly . . . so that the flail is only one part of the whole tool, for which the English has no name."

MAKROCHEIR.

REV. A. GEDDES (4th S. ii. 581.)—Alexander Geddes, LL.D. was a Roman Catholic priest, but not a member of the episcopal order. John Mason Good published in 1803, *Memoirs of the Life and Writings of the Reverend Alexander Geddes, LL.D.*, in which your correspondent may find much information about this learned man's biblical studies. A catalogue of his works is given, pp. xi—xvi. A copy of the book is in the London Library, 12, St. James's Square.

His biographer says that—

"Among his more intimate correspondents . . . were Professor Paulus of Jena, and the justly celebrated M. Eickhorn of Gottingen. From a variety of autograph letters from these very able critics now in my possession I have selected two or three." (P. 493.)

Some of your readers would perhaps like to know what has become of those letters which Mr. Mason Good did not print. They would probably now be found to be of considerable literary interest.

"Among the books in his library was an edition of Johnson's *Dictionary* interleaved with blank pages for manuscript and cursory remarks." (P. 280.) I conceive that this book, should it ever turn up, would be found to contain some valuable memoranda.

Dr. Geddes was buried in Paddington churchyard. His tombstone has, I understand, been removed. Its inscription may be seen in "N. & Q." 3rd S. i. 374. He died Feb. 26, 1802, aged sixty-five years.

K. P. D. E.

SLYCES (4th S. ii. 532, 616.)—The notion of F. C. H. is, I think, untenable. From the known purpose for which the inventory was made in which the word occurs, it is probable that *slyces* means something of value. This would not be the case if it meant screws; besides, screws were

not then used. I think the word should be taken in its still existing signification. In modern garb it would be slice—"a shovel, spatula, or spoon," a meaning still retained in fish-slice. I opine the instrument may have been used in filling or subtracting from the vessels the oils and cream used. No such custom, however, appears to exist at the present time, and no light is thrown on the use of the word in reference to bells. Perhaps that referring to bells is an independent word. Would the tubes through which the bell-ropes pass be meant?

P. E. MASEY.

"I gave, but as a mere conjecture, *screws* for the meaning of *slyces*, in connexion with the holy oil boxes. But an archæological friend has since directed my attention to the true meaning of the word, as given in the *Promptorium Parvulorum*, where *slyce* is stated to mean *spatula*. The *slyce* then was evidently a small *spatula* used for taking out portions of the holy oil for various purposes. Such an instrument, called frequently a *stylus*, is used occasionally for Extreme Unction, in anointing persons sick of contagious diseases, and for mixing the holy oils with the water in blessing the baptismal font. Indeed our old dictionaries, under the word *slice*, give as the meaning a *spattle*; and in the West of England a fire-shovel, a sort of spade or *spattle*, is called a *slice*. We are also all familiar with a *fish-slice*.

F. C. H.

CROSS AND PILE (1st and 2nd S. *passim*.)—In the interesting hunt after the meaning of these terms running through the First and Second Series of "N. & Q.," in the course of which it turned out that *pile*—the only real difficulty—meant a "ball," a "ship," a "head," a "shield," an "arrow," or a "cap," and the upshot of which was simply that the "pile" answered to the "tail" in the expression "head or tail?" reference was occasionally made to the native-land of the expression and of the game it designated. Nothing definite, however, on the subject was elicited. In the *Nomenclator* (London, 1585) it is spoken of as "our cross or pile." If, however, it ever was strictly "ours," it must have been before the middle of the thirteenth century, for we find Adam de la Halle and Jean Bodel—both poets of that age—referring to it. In a poem on the demoralised condition of the city of Arras, of which he was a native, the former says—

"On i aime trop crois et pile";

and the latter, his rival and contemporary, in the old mystery entitled *Li jus de Saint Nicholai*, introduces a character (Cliquès) saying to another (Pinchedés), "Pinchedé, hocherons as crois" i. e. "Shall we shake (the money)?" or perhaps *hausserons*, "Shall we throw up?" (*Théâtre français au moyen-âge*, edited by MM. Monmerque and

Michel.) We have nothing, I believe, to rival this in antiquity.

J. PAYNE.

Kildare Gardens.

"DRABBIT IT" (4th S. i. 125, 207, 279.)—The discussion on this point appears to have at least eliminated the conjecture that the animal rabbit has anything whatever to do with it. It seems extremely probable that the old French verb *rabatre* (not *rebatre*, as Hartshorne has it) to hit back or strike down (see Burguy's *Glossaire de la Langue d'Oïl*), may have been the origin of the expression. My immediate purpose, however, is to mention another conjecture which I have recently met with. In the Glossary to *Rimes guernesaises*, a little volume of poems in the present Guernsey patois, I find—

"Goderabetine. Jurement des Francs, qui signifie, par les souffrances de Dieu, *Gottes arabeitin*; d'où Ang. *odsrabbet it*."

Perhaps some student of the Guernsey patois, or of old German, may throw some light on this matter.

J. PAYNE.

Kildare Gardens.

EAST ANGLIAN SAINTS (4th S. ii. 593.)—I do not know if S. Wendreda has any claim to be numbered amongst the East Anglian saints, but the church at March, in the Isle of Ely, is always called S. Wendreda's.

W. C. L.

BELL INSCRIPTIONS (4th S. iii. 13.)—It may be interesting to QUIDAM to know that I am now bringing out, by subscription, a history of the Church Bells of Cambridgeshire, comprising a complete list of the inscriptions upon them. The price of the book will be 5s. It is now being printed by Mr. Tymms of Lowestoft. Mr. Lukis's *Account of Church Bells*, which may be obtained from J. Russell Smith, contains all the inscriptions on the Wiltshire bells, and a considerable collection from other counties. Mr. Amherst Daniel Tyssen has written a very interesting book on the Church Bells of Sussex, with the inscriptions of all the bells in the county. (Lewes: G. P. Bacon). Devonshire and Norfolk are at this time being brought out—the one by your valued correspondent the Rev. H. T. Ellacombe; the other, by Mr. John L'Estrange of Norwich. I have a large collection of inscriptions on church bells from all parts of the country, and will gladly send to "N. & Q." those from any tower about which QUIDAM may wish to have information, if I happen to possess them.

J. J. RAVEN.

Grammar School, Great Yarmouth.

In reply to QUIDAM, one of the best articles that has appeared on this subject is that by Amherst Daniell-Tyssen, Esq., in vol. xvi. of the *Sussex Arch. Collection*. The paper is profusely illustrated, and reference is made to a copious list of works on bells printed in *Practical Remarks on Belfries and Ringers*, by the REV. H. T. ELLA-

COMBE. See also "N. & Q." 1st S. ix. 241, xi. 32; and from an interesting paper published in the Journal of the Exeter Diocesan Architectural Society, much information may be gleaned.

JOHN E. PRICE.

DISTANCE TRAVERSED BY SOUND (4th S. iii. 44.) I can give a better example than the one referred to (4th S. i. 516), under more unfavourable circumstances. On March 30, 1859, the explosion of Messrs. Curtis and Harvey's powder mills at Hounslow was distinctly heard and felt at Southwold, Suffolk; the direct distance across *the land* could not be less than one hundred miles. Curious to say, the sound was reflected upon the north side of the houses owing to the high ground about half a mile distant in that direction. A cottage standing about a mile to the south of Southwold and this high ground "Easton" had its northern windows so shaken that some of the panes fell out of the leaden frames, and soot came down the chimneys. The atmosphere was bright and still at the time. The great Erith catastrophe was also felt, although a strong contrary wind was blowing at the moment.

F. H. VERTUE.

Southwold.

In further evidence of the great distance to which, in particular conditions of the atmosphere, sound is transmitted, it may be placed on record that the explosion of a vessel laden with gunpowder, some few years ago in the Mersey, was heard by several persons in the neighbourhood of Hereford, who at the time of course knew not the cause. The sound also of the salutes fired by heavy guns at the last naval review at Portsmouth was heard by more than one person in the same district.

Isfeld.

ALEXANDER SELKIRK (4th S. ii. 503.)—I cut the following from *The Times*, Dec. 24, 1868; it is so recently that your notice appeared of the erection of the monument to Selkirk by Commodore Powell, with some very interesting details respecting his life, that I feel certain I need offer no apology for forwarding it to you.

THE EDITOR OF DEBRET.

"The following letter has just been sent to Commodore Powell: 'Having seen a paragraph in an Edinburgh paper, taken from a letter received from the West Coast of South America, in which the writer mentions that Commodore Powell and officers of Her Majesty's ship *Topaze* are about to erect on the island of Juan Fernandez a tablet to the memory of Alexander Selkirk, whose history is popularly believed to have afforded Defoe the materials of his attractive story, and that the countrymen of Selkirk will be glad to know that naval officers at this distant period wish to show respect to his good name, we beg to return you our sincere thanks for the great honour done to our departed relation, we being the only lineal descendants of the name, and having in our possession an interesting relic which he had with him on the island—namely, his flip-can, of which Howell, in his *Life of Selkirk*, gives the following description:—'But by far the most interesting

relic is his flip-can, in possession of his great-grand-nephew, John Salcraig. It holds about a Scottish pint, and is made of brown stoneware glazed; it resembles a common porter jug as used at the present day. On it is the following inscription and poesy—as in former times everything belonging to a sailor that would admit of it had its rhyme:—

"Alexr. Selkirk, this is my one.

"When you me take on board of ship,

"Pray fill me full with punch or flip."

In conclusion, we beg to state that if you or any of your officers were ever visiting Edinburgh, and wishing to see this relic, we would feel proud in showing it to you, or to any other person who may feel interested in seeing it. In name of our relations, I am, Sir, your most obedient servant, THOMAS SELCRAIG, 2, Glenorchy Place, Greenside Row, Edinburgh."

CROMWELL (4th S. ii. 606.)—I offer a version which, however inadequate, is as good as such a couplet deserves:—

"He who looks there will see the devil is in hell,
The oil is in the fire, murder and wrong are well."

Oli, olie, oil; ver, vier, fire; crom, krom, crooked. I do not know who wrote the epigram. Looking for it, I found one which I think sufficiently curious to deserve a place in "N. & Q.":—

"Op Cromwel onder de galgh uit de zael geworpen.

"Den helschen Phaëthon, op Plutoos paerdt gestegen,
Tot weder-spanningheyt, tot dwingh-landy genegen,
Tot Opper-hoogheyt, tot de Konincklijke Moordt,
De gruwelijckste, daer men oyt heeft van gehoordt,
Die Oli in het vier van s'Landts on-eenigheden,
Was vol van oorlooghs-zucht nae London toe gereden,
Recht onder 't galgen-hout viel hy heel wel van pas;
't Was jammer, dat hy daer niet van gedroopen was,
D'On-waerden Ruyter wierp, de klepper uyt de zaedel,
Die uyt de zaedel stiet zijn Koningh en den aedel.
't Was 't voor-spoock, dat de galgh, zijn voor-lant wesen

sou,

Dat rechte galgen-aes, die eer, en eedt, en trouw
Soo Crom vertreden heeft. Schoon hy 't graf heeft
genooten,

Nochtaus most hy altijd daer in niet zijn beslooten."

A Latin version follows:—

"In Cromwellium ex equo delapsus.

"Cum, scelere armato, contra quod murus ahenu
Innocuis, lævo sidere, nullus erat,
In solium Regis Cromwellius assurrexit,
Involvens fuci triste colore nefas;
Londiniumque animo fera bella ferente tetendit,
Regis fata manu foeda necemque trahens.
Se tulit arrectum quadrupes, huc volvitur ille,
Excussus, propere cum properaret, humi.
Si quid habent veri præsagia et omnia vatum,
Non fuit illud iter, sed fuit augurium:
Augurium, quo post sortis ludibria tanta,
Post sua fata, crucis jure pendit onus."

Henrick Brunô, *Mengel-Moes*, Leyden, 1666,
p. 232.

Is the fall noticed by any contemporary English writer?

H. B. C.

U. U. Club.

"APPLE-PIE ORDER" (3rd S. vii. 133, 209, 265.) Has it ever been suggested that *apple-pie* in this phrase is only a corruption of *cap-a-pie*? The

notion strikes me from a note on a line of "Annan Water," (Scott's *Minstrelsy of Scottish Border*).

"O he has pou'd aff his dapperpy coat."

We might almost try to derive *apple-pie bed* from the same source, considering that foot-end of sheet is brought up to head-end in that instrument of playful torture.

JOHN ADDIS (JUN.)

ST. MICHAEL AND HABERDASHERY (4th S. iii. 22.)—I have just met with two other curious instances of clothes for the dead (which perhaps are worth noting) in Scott's *Minstrelsy of Scottish Border*. The first is a case of *shoes*, which occurs in *A Lyke-Wake Dirge*. The second occurs in a Rabbinical note to *The Wife of Usher's Well*, where a ghost is ashamed of his torn garment among the well-dressed of Paradise, and returns to earth to get it mended.

JOHN ADDIS (JUN.)

PARISIAN TONES (4th S. ii. 607.)—In answer to your correspondent F. H. K., I beg to say that the Parisian tones are given in a work published by Thos. Bosworth, 215, Regent Street, London, of which the title is *Organ Harmonies for the Gregorian Psalm Tones*, by Arthur H. Brown.

B. ST. J. B. JOULE.

Southport.

NATURAL INHERITANCE (4th S. ii. 343, 513; iii. 38.)—A gentleman of our name and family, although separated from the parent stem for at least three hundred years, bore such a strong likeness to my father, that my mother, when engaged to him, mistook the one for the other.

C. W. P.

"MUSIC OF THE SPHERES" (4th S. ii. 561.)—As my query appears to have been misunderstood (see 4th S. iii. 19), I will take the liberty of repeating it in a somewhat different form. Some modern editors of the *Religio Medici* have printed the phrase, "The music of the spheres" (Part II. sect. 9), as if it were a quotation. Is it really a quotation? and if so, from what work? In the early editions of the *Religio Medici* (which was first published in 1642), there is nothing to indicate that the phrase was considered to be a quotation.

W. A. G.

Hastings.

PORTRAIT OF BENJAMIN WEST (4th S. iii. 10.)—The name of the painter of the portrait of Benjamin West, inquired for by J. A. G., is James Green, and the engraver's name William Say. It was published by them jointly, and dedicated to H. R. H. the Prince Regent, the governors and subscribers to the British Institution. At the same time, I think the suggestion to give a list of portraits in all biographies a very valuable one, and one that would add very much to their completeness.

G. D. T.

Huddersfield.

TINDLE (4th S. ii. 546.)—*Taundel*, or *taunel*, as it is called in Renfrewshire, is not quite a local expression. Across the Channel, in Flanders, where the language has kept so free from foreign immixtion, *tondel* was used for the "defunct" tinder-box; (*tondel*, *tonder*, *tintel*, *igniarium*, is also given in Pomey's *Dict. Belgico-Latinum*).

J. V. D. V.

CROSS-LEGGED EFFIGIES AND THE CRUSADES (4th S. iii. 40.)—In *Some Remarks on the Church of Great Haseley, Oxfordshire* (2nd edition, Oxford, 1848), by the writer of this notice, there is an Appendix (G. p. 112) devoted to this question. The result of much inquiry into the subject, at that time, led to the conclusion that it was probable that the practice of burying in this attitude had its origin during the Crusades; but that it still prevailed as a custom, long after those expeditions to the Holy Land, in connection especially with the several members, whether knights or associates of that Order, which had its birth beneath the walls of the Temple of Jerusalem.

T. W. WEARE.

Isfield Rectory, Sussex.

SHIPBUILDING (4th S. iii. 14.)—I am reminded by W. P.'s inquiry of a fact in connection with the Exhibition of 1862, that the large railway-waggon works of Mr. Ashbury at Manchester turned out a truck complete in one day: that is, sawed and prepared the timber, puddled the pig-iron, rolled the necessary bars, forged them, and in short, from the raw materials of wood and pig-iron, made a complete truck in twenty-four hours. If with all the advantages of steam power, good tools, division of labour, and long experience, it was considered a feat in 1862 to turn out so comparatively simple a piece of work in the time stated, I should think that there must be some mistake in supposing that a ship could be built in seven and a half hours nearly two centuries ago.

G. W. TOMLINSON.

Huddersfield.

"GOING TO POT" (4th S. iii. 33.)—This, like the kindred phrase, "Getting into hot water," is a relic of the barbarous punishment of boiling to death, which was inflicted on poisoners in the olden time. Bishop Fisher's cook suffered in this horrible manner. How great a contrast such a sentence forms to that lately passed by the court of justice of Geneva on a wholesale poisoner named Jeanneret! Nine charges of poisoning were preferred against her, of which eight were proved. For these crimes she was sentenced to be kept in penal servitude for twenty years! *Vide* Galignani and the London papers.

It would be interesting to me to know when boiling to death was last inflicted on a criminal in England.

J. G.

Hull.

By some this expression is supposed to owe its existence to the classic custom of preserving the ashes of the dead in a pot or urn. Others consider it to refer to the melting-pot to which waste metal and refuse is consigned.

JULIAN SHARMAN.

NATURAL INHERITANCE (4th S. iii. 38.) — It may possibly be unknown whether the father and mother of Napoleon I. took their likeness from their parents, but nothing, I opine, can be more striking than his resemblance—that of his brothers, their children, and grandchildren—to what is now known as the Bonaparte type, which they inherited from Charles Buonaparte and Lætitia Ramolino.

In the same note: "I have heard that all the male members of a family became lame." I once knew a family in Holland. The mother having, when quite a child, been dropped by her nurse, remained lame all her life. She married, and although her lameness did not originate with her birth, both her daughters were born lame, whereas neither of the boys was so.

Again in the same note: "The peculiar mouth of the reigning sovereigns of Austria." I always understood that this originated, not with the Countess of Tyrol, Maultasche, whose hideous portrait is to be seen in the galleries of Versailles (upper story), but from Mary of Burgundy, whose father, Charles the Bold, had it, I believe, from his mother, a Portuguese princess; and that such is the received version in the family itself I gather from the following fact: The late lamented Dr. Waagen, showing me one day in the museum of Berlin a portrait of Charles of Burgundy, which I copied, said to me, "I was lately standing before this picture with the Archduke Maximilian (later the ill-fated Emperor of Mexico), when he pointed to the mouth, saying, 'Da ist unsere dumme österreichische Lippe!'"

P. A. L.

GOLDBEATERS' SKIN (4th S. ii. 585.) — Is MR. LOCK's account of this correct? I have always seen a very different description of the article. Indeed it is hard, if not impossible, to conceive that any beating of parchment could bring it to the appearance presented by goldbeaters' skin, with which I have been familiar from childhood. The following account is given in Dyche's *Dictionary*, under the word "Goldbeater": —

"The leaves (of gold), while beating, are parted by the fine skin of ox-gut, stript from the large straight gut slit open, prepared on purpose for this use, and hence called *goldbeaters' skin*. This, after being much beaten, is frequently applied to cuts and small fresh wounds."

This fine skin is indeed placed underneath leaves of parchment in the process of beating, but

it is not the parchment that becomes *goldbeaters' skin*, but the fine skin of ox-gut.

"Goldbeaters are artizans, who, by beating with a hammer, on a marble, gold and silver in moulds of vellum and bullocks' guts, reduce them to thin leaves fit for gilding or silvering."—*Encyclop. Britan.*, art. "Beater."

F. C. H.

SAINT FILLAN (4th S. ii. 395.)—St. Fillan is the tutelary saint of the united parishes of Houston and Kilallan, in the county of Renfrew. Kilallan is a corruption of Kilfillan=*cella Fillani*. Several places in the district are named after this saint. At a short distance from the church there is a large hollow stone, which bears the name of Fillan's Seat. Near this there is a spring which issues from a rock, shaded by bushes, which is called Fillan's Well. Connected with this well there is a superstition. In former times the countrywomen used to bring hither their weak children and bathe them in the water, believing that it had virtue to make them strong. In return for the good which the saint was thus considered to do them, they left on the bushes pieces of cloth as offerings to him. This custom was persevered in till the end of the seventeenth century, when the minister put a stop to it by filling up the well with stones. A fair is held on January 9, which is called Fillan's Fair, and the day on which it is held is called St. Fillan's Day.

D. MACPHAIL.

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Miscellaneous.

NOTES ON BOOKS, ETC.

Vicissitudes of Families. By Sir Bernard Burke, C.B., LL.D., Ulster King of Arms. *Remodelled Edition*, in Two Volumes. (Longmans.)

The three series, of which the *Vicissitudes of Families* originally consisted, have, by the omission of some more or less irrelevant chapters, the revising, remodelling, and in a great measure rewriting of the original chapters, and by the addition of new materials, been made to assume almost the character of a new work on the changeable character of great houses, and showing of many of the races of yore —

"How they are blotted from the things that be."

The theme is a striking one, and not without its special attraction for readers of very different classes. For while the political economist may find subjects for speculation in some of these narratives, and the moralist apply them to point a moral, they cannot but prove full of amusement and information to the general reader: while they possess a very peculiar interest for historical students generally, and particularly for students of genealogy. Readers of that class will, however, share our regret that Sir Bernard Burke has not done justice to himself, and given the additional value to his work which would have been conferred upon it, by recording the authorities which form the foundation of the various interesting narratives to be found in it.

LONDON, SATURDAY, JANUARY 23, 1869.

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Miscellaneous.

Notes.

LADY MORGAN IN GERMANY.

1841.

In Varnhagen's "Diaries" (*Tagebücher*, ed. by Ludmilla Assing, since 1861), of which I shall have occasion to speak here more frequently, there are (vol. i. pp. 312—323) some interesting remarks relating to this witty and clever woman, which will no doubt be read with much interest as a kind of appendix to her own *Life and Memoirs* edited by the author of *Spiritual Wives*. Varnhagen met Lady Morgan at Kissingen Baths in the summer of 1841; the Queen of whom mention is made was the third consort of the late King William of Würtemberg (died 1865); she, Paulina Theresa Louisa (born 1800), is a daughter of the late Duke Frederick Louis Alexander of Würtemberg. I merely translate the extracts, the entries in his *Diaries* being naturally more expanded and relating to other subjects and personages as well:—

July 14, 1841.—"I made use of my time to look for Lady Morgan, who has arrived yesterday. Sir Charles Morgan, a clever, well-informed man, younger than the Lady, who is a poorly but lively, and, as it seems to me, somewhat mistrustful old woman. Her conversation soon turned upon Prince Pückler [Muskau, of whom Professor Blackie of Edinburgh has written an article some twenty or thirty years ago; the celebrated author of *Briefe eines Verstorbenen*], of whom she complains bitterly; at the same time she does not seem to know his

last sallies (Ausfälle). I declared myself to be his friend and admirer (Verehrer). We were speaking of the German language; the expression Handschuhe [lit. hand-shoes—gloves. Does not the former expression occur in an Elizabethan writer?] seems to her very shocking. Lady Morgan reminds me somewhat of Dorothea von Schlegel [the wife of Frederick Schlegel] and of Caroline Pichler." (*Tagebücher*, i. pp. 312, 313.)

July 15, 1841.—"Promenading with the Queen; afterwards with Lady Morgan; then again with the Queen, who was asking me about Lady Morgan [who was making no doubt sensation at the Baths, where many English families of note were staying]. She says, she should probably quarrel with Lady Morgan on account of her predilection for Napoleon and his family, for the French in general, &c. . . . All ladies express a wish to me to show them Lady Morgan, but not to be introduced to her: Princess Auersperg, Countess Quadt, &c. . . . Read in Lady Morgan's *Book without a Name*—pretty chat. An article relating to the Hôtel Carnavalet touched me deeply, on account of the name of Sévigné. . . . In the evening, sunshine at the *Brunnen*, and numerous splendid company at the Promenade. . . . Lady Morgan very lively, full of sharp, witty remarks; her husband had disappeared from her side: "Ce n'est qu'un mari!" Then she added: "Mais il serait difficile pour moi d'avoir un autre; je suis arrivée à l'âge où il faut se reposer sur ses lauriers." (*Ibid.* i. pp. 313, 314.)

July 19, 1841.—"Ball at half-past eight. . . . The Queen did not appear, neither Princess Esterhazy. Lady Morgan beautifully dressed, but very clever in conversation. She mentioned how the English young ladies, more than others, were for being married and settled, especially as this was so difficult for those without means, and above all in London, it was considered a success to obtain and keep up a middle-class (bürgerlich) existence, the difficulty of a living was becoming greater and greater; however small a situation, however small a profit, there would be numberless candidates for it. This was the case with marriage, too; people had to 'look sharp' and with their eyes open." (*Ibid.* i. p. 315.)

July 20, 1841. ". . . A long conversation with Lady Morgan, amongst other things about Madame de Sévigné, whose letters she reads every year afresh, whose miniature likeness she possesses, &c." (*Ibid.* i. p. 316.)

July 23, 1841.—"I had asked Lady Morgan for her autograph, in the first instance for Fräulein von H.; but as I went to ask for it at noon, I found that Lady Morgan had written down for me something quite personal, the praise of my style and of the dress of the Queen, full of fun and flattery, and I was obliged to keep the paper.*

* "Autographe griffonage aux ordres de M. Varnhagen von Ense. Quand on s'adresse à un grand écrivain, il faut bien choisir un sujet digne de son attention, et la toilette de Kissingen se présente comme un apropos heureux,—car la toilette a sa philosophie et son style comme la littérature, et en exprimant l'admiration due au costume élégant de la Reine de Würtemberg, ou au beau langage de M. Varnhagen, on se servirait presque des mêmes propos, car les termes 'simple,' 'riche,' 'pur' et 'de bon goût' s'appliquent également aux perfections de l'une et de l'autre;—à tous les deux la variété ne manque pas à donner le dernier charme,—car la monotonie est avant tout à être évitée dans la parure comme dans les écrits, et c'est la plus haute philosophie de l'esprit et de la toilette d'écarter cette uniformité, qui paralyse l'admiration du vulgaire, et ne fournit rien aux observations des gens comme il faut,—il faut donc que les grands auteurs et les grandes dames flattent l'inconstance humaine en variant leur style de composition, et de robe—conservant

I asked for a few lines in English, in order to be able to give something to my young friend.* Serious conversation with Sir Charles Morgan about the state of England. Violent accusations against the Aristocracy, but especially against the High Church, which he pronounced to be the deep, cancer-like spot of the whole community. Immigration of poor Irish; emigration of pretty well-to-do English. Rule of prejudices, absence of pious, humane feelings, everything for gain and appearance; in the higher classes the most unworthy, downright bad marriages for money- or title- mania. . . . One part of the English people is so infatuated or so much influenced by momentary advantages that they vote against their own welfare. Lady Morgan is a Protestant. She told me of Lord Morpeth [the late Lord Carlyle] and Lord Melbourne, and the delicate manner in which she had been surprised by a pension of 300*l.*; the pure noble mind of Lord Morpeth, &c. . . . She shows great reasoning power (*Verstand*), quick apprehension, an easy treatment of things; it is very pleasant to converse with her."—(*Ibid.* i. p. 318.)

July 29, 1841.—"Lady Morgan agrees with me in my judgment respecting Sir Walter Scott, that he has a very fine talent for description like [a Dutch painter, but is wanting in depth of thoughts; the mind is not enriched by him, and the heart does not rejoice through him; his more than great success is effected by circumstances and by different *cliques*; his becoming known was at a time when England was reviving on the Continent; when her language and literature were becoming a welcome reaction against the hated French influence; when the Aristocracy, the Classics, and all that was alien to the questions of the day began to flourish anew; he is not an author of first-rate eminence, scarcely of second, only of third-rate power: a future generation will surely put him in his right place."—(*Ibid.* pp. 322, 323.)

HERMANN KINDT.

Germany.

THE CHEVALIER O'GORMAN.

In reference to my promise (*antè*, p. 351) to send you certain interesting particulars which I have gleaned from trustworthy sources, relative to the Chevalier O'Gorman, whose sister was married to the Chevalier D'Eon, I request your attention to the following, which I contributed some time ago to the columns of my own journal, the *Limerick Reporter and Tipperary Vindicator*.

MAURICE LENIHAN.

Limerick.

"REMINISCENCES OF A JOURNALIST.

(Written for the *Limerick Reporter and Vindicator*.)

The Chevalier O'Gorman was one of those characters who figured conspicuously in the last century in France. On a recent visit to Ennis, I was made acquainted with

toujours ce cachet du bon goût, qui sert de modèle, et qui est si remarquable dans la belle toilette de Sa Majesté et les heureuses pages d'un des meilleurs écrivains de la Prusse. Sydney Morgan. Kissingen, juillet 23, 1841."

* The few lines in English were:—

" 'Some men to business, some to pleasure take,
But every woman is at heart a rake.'

The calumny of an ugly little man, and a great poet, whom the women could not love.—SIDNEY MORGAN."
Both in *Tagebücher*, i. p. 317.

the following particulars of his birth, parentage, and career, from a thoroughly well-informed and venerable dignitary resident in the capital of Clare, and one than whom no one knows more of Clare or Clare men than he. I took down his words as they follow:—"The Chevalier O'Gorman was born of respectable parents in the townland of Tullycreese, parish of Kilmurry, near Kilrush, county Clare, between the years 1720 and 1730. At an early age he emigrated to France to seek fortune, like so many others at the time, ready to meet such contingencies as might turn up. His education appears to have been excellent, and his talents equally so. He was fond, too, of athletic exercises, such as his countrymen indulged in; and one of these exercises was that of hurley, of which he and they were then particularly fond. The game having been played on a certain occasion by the principal Irishmen then in Paris, who chose one of the public parks of that great capital to enjoy the pastime, the game itself was such a novelty, so exciting, so manly, so vigorous, and withal so picturesque, that it created a sensation among the Parisians, whilst the appearance of young O'Gorman in particular, his height, his dexterity, and address, won unbounded applause, and became the theme of admiration everywhere. So much was said of the game and of the players, and particularly of the famous Irish youth who seemed to surpass all his compeers, that at length the intelligence reached the court of Louis XV., and the ears of the monarch himself, who expressed an anxiety to see the game—an anxiety in which the Irish in general, and O'Gorman in particular, heartily indulged the monarch. This incident or accident, or call it by what name we may, was the cause of introducing O'Gorman to his majesty, in whose service he at once was engaged, whether at first in a civil or a military capacity we are unable to state; but that he joined the Irish Brigade, and distinguished himself in some battles where the English were beaten, appears to be the fact from all that has reached us on the subject. He got a post of honour; was made Chevalier—a distinction which became inseparably connected with his name ever afterwards. In the course of time he married a French lady, who brought him a rich dowry in the shape of vineyards, which each year yielded large profits in the shape of wine, which O'Gorman was in the habit of exporting in large quantities to Ireland, having formed a profitable connexion in the wine trade in his native country, where his fame had become wide-spread. He was accustomed, too, occasionally to visit Ireland, and Clare in particular, where his family had lived, and where the branch of it to which he belonged was connected with the O'Briens, Viscounts of Clare, the last of whom (the viscounts) fell at Ramillies. All the time, O'Gorman devoted himself to letters; he knew the native language of the Gadhel admirably, and it was his delight to roam through the rich libraries of Paris, &c., to pore over manuscripts, to collect all the information he could obtain relative to the antiquities, history, and traditions of his beloved native land. He acquired in this way an enormous amount of intelligence, particularly of a genealogical kind, in which few men of his time excelled him. He gathered rare and valuable books, too, relative to Irish history, &c. He continued at 'the top of the wheel' until the Revolution came; and then, indeed, having been forced to fly for his life from the fury of the revolutionary tribunal, and all his property having become confiscated, he turned his footsteps towards the land of his birth and affections again, and repaired to his native parish; but there was no home there that he might call his own to receive him. He had two sons, who died young, at least before him. A relative, however, one of the O'Briens of Drumlisky, offered him the hospitality of his house, and the Chevalier ac-

cepted it; and there he resided for some years afterwards, indeed until his death, except when he was paying periodical visits to the learned men and antiquaries and Gadhel scholars of Limerick, which was not unfrequent, and who delighted in his society. In Dublin, also, he was popular with those Irishmen who cultivated the native tongue and the history of the island at the time; whilst among the 'Union lords'—the growth of the Union—viz. Lord Clare, Lord Clonmel, O'Grady, of which family the old Chief Baron was a member, and Chief Justice Carlton, &c., he was sought for in order to illustrate their family escutcheons and brighten pedigrees which had become somewhat obscure through the lapse of time, and which, it was at one period thought, there would be no necessity to look after in future. In Limerick, he was the familiar friend of Dr. Sylvester O'Halloran, the historian, of Ousley, the antiquary, of McEligott, the teacher and Irish scholar, of Dr. McKnight, a well-known and accomplished physician, of the Rev. Sylvester Goonan, the preacher, and, I believe, of the late James Roche of Cork, the second brother of the Catholic Roches of Limerick, who is said to have been one of the most erudite and accomplished men of his day, and whose contributions to the *Gentleman's Magazine*, &c., are well known.* It is a remarkable truth, but one for which it is difficult to account, that with all his learning, research, and love for literature, &c., the Chevalier was never known to have published anything, and it is true also that his correspondence, which was voluminous with the lords and gentlemen I have named, and a large quantity of which was seen in 1813 by the present Very Rev. Dean Kenny, P.P., of Ennis, shortly after the death of the Chevalier at Drumelihiy, never was utilised, as far as I have heard.† I should have stated that the O'Briens of that place held their rather extensive possessions, numbering several hundred acres, as I shall show presently, by lease from the viscount who forfeited. On the sale of the forfeited estates the purchasers were Burton, Westby, and Enery; for the last mentioned of whom the MacDonnells, who got the credit of being the purchasers in the Report of the Commissioners, were but agents, as Dean Kenny tells me a lease of the lands of Drumelihiy from the Viscount to O'Brien turned up. The lease was really 10*l.* per annum, though for a long time it was supposed it was but 5*l.*, and 5*l.* was all that O'Brien paid for many years, until a claim was made upon him for the 5*l.* and a year additional, and the arrears which he had failed to discharge. There was much discontent on his part, and for some years he literally paid no rent at all; but, a compromise having been effected, he went under the 10*l.* a year rent. The lease did not expire till about the period of the death of the Chevalier in 1813, and then those lands, which had been paying but 5*l.* and 10*l.* a year, paid 1,700*l.* a year for a short time, and they are now valued in the Ordnance Survey of Ireland as follows, under the three denominations:—

[* James Roche, designated by Father Prout the "Roscoe of Cork," was also a frequent contributor to the earlier volumes of "N. & Q." His last article appeared in the number for Nov. 20, 1852, and some account of him may be found in our 1st S. vii. 894; ix. 217.]

† Thirty-seven interesting letters on literary subjects from the amiable and erudite Dr. Charles O'Connor, author of *Rerum Hibernicarum Scriptores Veteres*, &c., addressed to the Chevalier O'Gorman, A.D. 1767–1789, are in the British Museum, Addit. MS. 21,121. The same collection contains also the Chevalier and Steele papers, chiefly relating to the county of Clare, Addit. MS. 20,717.—ED.]

	Acres.	Value.			
		£	s.	d.	
Dromelihiy (Westby)	921	239	4	0	
Dromelihiy (Burton)	476	118	5	0	
Dromelihiy (McDonnell)	853	279	5	0	
Dromelihiy (329	133	11	5	
		2,852	£760	5	5

Much of the land is worth double the amount at which it is valued in the above return. It must be added that the sister of the then O'Brien was mother of the Chevalier O'Gorman. The Chevalier was buried in Kilmacduane; and no tomb, as far as I am aware, marks the spot where lies an Irishman distinguished as he was in literature, in arms, in commerce, in love of his native land. What became of his manuscripts and correspondence it is impossible to tell, unless they were swept away as so much rubbish out of the house in which he had lived with his relatives. Mr. James Roche, in his *Critical Essays of an Octogenarian* (vol. ii. p. 101), has the following paragraph in reference to the Chevalier, which, indeed, is by no means complimentary:—

'With the Chevalier O'Gorman, who, O'Connell maintained, spoiled his pedigree,* I was well acquainted. His periodical visits to his native land had a double object—to fabricate or embellish the genealogies required abroad from the Irish in foreign service, and to sell the Burgundy of his own growth in that province to his customers here; but the former, he said, was more productive. He had married the sister of the famous Chevalier D'Eon, who so long passed as a female, for reasons here out of place to recite, until disproved after death. O'Gorman obtained a considerable property in Burgundy by his wife, attracted probably by his manly figure, which, in his youth, must have presented a noble specimen—for his stature exceeded six feet five inches.—of Irish procerity.'

I have heard that there is a relative of the Chevalier surviving at Corofin. MAURICE LENIHAN."

A WORCESTERSHIRE CAROL.

I forward a copy, from memory, of one of our Worcestershire ballads. This is a carol, or was sung for one, and every village child knew it thirty to forty years ago. I once saw it (about 1833) on a hawker's broadsheet, but have never seen it since; and of late years the clergy have been discouraging carol-singing of this kind.

There were other religious ballads sung in the same way at Christmas, which I suppose (like this one) to have belonged to a time previous to the Reformation. One, I remember, began—

"Joseph was a hoary man, and a hoary man was he,
And he married Mary, the Queen of Galilee;"

but this was prohibited, and was always stopped

* In his pedigree, at least as regards O'Connell's direct progenitors, no instance, I believe, is discoverable of an alliance with an English family, however long established in Ireland. The genealogical series is exclusively indigenous, and of pure Celtic blood, probably a circumstance unexampled in a family of such maintained rank; for the intermixture had for centuries been prevalent and extensive. O'Connell was Irish in every element of his being—in head, heart, and blood, as his life so signally showed.

in the houses, with very good reason, judging from a chance couplet I remember to have heard in it.

All the old ballads and songs are dying out now, and many may be lost if they are not printed from memory in our own time. F. S. L.

A CAROL OF DIVERUS * AND LAZARUS.

As Sung by Carol-Singers at Christmas in Worcestershire, at Hagley and Hartlebury, 1829—1839.

"As it fell out upon one day,
Rich Diverus he made a feast;
And he invited all his friends,
And gentry of the best.

"And it fell out upon one day,
Poor Lazarus he was so poor,
He came and laid him down and down,
Ev'n down at Diverus' door.

"So Lazarus laid him down and down,
Even down at Diverus' door;
'Some meat, some drink, brother Diverus,
Do bestow upon the poor.'

"'Thou art none of mine, brother Lazarus,†
Lying begging at my door;
No meat, no drink will I give thee,
Nor bestow upon the poor.'

"Then Lazarus laid him down and down,
Even down at Diverus' wall:
'Some meat, some drink, brother Diverus,
Or surely starve I shall.'

"'Thou art none of mine, brother Lazarus,
Lying begging at my wall;
No meat, no drink will I give thee,
And therefore starve thou shall.'

"Then Lazarus laid him down and down,
Even down at Diverus' gate:
'Some meat, some drink, brother Diverus,
For Jesus Christ his sake.'

"'Thou art none of mine, brother Lazarus,
Lying begging at my gate;
No meat, no drink will I give thee,
For Jesus Christ his sake.'

"Then Diverus sent out his merry men all,
To whip poor Lazarus away;
They had not power to whip one whip,
But threw their whips away.

"Then Diverus sent out his hungry dogs,
To bite poor Lazarus away;
They had not power to bite one bite,
But licked his sores away.

"And it fell out upon one day,
Poor Lazarus he sickened and died;
There came two angels out of heaven,
His soul thereto to guide.

"'Rise up, rise up, brother Lazarus,
And come along with me;
There is a place prepared in heaven,
For to sit upon an angel's knee.'

"And it fell out upon one day,
Rich Diverus he sickened and died;
There came two serpents out of hell,
His soul thereto to guide.

* "Diverus" always; never "Dives."

† Always so sung: not "Thou art none of my brother, Lazarus."

"'Rise up, rise up, brother Diverus,
And come along with me;
There is a place prepared in hell,
For to sit upon a serpent's knee.' " *

LYLY'S "EUPHUES" (ED. ARBER.)

W. C. B. ("N. & Q." 4th S. ii. 459) almost challenges additions to his collection of "Proverbs and Phrases" from this book.

First, let me note that W. C. B. does not observe upon the *inversion* of the proverb, "Out of God's blessing into the warm sun," at p. 196 of *Euphues*, which helps materially towards fixing the meaning of said proverb.

W. C. B. parallels the "A penny for your thought" of p. 80 with a line of Hudibras. Let me add a reference to *Love's Labour's Lost* (III. i. 24): Quoth *Moth*, "By my penny of observation." (If *penny* will stand against *penne* of the old copies.) Coupled with the above (p. 80) is another homely proverb—"Is your minde on your meate?" which reminds one of Milton's—"No fear lest dinner cool."

Other proverbs and phrases, not noted by W. C. B., and unfamiliar to me, I subjoin:—

"... in yat thou crauest my aide, assure thyselfe. I will be the finger next thy thombe."—(P. 68.)

"Lucilla . . . shaped him an aunswere which pleased Ferardo but a lyttle, and pinched *Philautus* on the persons syde." (P. 87.)

"Euphues is as colde as a clocke." (P. 106.)

"Determining either to be a Knight . . . or a knitter of cappes." (P. 285.)

"... and therefore hath it growen to a Prouerb in Italy, when one seeth a woman stricken in age to looke amiable, he saith, *She hath eaten a Snake*." (P. 368.)

"... beautifull woemen do first of all allure them that haue the wantonnest eyes and the whitest mouthes." (P. 307.)

Twice (pp. 65, 274) Lyly uses "heart at grass" in the sense in which "heart of grace" is used. Heywood I find has the following epigram:—

"Takyng hart of grasse.

"Thou takest hart of grasse, wyfe, not hart of grace.

"Cum grasse, cum grace, syr, we grasse both in one place.

Ed. Spenser Society, p. 140.

I do not quite understand the meaning of the following:—

"Philautus . . . trayned hir by the blowd in this sort." (P. 333.)

What is the meaning of "crewe of Ruffians" (p. 180)?—

* In the later years this line was sometimes changed for—

"From which thou canst not flee";

but the original form was as given.

The carol invariably ended here, but it is surely only a fragment.

"But thou delyghtest to haue the newe fashion, the Spanish felte, the French ruffe, *thy crewe of Ruffians*, all thy attyre misshapen to make thee a monster."

I was inclined at first to read "Russians" for "Ruffians," and to try and find some haberdashery meaning for "crewe." However, I suppose it means simply the opposite of Falstaff's "French thrift, you rogues; myself and skirted page."

If knowledge of the Euphuistic geography were to be expected now-a-days, I would ask for information about the "Hare Sea" (p. 363—has it anything to do with "hoar, frozen"?) and "the Seres" (p. 388).

I do not understand —

"In the choyce of a wife, sundry men are of sundry mindes, one looketh high as one yat seareth no *chips*." (P. 467.)

What is the meaning of "firm" in the following? Does it mean "assured, handfasted"?—

"Truly among Louers it (*i. e.* meeting) is conuenient to augment desire, amongst those that are firme, necessary to maintaine societie." (P. 410.)

What means "teene" in —

". . . setting a teene edge, wher thou desirest to haue a sharp poynt." (P. 249.)

The derivation of "Mastiff" is worth quoting:

". . . and thereof they deriue the worde mastiffe of Mase and thiefe." (P. 439.)

Mr. Arber suggests that "wasting" (p. 416) is a misprint for "wafting." Should it not rather be "wastling"? See Halliwell on "Wastle."

The following is worth quoting for the pun on the two meanings of the word "cockney":—

"I brought thee vp like a cockney, and thou hast handled me like a cockescombe." (P. 103.)

"Cockney" signified both a spoilt child and so a fool; and also a lean chicken. With regard to the latter signification, John Heywood has—

"He that comth euery daie, shall haue a cocknaie.
He that comth now and then, shall haue a fatte hen."
(Ed. Spenser Society, p. 36.)

The cockscomb was of course the sign of the professional fool.

JOHN ADDIS, JUN.

HEINRICH KORNMANN.

Heinrich Kornmann, son of Reitz Kornmann, burgomaster of Kirchhain, a small town eight miles east of Marburg in Upper Hessen, was born some time about the middle of the sixteenth century, and died about 1620. The exact dates of his birth and death seem not to be recorded. Very little is known about him beyond the fact that he wrote a number of curious books, that he was a Doctor of Laws, and that he travelled in France and Italy, and on his return to Germany was in some public office at Frankfurt. A pedigree of the family may be seen in

Strieder (F. W.), "Grundlage zu einer Hessischen Gelehrten- und Schriftsteller Geschichte," 1781-1819, vol. vii. p. 288.

I have not ascertained his place of death or burial. His books are of little importance now for the legal or scientific knowledge they contain, but are very amusing for their superstition and folk-lore.

Kornmann was by no means behind his age in knowledge or scepticism, yet he has recorded with seemingly implicit faith a whole world of wonders as startling as anything we can find now in the literature of the nursery. Some of the legal questions he discusses are very amusing, *e. g.* :—

"An rumpatur testamentum resurrectione testatoris mortui?"

"Vtrum mortuus resuscitatus restituatur in integrum?"

He seems, however, to have been most at home when he left law questions behind him, and gave himself up entirely to the accumulation of facts relating to those strange subjects for the discussion of which he had a fancy,—such as the birth of snakes from human bones—why dead men are carried forth to burial with their feet foremost. He not unfrequently records statements of which he has a profound disbelief. Thus he tells us that "superstitiosæ mulieres," after the death of a woman in childbirth, are accustomed for the space of six months to make her bed for her daily as if she were alive, because they believe that every night her soul rests in it, and makes a print as if a cat had lain there; and that a crowd of superstitious women hold it in their philosophy to be a most certain thing that if a mother gives her dead infant a kiss, it will cause other children shortly to follow it to the grave.

As the quaint writings of Kornmann are almost unknown in this country, I have endeavoured to compile a complete list of them. I shall be much obliged to any one who will add to it where incomplete. A star (*) denotes that I have been unable to find the book against which it is affixed in the British Museum Catalogue. Are any unpublished manuscripts of Kornmann known to be extant? Does a portrait of him exist? I shall be glad to know the dates of his birth and death, and the place of his burial:—

*Cupressus monumenti Petri Siluri Graphiarii civitatis Kirchanæ qui 28 Feb. 1610 in ætheream sedem abiit. Giessen, 1610, 4to.

Sibylla Trygandriana sive de virginitate et virginum jure et statu Tractatus. Frankfurt, 1610, 12mo; *Jenæ, 1621, 8vo; *Frankfurt, 1629, 12mo; *Virginopoli, 1631, 12mo; *Hagæ Com. 1654, 12mo; Oxford, 1659, 12mo; Nürnberg, 1679, 1706, 12mo; Köln, 1765, 8vo.

*Roma communis nostra patria est. Frankfurt, 1610, 4to.

De miraculis Mortuorum. Frankfurt, 1610, 8vo.

Templum Naturæ Historicum, in quo de Natura et Miraculis Elementorum disseritur. Darmstadt, 1611, 8vo; 1666, 8vo.

De Miraculis Vivorum. Frankfurt, 1614, 8vo.

Mons Veneris. Frankfurt, 1614, 8vo.

De Annulo Triplici: visitatio, sponsalitie et signatorio. Hagæ Com. 1654, 12mo; Frankfurt, 1694, 8vo.

Linea Amoris. Frankfurt, 1610, 12mo; 1694, 8vo.

Opera Curiosa. Frankfurt, 1694, 8vo.

*Responsum Juris; num studiosus ob furtum perpetratum poena laquei ordinaria puniendus veniat. Ursell, 1623, 4to.

Tractatus curand. ægritudinum muliebrium ante in et post partum. Leipzig, 1778, 8vo.

Jöcher (C. G.), *Allgemeines Gelehrten-Lexicon*; Zedler (J. H.), *Universal Lexicon*; Bayle, *Dictionnaire*; *Nouvelle Biographie générale*; De Feller (F. X.), *Biographie universelle*, sub nom.

K. P. D. E.

TRANSLATION OF IRISH BISHOPS TO ENGLISH SEES.

The following list of prelates who have been transferred from Irish to English bishoprics may be interesting at the present period. I think it is pretty correct, but omissions will doubtless be supplied in your columns:—

- 1397. Robert Reade, from Waterford to Carlisle, and thence to Chichester.
- 1399. Thomas Peverill, from Ossory to Llandaff, thence to Worcester.
- 1454. An Irish bishop to Bangor.
- 1520. John Kite, from Armagh to Carlisle.
- 1567. Hugh Curwen, from Dublin to Oxford.
- 1582. Marmaduke Middleton, from Waterford to St. David's.
- 1603. John Thornborough, from Limerick to Bristol, thence to Worcester.
- 1628. William Murray, from Kilfenora to Llandaff.
- 1667. William Fuller, from Limerick to Lincoln.
- 1692. Edward Jones, from Cloyne to St. Asaph.
- Robert Waldby, Archdeacon of Dublin, was (1395) consecrated Bishop of Chichester, and translated to York.

Bishop Nicolson, of Carlisle, who was translated to Derry, and thence to the archbishopric of Cashel, seems to have asked what precedence Irish bishops took when translated to English sees, and thus became members of the House of Lords. David Wilkins, the learned editor of the *Concilia*, writes to him that he had searched the Journals of the Lords, and did not find that—

“There was ever a question or debate about the setting of Bishop Fuller and Bishop Jones in the House of Lords; but that, after being introduced, they took place upon the bishops' bench. . . . Your lordship knows best that the Act of Parliament, made in King Henry VIII.'s time, about the consecration and seniority of bishops, is not repealed in Ireland; and that, in my poor judgment, the time of consecration (except in some cases, as London, Durham, and Winchester) does determine the right of precedence.”—Nicolson's *Epistolary Correspondence*, vol. ii. p. 492: London, 8vo, 1809.

Wilkins, however, would be wrong now (if ever right), as the occupant of the last vacant see (other than the three above-mentioned) is not a peer till another vacancy. Otherwise Bishop Selwyn of Lichfield would take precedence, according to consecration, immediately above the Bishop of Chichester. The bishops sit according to the date of admission into the House of Lords.

I do not know how it was formerly; but I presume, even if the Archbishop of Armagh (already a peer) had been translated to Lincoln, he would be the junior bishop, and have to wait for another vacancy before he could take his seat.

UPTONENSIS.

P.S. As a supplement to the above I may mention, that I find only three English bishops who have been translated to Irish sees, viz.:—

- 1715. John Evans, from Bangor to Meath.
- 1718. William Nicolson, from Carlisle to Derry, and thence to Cashel.
- 1724. Hugh Boulter, from Bristol to Armagh.

In these cases I am afraid the pecuniary reward must have been the temptation, as they all exchanged poor English sees for the richest in Ireland.

Bishop Nicolson was the well-known antiquary, author of the *English, Scotch, and Irish Libraries*. His correspondence was published by Mr. John Nichols, the historian of Leicestershire, as “a part only of the numerous avocations to which he had recourse to divest his mind from brooding over a calamity of the most melancholy nature—the destruction of the greater part of the labours of a long and a laborious life.” This alludes to the fire which destroyed his printing office and so many copies of his *History of Leicestershire*.

HYMN ON THE EPIPHANY.

At this season, when we celebrate the Epiphany of our Lord, the following hymn, long used, especially in Germany, and an attempt to render it in English, may be acceptable:—

“O vos qui, remotis oris,
Ad præsepe Salvatoris
Terna fertis munera;
Locum nobis vos monstratis,
In quem Christus Deitatis
Transfert habitacula.

“Vos, O Christi confessores,
Et munifici cultores,
Nobis hic assistite:
Quotquot cælo vobis luxit,
Et ad Jesu cunas duxit
Sidus, ad nos flectite.

“Ut hinc pectus inflammetur,
Cæca mens illuminetur,
Affluente gratia:
Per quam Jesum videamus,
Et vobiscum gaudeamus,
In æterna gloria.—Amen.”

(Translation.)

“You, who from far regions come
To your Saviour's humble home,
Bringing offerings three;
Lead us to that lowly place
Where Christ veils the glorious face
Of his Divinity.

"You, Christ's confessors sublime,
Rich adorers,—at this time
Help, we humbly pray:
By that light upon you shed,
Which to infant Jesus led,
Turn to us that ray.

"May that star, divinely bright,
Fill our hearts and minds with light;
By heaven's grace thus blest;
So our Jesus may we see,
And with you for ever be
In God's glorious rest.—Amen."

F. C. H.

SINGULAR PROPHECY ON THE "EASTERN QUESTION."—I extract the following remarkable passage from a sermon entitled—

"Discoveries and Cautions from the Streets of Zion.
By a Watchman of the Night,"—

delivered by William Huntington, S.S. (the well-known "coalheaver" and "Sinner Saved"), at Providence Chapel, Little Titchfield Street, on the twenty-second of October, 1798:—

"For near seventy years will this present work be carrying on; but before 1870 it will be completed; the golden city will cease, when the papal sun shall be turned into darkness, and the Turkish moon into blood; then shall the former be confounded, and the latter ashamed before the Lord of Hosts. . . . for the vial that is poured upon the popish sun leads on to that of the seat of the beast, which passes to the Turk, and ends upon the prince of the powers of the air. Read Rev. xvi."

If Huntington (an illiterate but undeniably gifted man) had been a "prophet" of the modern "Zadkiel" kind, his vaticinations would probably have resolved themselves into generalising "tips" on immediately proximate eventualities. Such an eventuality, in 1798, was the onslaught on the Turkish power in Egypt by Bonaparte. He has nothing, however, to say about the Mamelukes or St. Jean d'Acre; his purview reaches over seventy years. In this present January, 1869, a congress is meeting, from whose deliberations may perhaps issue events which will decide the fate of the Turkish empire; while, on the other hand, we are on the eve of an oecumenical council at Rome which may prove the last desperate effort of the papacy to maintain the doctrine of its infallibility.

G. A. SALA.

THE AMBER RIVER.—It has puzzled thinkers to account for the fact of there being *two* rivers named Eridanus, both connected with the amber trade. The Po, in N. Italy, was called Eridanus (qy. Eddying), and long the ostensible source whence ancient Greece and Phoenicia obtained their supplies of amber, though no research shows it to have been at any time produced there. Hesiod speaks of a river Eridanus, on whose banks were the amber-distilling trees. Herodotus quotes the Eridanus as flowing into the Northern Ocean; this has been identified with the Radaune,

which flows into the Vistula at Dantzic, but it requires no great stretch of imagination to infer that these geographers really meant the Vistula; the Radaune is too small to deserve mention by the side of its gigantic compeer, though it does appear to retain something of the real name. It is a well-established fact that traffic in amber did take place at the mouths of the Po—some islands at the head of the Adriatic are said to have been called *Electrides Insulæ* from that circumstance; it is also well known that amber, a natural product of the Baltic, was transported thence to the Adriatic, partly no doubt by the rivers, partly by land carriage. The parties engaged in this traffic would naturally desire to conceal the real source of their supplies; they would mislead inquirers, and spread false theories as to its origin.

With the Eridanus as an existing river-name, having an established reputation in connection with amber, we may readily surmise that when the real source of that valued article was at length discovered, it would be quite natural to apply the name of Eridanus to a river flowing in the amber-producing district. The etymology of Padus (the Po) is said to be unknown. I think it may be a corruption of Bodencus. There is a Welsh word for the *bittern*, "buddeion," which much resembles it. Is it known if the bittern is or has been peculiarly abundant in marshy districts along the course of the Po?

A. HALL.

SYDNEY SMITH AND THE YORK FANCY BALL.—About forty-five years ago a grand fancy dress ball was announced to take place at York in the first assize week, under the patronage of the "undernamed noblemen and gentlemen." An invitation having been sent to Sydney Smith, he replied in the following lines, in which the name of every one of the patrons is introduced.

W. C.

"Answer to an Invitation to the Fancy Ball, in irregular Metre.

"Tell me where is Fancy bred,
Is it in the Lord Mayor's head?
Did Tyrconnel give it birth,
Or Grantham bring it upon earth?
Did Stourton, Bosville, or did Cayley,
Invent it all to please Judge Bayley?
Was it Sir William Clarke's fine taste, or
The thought of Major-General Maister?
Did Colonels Clifton, Hale, and Coore
Arrange it to relieve the poor?
Did Hewgill, Norcliffe, Captain Slegg,
First plan this sympathy of heart and leg?
Or Sympton, Denison (whose names are Bob),
Bring forth to light the jovial job?
Do we come forth at Robert Cracroft's call?
Or does Rookes Crompton rule and manage all?
Or Joshua * chuse a double skill to prove
And make at will celestial bodies move?
Did Lawson, Legard, or did J. L. Raper,
Commit the pleasing thought to paper?

* Crompton.

Is it McDonald, Foulis, or Francis
Cholmeley, who loves these Fancy Dances?
Whether 'twas Fairfax, or 'twas Clough,
We shall be with you—that's enough.
Three female tickets and one male
Be pleased to save us without fail."

PRESENTATION OF QUAKERS AT COURT.—A correspondent of the *Manchester Guardian* points out that Mr. Bright is not the first Quaker who in recent times has been received at Court. During the reign of William IV. Dr. Dalton was presented in his official robes of office, when that monarch, for want of something better to say, inquired if all was quiet in Lancashire. The occasion is believed to have been when Dalton received his honours as D.C.L. or LL.D.

P. M. H.

THOMSON AND SHAKESPEARE.—It does not, so far as I have seen, appear to have been noticed before, that Thomson's unfortunate line—

"O Sophonisba—Sophonisba O,"

has a precedent of high authority and less euphonious. In Shakespeare's *Coriolanus*, Act V. Sc. 3, (towards the close), there will be found, in a speech addressed by Coriolanus to his mother—

"O my mother—mother O."

Surely this should go far to exculpate poor Jemmy Thomson.

G.

FAIRFORD WINDOWS.—While looking over the Gloucestershire collections given by Mr. Gough to the Bodleian Library, I found a MS. paper with no date or signature, containing this sentence:—

"Sir Antony Vandyke came to see Fairford windows, and told me the drawing was the work of Albert Dürer, the most famous except Hans Holbein of German painters, and who was in England during the reign of Henry 7th."

THOMAS E. WINNINGTON.

Oxford.

Queries.

ANONYMOUS.—Being from home a few days since, I picked up a pamphlet:—

"The Comedy of Convocation in the English Church, in Two Scenes. Edited by Archdeacon Chasuble, D.D. London: Wm. Freeman (186-)."

Who is the author? And who are the speakers supposed to represent?

SAMUEL SHAW.

Andover.

BELIEVERS OR UNBELIEVERS.—The plaintiff in a recent action having, unconditionally, taken the usual oath on the New Testament, and under that sanction given his evidence, the defendant's counsel (instructed, of course, in the matter) opened his cross-examination with the question, "*Do you believe in God?*" but which he declined to answer, as not being obliged to bring himself within the penal-

ties of the law. Whatever inference of his religious opinions the jurors might have drawn from this wary reticence, they were bound to exclude it from their verdict, and to accept his *sworn* evidence as implicitly as if he had avowed a belief in the Deity whom in his apprehension of an earthly law he had declined to recognise.

Will some correspondent of "N. & Q.," learned in the rules of court, inform us outsiders, had the aforesaid question been put, and its answer declined, *before* instead of *after* the Four Gospels had reached his lips, would the testimony, which not sectarists only, but Israelites, Mohammedans, and Buddhists may statutably give under their respective creeds, have been permitted in, let us hope, this solitary instance? E. L. S.

BÉZIQUE.—A game played with cards, called "Béziq," has become very popular this winter. What is the derivation of the name? M. E. B.

CATHEDRALS: DURHAM AND WINCHESTER.—J. H. DIXON, in his note on the term "Galilee" (4th S. ii. 495), as applied to chapels and porches, says:—

"Dedicatory appellations, if lengthy, always become abbreviated in common parlance. A church dedicated to the 'Holy and Undivided Trinity,' becomes Trinity Church; one dedicated to 'St. Michael and All Saints,' becomes All Saints."

May I ask whether any church exists bearing the latter title? "S. Michael and All Angels," usually spoken of as St. Michael's, is common enough, and so is All Saints (occasionally, I believe, linked with the name of some special saint, though at this moment I cannot recollect an instance); but why the name of St. Michael, the chief of "All Angels," should be associated in a dedicatory title with "All Saints," I cannot understand. F. H. K.

SIR JOHN DAVIES.—Is the epitaph on Sir John Davies's idiot son (written by his father), which is described by Anthony à Wood as consisting of "four verses," commencing—

"Hic in visceribus terræ," &c.

to be read in full anywhere?

INQUIRER.

DE LA PRYME OR PRYME FAMILY.—Being engaged in preparing for the Surtees Society the publication of the Diary of the Rev. Abraham De la Pryme, F.R.S., of Hatfield, Yorkshire, sometime curate of Broughton, Lincolnshire, &c., who died in 1704, I shall feel much obliged to any one who can communicate facts relating to him or his family, or who can furnish any of his MSS., letters, &c., in aid of the projected work, if they will do me the favour to write to me thereon.

CHARLES JACKSON.

Doncaster.

THE GAME OF DOMINOES.—An enquiry appeared some weeks ago in the *Athenæum* as to

the time when this game began in England. The question has never been answered, and I hope it will have a better chance if inserted in "N. & Q." My own recollection of the game goes back to the first years of the present century, and the first box of dominoes I had was the work of French prisoners. I have consulted several very old people, one in his ninetieth year, and all say the same thing—that they believe dominoes were introduced into England by the French prisoners. They were very ingenious, and used to cut out of bone and ivory a variety of toys and useful articles, such as apple-scoops, tee-totums, dice, dominoes, paper knives, &c. But their grand productions were models of the guillotine, with the scaffold and the soldiers surrounding it, and the machinery so contrived that the knife descended, and the head of poor Louis XVI. fell off into a basket on pulling a string. Can any correspondent say whether the game of dominoes had been previously known in England? F. C. H.

ELSEY FAMILY.—I am in want of information relative to a family of the name of Elsey, of German or Danish extraction, who settled in Yorkshire many years ago. Was there an early bishop of Canterbury of this name? I shall be obliged to any of your learned correspondents who can help me to any account of persons of the name. ENELORAC.

ENGLISH MANORS: DISSENTERS' REGISTERS.—Will any of your readers have the kindness to answer the following queries:—

1. Is there any printed list of all the manors in England; if so, where is it to be found?

2. Are there any registers of the births of English Dissenters (Baptists, Presbyterians, Independents) so early as 1729? Are they deposited in Somerset House? ZETETES.

KANE HENLYON.—What was Kane Henlyon's rank in the English army in 1825? C. H. B.

IMP.—In what work is the word *Imp* applied to the infant Saviour? In the Beauchamp chapel, Warwick, on a tombstone are these words: "that noble *ympe* Robert Earl of Warwick." So that the original signification of the word seems very different from that it now bears. Perhaps, however, it there means a shoot or graft, A.-Sax. *impan*, Danish *ympe*. Bishop Hall, in his *Contemplations*, says: "Worthy Jonathan which sprang from Saul, as some sweet *imp* grows out of a crabstick."* JOHN PIGGOT, JUN., F.S.A.

LOVELACE: LADY HART.—Having seen a note on the poet Richard Lovelace in "N. & Q." 4th S. ii. 579, I desire to know what relation he was to John Lord Lovelace, Baron of Hurley, and

Governor of the province of New York in 1708; and also, what relation the latter Lord Lovelace was to Richard Lovelace, who married, I believe, a daughter of Richard Ward, of Hurst, Berks, cofferer to Queen Elizabeth.

I wish also to know who Lady Hart was. She was housekeeper at St. James's Palace about the latter end of the last or the beginning of this century; and whether she has any relatives, distant or near, still living. Replies to the above desired either through "N. & Q.," or direct to A. B., Post Office, Dorchester, Dorset.

PROGNOSTICATIONS, A.D. 1492.—In the privy purse expenses of Henry VII., published in *Excerpta Historica*, occur the following entry and note:—

"To him that brought the pronosticaçon, 6s. 8d."

"Probably a kind of barometer. On other occasions a priest and an astronomer were rewarded for bringing prognostications. Among the effects of Henry VIII. was a Prognostication covered with green velvet.—Harl. MS. 1419."

I think that the readers of "N. & Q." will agree with me, that a "Prognostication" is an almanac, and nothing else. It would be interesting to know to what book the above refers. The word "Prognostication" does not occur in the MSS. W. BARRETT-DAVIS.

PROVERB WANTED.—Where is this proverb? "Qui nescit orare ascendat montes."

ENQUIRER.

QUOTATIONS WANTED.—

"She gave me a ring with the words, 'Tho' fancy sleep, my love is deep'—meaning, &c. I gave her one with 'The deeper the sweeter, I'll be judged by St. Peter.'"

'But why by St. Peter?'

Marry, by St. Peter, to make out the metre."

W. P. P.

The following very appropriate line is on the front of a medical establishment in Westmoreland Street, Dublin:—

"Et medicæ adsunt artes herbarumque potestas."

I cannot remember from which of the Latin poets it has been taken, and wish to know. ABHBA.

JOHN DORNLIN SANDLAND.—This gentleman published a volume called *The Wanderer, and other Poems*, 1845. Mr. Sandland was for several years resident in Brazil. His volume was printed in Liverpool, but the preface is dated from Blakey, Gloucestershire. Can any of your readers inform me whether the author is still living, or whether he has published any other works? R. I.

ST. GILES'S CHURCH.—In Parton's *History* of this parish, page 218, he quotes from a MS. then remaining in the hands of a gentleman of the parish, entitled "Inscriptions taken from monu-

[* For examples of the use of the word *imp*, consult "N. & Q." 1st S. viii. 443, 623; ix. 113, 527; 2nd S. ii. 238, 459.—ED.]

mental stones in St. Giles's Church, with the arms belonging to each, as they stood in their respective places in and about the church in 1731," by Joseph Saunders. I am very anxious to obtain a sight of this book, and shall feel obliged to any reader of "N. & Q." who will inform me in whose hands it is at present. JOHN TUCKETT.
Great Russell Street.

SUNDRY QUERIES.—1. *St. Mary-le-Strand*.—I have a print of the church of St. Mary-le-Strand. On the cupola over the western doorway is a statue, evidently meant for Queen Anne. It is not there now. Some ornament was pushed down from over the entrance on to the crowd, at the proclamation of the Peace of Amiens, killing some one; but this was not, I think, Queen Anne. And I do not see her in the smaller print of the church in the sixth edition of Stow's *Survey*, 1754. How did she get into my print?

2. *Imaginative Sieneſe*.—Who is "the imaginative Sieneſe, great in the scenic backgrounds," mentioned by Browning (*Ring and the Book*, i. 4-5)? As he adds, "name and fame none of you know," one need not be ashamed to enquire.

3. *Psalm XC*.—On what ground is Moses deprived of the credit of the authorship of the 90th Psalm, in "*The Psalms Chronologically arranged*, by Four Friends"? Is it permitted to inquire who "Four Friends" are? L. L.

"TALES OF THE INDIAN WARS," No. 1. — A thin 8vo, thus entitled, and containing "The Maid of Avoca, or The Maniac's Prophecy," was published in Dublin, by Curry & Co., in 1851. Can you tell me whether any other numbers appeared? ABHBA.

Queries with Answers.

LETTER OF SIR FRANCIS RUSSELL.—A few days ago I was looking over a box of old family papers in the house of a friend in the country, and found one addressed to one of his ancestors, Colonel Norton, which may interest some of your readers, for whose benefit I enclose a copy. Can any one tell me who Francis Russell was? I can find no mention of him in Clarendon's *History*, and he appears from the letter to have been a prominent man in some way. ROYALIST.

"Deare Dick,

"My lord Deputy salutes with his love, & hath sent thee a gosse hawke; when you have had your choyse, the other is for brother Hassellridge which you n^{vd} (*sic*) either send unto him or keepe for him when thou hast tryed both. The other tow hawkes are my owne gift & token unto thee. I hope next tearme to meet thee here in towne. We have had some stormes & fowle weather among the Officers of the Army, but the clouds begin to scatter. His Highness hath played the part of old Oliver. He was stout & valiant notwithstanding all the rantings of the Army. Hast thou a mind to be Deputy of Ireland; if thou hast thou shalt be the man, for my lord

Henry doeeth both love & like thee. I know his mind. Prithee be not dogged & wise, but send me thy mind that I may communicate it to my lord Henry.

"Honest Dick, I am

"thine to love & serve thee,

"FRANC: RUSSELL.

"White hall, Oct. 8th
1658."

"For his much honoured friend,
Coll. Norton, at his house in
Southwick in Hampshire."

[Our correspondent has lighted upon an interesting letter—one which throws us back into the midst of Cromwell's family a few weeks after the death of the Great Protector. The writer was Sir Francis Russell of Chippenham, in Cambridgeshire, the second baronet of that family. In the civil war he was much distinguished as a valiant soldier, especially at Marston Moor, and was besides a personal friend and family ally of Oliver Cromwell. Henry Cromwell, Cromwell's youngest son—the Lord Henry of this letter, and at this time Lord Deputy of Ireland, an office which he was very desirous to relinquish—was son-in-law of Sir Francis Russell; and John Russell, Sir Francis's eldest son, and his successor in the baronetcy, was son-in-law of Oliver Cromwell, having married his youngest daughter Frances, widow of Robert Rich, grandson of the Earl of Warwick. Cromwell's friend and correspondent, "Honest Dick Norton," the manager for Oliver Cromwell of the settlements and other business arrangements for the marriage of his son Richard with Dorothy Major of Hursley, is too well known to require a word of annotation.]

EXPOSITION OF DOCTRINE, 1534.—

"The Institution of a Christen man, conteynynge the exposition or interpretation of the cōmune Crede, of the seven sacramentes, of the X. cōmandementes, of the Pater noster, and the Ave Maria, Justification and purgatorie."

Can any of your readers inform me if the above is the only title to a black-letter volume printed in 1534, and dedicated to Henry VIII., "by the grace of god Kynge of Englande," &c., and "Supreme heed in erth immediatly under Christ of the Church of Englande," &c.? Is the book scarce, and where can I find a complete copy?

J. G., JUN.

Preston.

[This is commonly called the Bishops' Book, from the composers of it, among whom Cranmer was the principal. Our correspondent is the fortunate possessor of the first edition of *The Institution of a Christian Man*, Lond. 8vo, 1534, not in the British Museum, and unknown to Bishop Charles Lloyd when he reprinted the work in 1856. The second edition was published in 1537, both in 4to and 8vo. In the Injunctions given by Edward Bonner, Bishop of London, to his clergy (Wilkins, *Concilia*, iii. 864) is the following item: "That every of you do procure, and provide of your own, a book called *The Institution of a Christian Man*, otherwise called *The Bishops' Book*; and that ye and every of you do exercise yourselves in the

same, according to such precepts as hath been given heretofore, or hereafter to be given."]

CAPTAIN FRANCIS DIGBY.—Can you give information as to who the Captain Digby was, mentioned in the "Lament," printed in a work entitled *Choice Ayres, Songs, and Dialogues to sing to the Theorbo, Lute, or Bass Viol*, folio, London, 1676?—

"CAPTAIN DIGBY'S LAMENT.

"And I'll go to my love, where he lays in the deep,
And in my embraces my dearest shall sleep;
When we wake the kind dolphins together shall throng,
And a chariot of shells shall draw us along.
The orient pearls that the ocean bestows
Shall mix with the coral, and a crown so compose.
The sea nymphs shall sigh, and envy our bliss;
We'll teach them to love, and with us to kiss.
For my love sleeps now in a watery grave,
And has nothing to shew for his tomb but a wave.
I'll kiss his dear lips than the coral more red
That grows where he lies in his watery bed."

J. H.

[This was Captain Francis Digby, second son of George Earl of Bristol. He had been lieutenant in the Royal Charles, and in 1666 had the command of the Jersey, in 1667 the Greenwich, and in 1668 the Montague; in all of which he showed so much gallantry that on the first rumour of the second Dutch war, 1672, he was promoted to the Henry, 72 guns, and was killed in the action at Solebay on the 28th of May, 1672, in which Lord Sandwich also fell. He is noticed in Pepys's *Diary*, Oct. 20, 1666.]

"TESTAMENT OF THE XII PATRIARCHS."—I purchased in Oxford an old black-letter book, unfortunately imperfect, and without a title-page. It commences with a preface to the "Christian Reader," signed "Richard Day." Then the Testament of Jacob and his twelve sons, with some curious woodcuts at the beginning of each chapter. Can you give me any information about this book, its date and history, and who was Richard Day?

THOMAS E. WINNINGTON.

Christ Church, Oxford.

[This is one of the numerous editions of "The Testament of the XII Patriarchs, the Sonnes of Jacob; translated out of Greek into Latin by Robert Grosthead, Bishop of Lincoln, &c., now Englished by A. G. [Golding]. Lond.: John Day, 1577, 12mo. Woodcuts." For some historical account of this work consult "N. & Q.," 2nd S. vi. 88, 173, 212, 276, 351, 489.—Richard Day, the son of John Day, the famous printer, was educated at Eton and King's College, Cambridge, where he became a fellow. He was for some time engaged in the printing business at his father's house in Aldersgate, and at "the long shop" at the west end of St. Paul's churchyard. There does not appear to have been any work printed by him after the year 1581; and Herbert imagines he left the business, and succeeded John Foxe as minister at Reigate in Surrey.]

RECORD COMMISSION.—The recent return of the Record Publications, printed by order of the House of Commons, December 2, 1867, though otherwise it is full and exact, gives no list or description of the *Reports* of the Commissioners appointed to inquire into the state of the Records. I presume the large folio volume with fac-similes, issued in 1800, was the first; but there have been many others since. I shall be greatly obliged to any one who can refer me to a list of these. In what year did the Report of Messrs. Thomson & Dundas on the Scotch Records appear?

F. M. S.

[The Commission for publishing the Scotch Records was issued in 1806, although the address of the House of Commons on which it was founded was voted in 1800. Its publications were the following:—

1. Acts of Parliament. Vol. ii., commencing 1424, was published in 1814. Vol. xi., which brings them up to the Union, appeared in 1824; but vol. i., which embraces those from 1124 to 1423, did not appear till 1844. Mr. Thomson having died before it was completed, it was edited by the well-known antiquary, Cosmo Innes, Esq. It is more profusely illustrated with fac-similes than vol. ii.; and in his preface Mr. Innes gives an exhaustive account of the Scotch Records.

2. Register of the Great Seal, 1306-1424. (1 vol., no more published.) 1814.

3. The Acts of the Lords Auditors, 1466-1494. (1 vol., no more published.) 1839.

4. Acts of the Lords of the Council in Civil Causes 1478-1495. (1 vol., no more published.) 1839.

5. Abbreviations of the Inquisitions. (3 vols., complete up to the Union.) Vols. i. and ii. published 1811; vol. iii. in 1816.]

BRASENOSE COLLEGE, OXFORD.—Can any of your Oxford readers give me any information with reference to the statue in the first quadrangle of this college? I am anxious to know the date of its introduction and the name of the donor.

P. M. H.

Bonishall, Macclesfield.

[The history of this piece of sculpture is somewhat obscure. It was given to the college by Dr. Clarke of All Souls, who purchased it from a statuary in London. It is generally called "Cain and Abel"; whilst others have supposed that the principal figure is Samson, the weapon he employs being a jaw-bone; though in the prints in some of our Bibles, taken from a painting by Gerard Hoet, it has been represented as the instrument with which Cain slew his brother. Mr. Chalmers suggests that it might be no more than the study of some sculptor, whose principal object was the display of muscular strength and action.]

ALPHABET IN ONE VERSE.—I have reason to believe that there is one verse in the Authorised Version of the Bible which contains every letter

in the English alphabet. Can you state in what place this verse may be found? G. M. Manchester.

[Here it is—so “When found, make a note of”:—
“And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.” *Ezra* vii. 21.]

WICLIF [?].—The Sale Catalogue of the Donington Park library contains the following entry:

“91. Wiclif, The Four Evangelists. This manuscript is the work and handwriting of John Wiclif, D.D., Rector of Lutterworth, 1380; formerly in the library of the Earl of Oxford; in old rough calf.”

The newspapers tell us that this manuscript has been purchased for 215*l.* for the British Museum. On what evidence does the assertion that it is an autograph of Wiclif rest? A. O. V. P.

[This manuscript, of the close of the fourteenth century, is a Commentary on the Gospel of St. Matthew. It is not the autograph of Wiclif.]

Replies.

TAILOR STORIES AND JOKES: “NINE TAILORS MAKE A MAN.”

(4th S. ii. 437, 587.)

Take the following from Pierce Egan's edition of Grose's *Classical Dictionary of the Vulgar Tongue*, 8vo, 1823:—

“TAILOR. Nine tailors 'make a man: an ancient and common saying originating from the effeminacy of their employment; or, as some have it, from nine tailors having been robbed by one man; according to others from the speech of a woollen-draper, meaning that the custom of nine tailors would make or enrich one man. A London tailor, rated to furnish half a man to the trained bands, asking how that could possibly be done, was answered, by sending four journeymen and an apprentice. Put a tailor, a weaver, and a miller into a sack, shake them well, and the first that puts out his head is certainly a thief. A tailor is frequently styled pricklouse from their assaults on those vermin with their needles.”

The essay of Charles Lamb, “On the Melancholy of Tailors,” may be read with profit and delectation.

Carlyle discourses pleasantly on the ancient belief of the fractionality of the nature of the tailor:—

“If aught in the history of the world's blindness could surprise us, here might we indeed pause and wonder. An idea has gone abroad, and fixed itself down into a wide-spreading rooted error, that tailors are a distinct species in physiology, not men, but fractional parts of a man. Call any one a *Schneider* (cutter, tailor), is it not in our dislocated, hoodwinked, and indeed delirious condition of society, equivalent to defying his perpetual, fellest enmity? The epithet *Schneidermässig* (tailor-like) betokens an otherwise unapproachable degree of pusilla-

nimity; we introduce a *Tailor's-Melancholy*, more opprobrious than any leprosy, into our books of medicine; and fable, I know not what, of his generating it by his living on cabbage. Why should I speak of Hans Sachs (himself a shoemaker, or a kind of leather-tailor), with his *Schneider mit dem Panier*? Why of Shakspeare in his *Taming of the Shrew*, and elsewhere? Does it not stand on record that the English Queen Elizabeth, receiving a deputation of eighteen tailors, addressed them with a ‘Good morning, gentlemen both!’ Did not the same virago boast that she had a cavalry regiment, whereof neither horse nor man could be injured: her regiment, namely, of tailors on mares? Thus everywhere is the falsehood taken for granted, and acted on as an indisputable fact.”—*Sartor Resartus*, chap. xi.

The joke, too, must not be forgotten of the gentleman who, having accepted a challenge from a tailor, asked his antagonist, when he appeared alone on the ground, “where were the other eight?”

The following questions and answers appear in the *British Apollo*, 3 vols. 12mo, 1726:—

“Q. Gentlemen, you seem able (by the rational answers you give to questions) to instruct all mankind: pray direct me how I may make my taylor an honest man?”

“A. Never trust him, nor let him trust you.”

Vol. i. p. 121.

Again:—

“Q. Gentlemen, my taylor has sent me his bill, and reckons 15 shillings for altering an old coat and waistcoat, which is not worth so much now 'tis done, and sets me down 3 pound for the making of a new suit of cloaths, which is very unreasonable: but he has wrote a receipt at the bottom, *Receiv'd the full contents of this bill*. Now whether or no it is lawful for me to cheat him, and say I have paid him this money . . . ?

“A. The giving more for altering old things than they are worth is no argument the taylor earn'd not his money, but that you had no good forecast. As for the loss of his bill, should he draw a longer upon you in Chancery, to bring you upon your oath for the payment of it, and had he money and courage to maintain the suit, your cloaths with their consequences may cost you more than you are aware of; but be your taylor an honest man or a mere taylor, you cannot in honour or honesty pretend to the benefit of an acquittance for what you have not discharg'd.”—*Ib.* p. 175.

Whether the readers of “N. & Q.” reform their tailors' bills or not, I assume as a fact that they pay them. Should, however, such a case of conscience as that detailed above occur to some casuistical contributor, he may find considerations tending to its solution in the following lines from a curious volume of poems:—

“LXVII. On Taylors.

“If you to take up goods your taylor trust,
Then near the half of every thing he must
Take to himself, as he does take for you;
Thus to augment your score, he helps to screw:
And tho' the Devil at his elbow sit,
He'll venture still to cheat and steal a bit
Of gold or silver fringe, buttons or lace,
Rich silks, fine cloth, and counts it no disgrace:
Money he knows by such tricks will come in,
Conscience is cauteriz'd, perceives no sin.

So when the taylor does bring home your clothes,
If you ne'er pay his bill, he cannot lose."

*Money Masters All Things, or Satyrical Poems
shewing the Power and Influence of MONEY
over all Men, of what Profession or Trade
soever they be, &c.* 12mo, 1698, p. 47.

Massinger, though not quite so heartless, has a
fling against the members of the gentle craft in
his *New Way to Pay Old Debts*:—

"2nd Creditor. A taylor once, but now mere botcher,
I gave you credit for a suit of cloaths,
Which was all my stock, but you failing in payment,
I was remov'd from the shop-board, and confined
Under a stall.

"Wellborn. See him paid; and botch no more.

"2nd Creditor. I ask no interest, sir.

"Wellborn. Such taylors need not;
If their bills are paid once in twenty years,
They are seldom losers."—Act IV. Sc. 2.

If, after this, any tender conscience requires a
further salvo, this it may haply find in the witty
remark put into the mouth of Charles II. by
Douglas Jerrold, in his drama, *Nell Gwynne*:—

"Never pay a tailor, because sin was the occasion of
their trade."

The following *jeu-d'esprit* was written by R. A.
Davenport, editor of a little volume entitled *The
Common-Place Book of Epigrams*, 12mo, Edin-
burgh, 1825:—

"On seeing 'Mars, Tailor,' on a Door in Mary-le-Bonne.

"By good authors we're told
That Mars was of old
A god, and had wonderful vigour:
Opposed to his spear,
A whole host, it is clear,
Would have made but a pitiful figure.

"But what wonders, alas!
Does old Time bring to pass!
How the greatest he spitefully humbles!
Not contented to show
His stern influence below,
From their thrones the celestials he tumbles.

"See, Mars now no more
Shines a god as of yore,
His strength and his splendour are faded:
Dwindled down to a span,
He's the ninth of a man,
And his spear to a needle's degraded."—p. 251.

One more anecdote:—

"Un tailleur qui s'étoit enrichi, avoit quitté sa profes-
sion, qu'il vouloit oublier, et faire oublier aux autres. Il
étoit seul à l'Eglise dans son banc qui étoit fort grand.
Clélie le pria de trouver bon qu'elle s'y placât. Le tailleur
travesti la refusa. Picquée de cet mal-honnêteté, elle dit à
ce personnage: *J'ai tort de vouloir vous gêner dans votre
banc; je ne devois pas oublier que vous avez accoutumé
d'avoir vos coudées franches.* Elle faisoit allusion aux
tailleurs à qui il faut de l'espace pour étendre les bras en
travaillant."—*Recueil de Bons Mots, &c.* Par le Sieur
Desbois, 12mo, Cologne, 1730, tom. ii. p. 57.

A very humorous hand-bill, issued by a London
tailor in March, 1788, is preserved by James
Pettit Andrews in his *Anecdotes, &c., Ancient and
Modern*, 8vo, 1790, p. 235, but is too long for
transcription.

The witty and clever piece must not be for-
gotten —

"*The Tailors*; a Tragedy for warm Weather, in three
acts," 8vo, 1778.

This dramatic burlesque, attributed on insuffi-
cient grounds to Foote by Thomas in his edition
illustrated by Robert Cruikshank (12mo, 1836),
was first performed at the Haymarket in 1767.
Disputes, which had recently occurred between
the master and journeymen tailors, formed the
subject of the piece; and these were most wittily
set forth in all the mock dignity of blank verse,
and by parodies of the best-known passages in
favourite plays. In 1805 Dowton, attracted by
the success which had attended the revival of
Tom Thumb, determined to bring out *The Tailors*
for his benefit. The announcement of this excited
in a high degree the indignation of the fraternity
of the board, who considered themselves insulted
and held up to public ridicule by the piece.
Letters were received by the proprietor and the
actor, threatening that if it were represented the
tailors would appear in vast numbers to oppose
its progress and take summary vengeance. The
piece nevertheless appeared, and the snips kept
their promise. When the curtain was drawn up,
discovering four tailors seated on a shop-board at
work, there was a huge and universal row; a pair
of scissors was hurled at Dowton on the stage,
thereby endangering his life; the Horse Guards
were called out; special constables sworn in; and
some thirty of the rioters—all tailors but one—
taken into custody, and conveyed to St. Martin's
watch-house. Since this period the piece was
shelved till revived at the Lyceum, to exhibit the
talents of Lovegrove and Oxberry; and later still
for the inimitable John Reeve, who made the
character of Abrahamides his own.

I will conclude by reminding the reader of that
most delightful book —

"*The Life of Mansie Wauch, Tailor in Dalkeith.*
Written by Himself," 8vo. Blackwood, Edinburgh, 1827.

This charming narrative was written by the
late Dr. Moir, the "Delta" of *Blackwood's Maga-
zine*, and is characterised alike by simplicity of
feeling, quaintness of humour, and tenderness of
pathos.

It should not be forgotten that a very remark-
able, self-taught, Oriental scholar was—to adopt
the usual formula—"a tailor by trade." This
singular genius worked as apprentice seven years,
and as a journeyman seven years. A fever banished
him from the board, and controversial divinity,
with which he amused his convalescence, led him
to Hebrew. Prideaux, Dean of Norwich, partly
at his own expense and partly by subscription,
sent him to Oxford, where, though he did not
become a member of the University, he was ad-
mitted to the Bodleian, where he was employed

many years in translating and extracting from Oriental MSS. About 1720 he removed to London, where he was assisted by Dr. Mead; and in 1734 published his translation from the Arabic of *Al-Mesra, or Mahomet's Journey to Heaven*, which was the only piece he ever printed. See "Account of Henry Wild, the learned Tailor of Norwich," in *Selection of Curious Articles from the Gentleman's Magazine*, vol. iii. p. 266.

WILLIAM BATES.

Birmingham.

ANCIENT ALTAR CLOTHS.

(4th S. ii. 579.)

A curious frontal, *circa* 1480, of purple Genoa velvet, is preserved at S. Michael's, Othery. It is about seven feet by three feet. The Assumption of the Blessed Virgin Mary is embroidered upon it, also flowers and cherubim in gold thread and various coloured silks. At S. Mary's, Upper Brixham, Devon, is an ancient rose-coloured velvet altar covering, probably made out of a cope embroidered with angels with green wings, of the fifteenth century. It is bordered with tapestry-work of a much later period, worked with figures of the apostles and their symbols. There is a tradition that the latter was the work of Queen Elizabeth. At Pilton, near Shepton Mallet, Somersetshire, is another velvet covering of a similar character. In the church chest at Drayton, Norfolk, is a curious old altar cloth composed of fragments of ancient vestments. Dr. Husenbeth drew attention to it in 1849. It is six feet by four, and is composed of five strips of white damask and green velvet alternately, which form the top of the cloth when laid on the table; and a border nine inches deep hangs down on the sides and ends, being cut out at the corners so as to fall down better. The damask is plain, but the velvet is embroidered with flowers of elegant patterns worked in gold thread. The borders are divided into squares alternately of coarse blue cotton cloth and pieces of embroidery from old chasubles, with richly-worked figures of saints. Two frontals of white watered silk (*holosericus*) are preserved at Chipping Campden, Gloucester. In the centre is a representation of the Assumption, the ground being powdered with a conventional pattern. One, probably of *tarterain* (cloth of Tars), *temp.* Edward III., at Steeple Aston, Oxfordshire, is embroidered with various conventional devices—the Crucifixion, death of S. Stephen, and other martyrs. The countenances have been pressed with a hot iron to give the more prominent parts higher relief. A frontal belonging to S. Thomas' Church, Salisbury, is figured in Hoare's *Wiltshire*. At East Langdon, Kent, is one produced with conventional devices. One of the ornaments is engraved in the *Archæological Journal*, i. 330,

being one of the illustrations to an able paper on English Mediæval Embroidery, by the Rev. C. H. Hartshorne. At S. John's College, Oxford, I observed five altar frontals among other interesting ecclesiastical vestments; one of crimson silk is embroidered with seraphim; one of white cloth adorned with quaint figures and devices in gold embroidery was found in a box under the pulpit when restoring Chedzoy Church, Bridgewater. Two beautiful frontals, in a perfect state, remain at Wardour Castle, and a rich antependium or frontal with figures of saints, at Southgate House, Derbyshire.

The altar cloth at Lyng, Norfolk, is made from an ancient cope; and at Soulton, Worcester, is one made from a cope, embroidered with the Blessed Virgin Mary, with figures of adoring angels, conventional flowers, &c., on velvet. At Stoke Canon, Devon, is an altar cloth with three central figures—the conventional devices are the eagle displayed, a fish, and a candlestick.

At Biddenham, Bedfordshire, is an altar cloth of large size, curiously embroidered, *c.* 1542; and that of Enmeth Church, Cambridgeshire, was given by Sir Thomas Hewar, *c.* 1570.

Pulpit cloths made of fragments of ecclesiastical vestments remain in several places.

The finest antependium of the precious metals I saw in the church of Sant' Ambrogio at Milan. It has not received the attention it deserves, being the finest example of ancient goldsmith's work in existence. This *palliotto* was presented by Archbishop Angilbertus II., *c.* 835, and has the name of the artist, "Volvinus," upon it, who describes himself as "Magister Faber," or Master Smith. The front is of plates of gold in three divisions, containing in relief events in the life of our Lord, bordered with enamels, nielli, and precious stones. The back and sides are of silver, all likewise studded, the latter having bas-reliefs of angels bearing vials, and saints. On the back, the principal events in the life of S. Ambrose are represented. This is always kept covered up, but is shown on payment of a fee.

JOHN PIGGOT, JUN., F.S.A.

Several of these remain, or existed a few years ago, in Norfolk. It is not correct, however, to call them "altar cloths." The altar cloth is of white linen, and has two others of the same material underneath it. The cloths of which mention is made by MR. ROBINSON are antependiums or frontals, which hung before the altar, but did not cover the table or top part of it. I have examined three of these supposed altar cloths in Norfolk, and found only one of them to have been a real antependium. It was made of crimson velvet, and was in good preservation. The other two were made up of portions of old copes and chasubles, and had been evidently intended for entire

coverings of the communion table. The "pulpit cloth of green silk richly embroidered," described by Hill, was, I have no doubt, made out of some ancient vestment, a chasuble, or cope.

F. C. H.

GALILEE.

(4th S. ii. 495, 612.)

The Gallery and Galilee can hardly be regarded as English architectural synonyms. The former, as a corridor, remains in the abbot's house at Wenlock, and appears to have been a usual adjunct of a superior's house, and was probably the same as the *domus deambulatoria* of the abbot's house at Gloucester. (*Rymer*, vi. pt. iii. p. 70.) At Ely the prior's house assigned to the dean contained "all the edifices and ground from the great hall to the gallery wall, with chapel and gallery southward." (MS. Benet Coll. Camb. cxx.) At Chester the abbot's house contained a gallery and chapel. (Harl. MS. 2073.) At Christchurch, Hants, the sub-prior's lodgings adjoined "the Utter Cloister and gallery, the chapel in the same cloister," &c. (*Mem. of Ch. Ch. Twynham*, p. 72.) At Peterborough the "Abbot's Gallerie Chapel" clearly formed part of the abbot's lodging. (*Guntton*, p. 63):—

"W. de Woodforde abbas in abbatis renovavit capellam abbatia, similiter in abbatis fieri fecit unam grangiam feni. Galfridus in abbatis unam longam domum inter grangiam feni et aulam regis incepit."—*Hu. Cand.* 152-155.

The abbot's lodging or side abutted "super ecclesiam et super curiam vocatam le Great Gallery Court" (*Mon.* i. 402), which I apprehend derived its name from the abbot's gallery, and not from that which Browne Willis called "the grand front."

At Whalley the hostry contained "the better galary chamber, the other galary chamber and litle revery next unto the galary." ("Survey" printed by me in the *Lanc. Hist. Soc. Journal*.) It seems that the word gallery, Latinised *ambulatorium*, was not used in England till about the time of the Reformation. It certainly does not occur in the *Promptorium Parvulorum*. The gallery which was used as a reception room by Cardinal Wolsey and Bishop Andrewes, was simply a corridor or alley, with doors opening from it. Bacon, in his charming *Atlantis*, describes "a long gallery like a dorture" (a dormitory) "where he showed us all along the one side, for the other side was but wall and window, seventeen cells, very neat ones, having partitions of cedarwood."

Ducange says that a certain author "*Galileam porticum interpretatur quam nostri Galerie vocant*," and defines a gallery as "*longior porticus seu cryptoporticus*." Galilee was the English word, as we find at Ely "*Eastachius construxit novam Galileam versus occidentem, 1197-1214*" (*Ang. Sac.* i. 634); and at Durham "*in loco qui dicitur*

La Galileye"—Edward I. employing the term. In France, Martene and Mabillon explain the Galilee as the lower part of the nave; and very possibly the great western transept in England, like a gigantic corridor, served as Galilee or "Galerie." The name as applied locally to the grand porch at Peterborough, mentioned by MR. SWEETING, is a curious fact. May I ask the date of its first occurrence? Laud first alludes to galleries as "utterly defacing the grace, beauty, and decency of the sacred place, and making it more like a theatre than a church."

Is Galilee the outer porch in one sense, so called symbolically from the same idea which suggested itself to Bishop Andrewes on St. Matt. iv. 15, "Galilee"—to show that "Christ's resurrection, 'tanquam in meditullio,' as in a middle, indifferent place, 'reacheth to both alike,' " being set midway between the outer court and the inner sanctuary? Rupert (*De Dir. Off.* l. v. c. 8) mentions, it must be observed, "*prelatos præeuntes*"; and Macro says, "*præcedebat episcopus et sequebatur clerus*," in the procession to the Galilee.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

"DEATH ON THE PALE HORSE."

(4th S. iii. 21.)

I willingly respond to MR. RALPH THOMAS'S query touching the authorship of the pamphlet entitled *Critical Description and Analytical Review of "Death on the Pale Horse," painted by Benjamin West, P.R.A., &c.*, and my authority for connecting the name of William Carey therewith. I do not understand MR. THOMAS'S allusion to the initials "J. G." as a sign putting the genuine authorship in doubt. They do not occur in any impression of the pamphlet which I have seen, and that fact will render obvious the absence here of effort to explain them. The title-page of the copy in my possession bears the unmistakable and unimpeachable name of the writer in the words "by William Carey." That is followed by a dedication (occupying ten pages of "this little tract") "to the Most Noble the Marquis of Stafford," &c., "by William Carey," dated December 31, 1817. If this be insufficient to remove MR. THOMAS'S doubt, I may cite another work in corroboration of my view, and refer that gentleman to the introduction prefacing what the Ettrick Shepherd would have called "a queer boke"—namely—

"A Desultory Exposition, &c., addressed to the British Institution, the Artists and Amateurs of the United Kingdom. By William Carey, 8vo, 1819."

Therein the author states:—

"My *Critical Description of West's Death on the Pale Horse* was spontaneously undertaken with a hope of contributing to excite a public interest in historical painting. . . . It was published on the 5th of February, 1818."

If MR. THOMAS will also refer to *Annals of the Fine Arts* (vol. iii. 1819, pp. 79-90, and to pp. 507-12), he will find matter (if possible) still more confirmatory.

A word, however, as to John Galt. Although compiler of—

"The Life and Studies of Benjamin West, P.R.A., prior to his Arrival in England, from Materials furnished by Himself" (West), 8vo, 1817—

and of *Life and Works* of the same distinguished artist "subsequent to his arrival in this country, composed from materials furnished by himself," 8vo, 1820 (published after the president's decease), Galt has never shown the slightest art-instinct or proclivity for art studies in his own writings. I do not except his *Series of Letters on Monumental Sculpture and Architecture, addressed to F. L. Chantrey, Esq.*" (the sculptor), 1815, which ended with Letter I. It would not be too much to say that he could neither have written nor compiled the description of the grand epic picture, "begun and completed in the eightieth year of the artist's age" (?), which MR. THOMAS seems anxious to claim for him. Galt's incompetence to deal with matters of art may be further inferred from the fact that in neither of the works in which we might most reasonably expect to find ample details of the studies for, and the artistic treatment and moral aims of, the picture, together with other information there anent, not one word is vouchsafed! Save in the meagre "Catalogue of the Works of Mr. West" appended to the later volume, in which occur "The Opening of the Seven Seals; or, Death on the Pale Horse"—"Picture of Death on the Pale Horse; or, Opening of the Seals"—and "The Great Picture of Death on the Pale Horse,"—I repeat, save these three entries in the catalogue, without information as to the times when painted, whether different in dimensions and treatment, or whether replicas only, whether commissioned or otherwise, or of their destination, so far as Galt's revelations are concerned, the picture might never have been conceived, much less executed, to the admiring wonder of the world.

Apropos of West, permit me the privilege of replying also in this note to the query of J. A. G., Carisbrook, in the same number of "N. & Q." Assuming the engraving to which that gentleman refers to be the fine line full-length by Charles Rolls—unfortunately the inquirer's reticence thereon prevents positive assertion—it may be stated that the original picture which it translates was painted by Sir Thomas Lawrence, Mr. West's successor in the academic chair.

I beg to add that I heartily sympathise with the remarks of J. A. G. touching the record of painted and engraved portraits, and thank him cordially for the note you have inserted.

JOHN BURTON.

33, Avenham Lane, Preston.

This note must not be understood as obtruding on the answer that is requested by MR. RALPH THOMAS from MR. JOHN BURTON, but only as supplementary to, or confirmative of, MR. BURTON's assertion.

My copy of W. Carey's *Critical Description of the Procession of Chaucer's Pilgrims to Canterbury, painted by Thos. Stothard, Esq., R.A.*, has appended this advertisement:—

"This day is published at 85, Marylebone Street, Piccadilly, *Critical Description and Analytical Review of West's 'Death on the Pale Horse,'* with desultory references to Ancient and Modern Artists, respectfully dedicated by permission to the Marquis of Stafford, by William Carey, price sewed 2s. 6d.; boards, 4s.; large paper boards, 4s. 6d."

As also the following:—

"Cleveland House, Feb. 14, 1818.

"Sir,—

"The pleasure I have received from the perusal of your *Critical Description* of Mr. West's picture, and the honour which you have conferred upon me by the dedication prefixed to it, claim my sincerest thanks; and I must beg you will accept the enclosed note.

"I am, Sir, your obedient Servant,

"STAFFORD."

J. A. G.

Carisbrook.

EARLS OF CHESTER.

(4th S. iii. 33.)

Of Ranulph de Blundevill (now Oswestry), sixth Earl of Chester, as also Earl of Huntingdon, Lincoln, Mercia, and Richmond, Duke of Brittany and Prince of Wales, MR. WIMPERIS will find ample particulars in Sir Peter Leycester's *Antient Cheshire* (1673), pp. 139 to 150. He was a very famous man indeed in his generation,* and although Walter de Wittlesey describes him as having been of dwarfish appearance, he was nevertheless a great warrior, and of a hot peppery temper, if we may judge from his reply to the taunting Comte de Perche at the siege of Lincoln in 1217:—

"I vow to God and to our Lady, whose church stands before me, that before to-morrow evening I will seem to thee to be stronger and greater and taller than yonder steeple."

His character stood high too for saintliness, though Fabian tells us that he displeased God so much by forsaking his first wife, whom he divorced "by reason that King John haunted her company," that "He wold suffer him to have none issue" by his second, the youthful widow of Alan de Dinant, with whom he acquired immense possessions both in France and England. And

* Abundant proof of his immense temporal dignity is shown by a deed granting certain lands in Pulton to Delacresse Abbey, in which the earl's name takes precedence of that of royalty itself.

the Chronicle of Dieulacresse (an abbey which he was frightened into founding by his grandfather's ghost appearing to him soon after his return from the Crusades in 1214, and bidding him go to Cholpesdale near Lec, in Staffordshire, and there found a monastery of white monks to the honour of SS. Mary and Benedict —

"For there shall be erected a ladder by which the prayers of the angels may descend and ascend, and men's vows shall be offered up to God, and shall obtain favour")—

that unimpeachable authority, gives a marvellous legend respecting the "good earl's" departure hence, which seems to have set all Pandemonium astir for its expected new-comer. That on the day of his death (Oct. 23, 1232,) a great company, in the likeness of men, headed by a certain potent club-footed gentleman, bearing a caudal appendage which he tried hard to conceal, hurriedly passed by an anchorite's cell near Wallingford, who asked whither were they wending so fast? The one thus addressed gave him to understand that they were demons hastening to Earl Ranulph's death, to the end that they might accuse him of his sins. The hermit, being of an inquisitive turn of mind, begged that they would take the same route on their return journey within thirty days, and post him up in the amount of their success. They came accordingly, and said that for his many iniquities the earl had been condemned to the torments of hell; but that when his sentence was carried out, the great white mastiffs (*mollas*) of Deulacre, and with them many others, had howled so hideously that his sable highness was compelled for very peace-sake to bundle him out. And, they added parenthetically, no greater enemy of theirs than this Crusader abbey-founder had ever entered their hot domains, inasmuch as the orisons offered up for him had been instrumental in releasing from torment thousands of others who had been associated in their supplications. But were I to give all the traditions afloat respecting this mighty man of valour, my notelet would soon spin out to a most unconscionable length —

"I cannot perfitly my Pater-noster, as the Priest it singeth;

I can rimes of Robenhod and Randal of Chester;
But of our Lorde or our Lady I learne nothyng at all.
I am occuppyed every daye, holydaye and other,
With idle tales at the ale," &c.

I may add that I happen to possess a large oil painting of Beeston Castle, with the city of Chester in the distance, by Richard Wilson, R.A., which I purchased at the sale of Field-Marshal Lord Beresford's pictures by Mr. Phillips of Bond Street in 1855; and that only in the last (October) number of the *Reliquary* I gave a tabulated pedigree of the seven earls-palatine of Chester and their immediate descendants.

JOHN SLEIGH.

Thornbridge, Bakewell.

HARD WORDS IN CHAUCER.

(4th S. ii. 606.)

I must say I have always admired Tyrwhitt's plan of enumerating the words and phrases he did not understand. Better, far better, to leave words unexplained than to explain them wrongly, and the smaller amount of guess-work in Early English the better. But, on the other hand, it is certain that many of these words *have* been explained, or easily may be. Referring to the list, I pick the following almost at random, and find no difficulty in them. The rest, for lack of leisure, I have not in the least examined.

A fere, on fear; *goth a fere*, goes into fear, becomes afraid. See Halliwell. *Cankedort* (*Kanker-dort* in Aldine edition), sore spot; *cankerd* is cankered, and *ort* (*Sc. airt*) is a place, spot, region; *Du. oord*. *Cost*=manner, way; *needes cost* (needes way), of necessity; see "Cost" in Halliwell, and Mr. Morris's explanation. *Frape*, company; see the quotation from *Mort Arthure* in Halliwell. *Gat-tothed*, with gaps between the teeth; explained by Wedgwood, whom see. I should prefer to say that *Gat* commonly means a goat; and, remembering what is meant by having a colt's tooth, I take *gat-tothed* to be goat-toothed. Certainly the Wife of Bath had a goat's tooth. *Gnoffe*, clearly a churl; see the quotation in Halliwell. *Hawe bake*, baked haws, i. e. plain fare, coarse food; explained by Morris. *Kirked*, crooked. *Pavade*, a misprint for *panade*, a kind of knife; Halliwell. *Pell*, a peel or fortress. *Span-newe*, chip-new; see *Spick* in Wedgwood; Horne Tooke is wrong. *Tidife*, some small bird; the root is seen in *tit-lark*, *tit-mouse*, *tom-tit*. Others I have made out myself. Thus *louke* is a thief's "pal," a decoy; from A.-S. *locce*, a decoying; Dan. *lokke-fugl*, decoy-bird. *Paysaunce* (explained *pausing* by Morris and Halliwell) is simply the O. Fr. *pesance*, trouble, which see in Roquefort. *Rowel-bone*, generally explained *rueel-bone*, which leaves us where we were. It is merely the O. Fr. *rouele*, rounded; cf. *rowel* of a spur. Halliwell shows that *rounde* is another reading for *ruelle* in the Tournament of Tottenham; and also that *ruwal* is the rounded coping of a wall. See *rouele* in Roquefort, which also means the rounded part of a spear. So Sir Thopas's saddle had the front of it of rounded bone. *Squaimous* is disdainful of others: the word of following it means *with respect to*. *Radevore* is sufficiently explained by Tyrwhitt himself; *raye* means a striped stuff. *Raket* is merely the game of rackets, as Morris says. *Popper* can be nothing but a poniard, convenient to pop into one. *Sered pottes* or *pokettes* are pots or bags fastened with wax; cf. *cerement*. *Counter* is an auditor of accounts or accountant. *Temen* is, says Morris, to follow, as in a row or team; but see *beteem* in Wedgwood: it may mean

to *suit*. Other passages are badly punctuated; thus *poudre* is a verb in the infinitive mood, meaning to sprinkle either with salt or sugar; it commonly means to *salt*, but here it is to *sugar*. *Marchaunt-tart* may be *march-pane*, which see in Nares. However this may be, it is *marchaunt-tart*, not *poudre-marchaunt*, that we have to find out; see *pouldrer* in Cotgrave. So in "Romans of the Rose," l. 4878, read —

"The which fortene crece and eke
The play of love for-ofte seke";

i. e. the which very often seek abortion and love-play. *Fortened* is the intensive form of *tened*, oppressed. *Crece* is short for *increase*, offspring. I offer these two dozen as an instalment, and wish A. H. success; may he be brief.

WALTER W. SKEAT.

Cintra Terrace, Cambridge.

"OH! HERE'S TO THE ONE HO!"

(4th S. ii. 599.)

The "Old Christmas Carol" and the song "One is one and all alone" have brought to my recollection a song which I heard a Norfolk shepherd sing about ten years ago. Though it strongly resembles those songs which you have published, it varies considerably from any one of them; and some of your ingenious readers may, by comparing the different versions, find out what the original was, and give some meaning to the obscure passages.

The song was sung in this fashion: The singer took a large door off the hinges and laid it on the ground. He placed himself at one end of the door, and a comrade stood at the other end facing him. The chorus was sung by the bystanders only, and during the singing of it the singer and his comrade performed a sort of pantomimic clattering dance on the door.

SONG.

"Oh! here's to the 1 ho!

What mean the 1 ho!?

When the 1 is left alone,

No more it can be seen ho!

(Chorus) When the 1, &c.

"Oh! here's to the tew (2) ho!

What mean, &c.

The tew (2) is the tie in the lily-white boy

A-clothed all in green ho! (?)

(Chorus) The tew (2), &c.

A-clothed, &c.

When the 1, &c.

No more, &c."

The other lines are —

"The tree (3) it is the rear ho!

The fower (4) is the gospidel makers,

The five is the impidel * in the bowl (?),

* *Impidel*, explained to mean *thimble*. Comp. the version given by H. H., "5 tumblers on a board"; comp. also in the same version the 2—the 6 *broad waters* or *provokers*.

The 6 is the 6 provokers (?),
The 7 is the 7 stars in the sky,
The 8 is the 8 bright shiners,
The 9 is the 9 tentmakers (?),
The 10 is the 10 commandments,
The 11 is the 11 evangelers (?),
The 12 is the 12 apostles.

W. C. LITTLE.

Stag's Holt.

The following carol, which resembles in its general construction those given in "N. & Q." (4th S. ii. 599), was taken down from the lips of two little girls in the village of Hennock, South Devon. They were Devonshire children, but called it a Cornish carol, and said they had learnt it from some "Cornish maidens." They used to recite it alternately thus:—

Eliz. Come, and I will sing you.

Mary Ann. What will you sing me?

E. I will sing you one, O.

M. A. What is your one, O?

E. One is the Almighty God, and ever shall remain so.

E. Come, and I will sing you.

M. A. What will you sing me?

E. I will sing you two, O.

M. A. What is your two, O?

E. Two are two lilywhite babes

All neatly clad in green, O;

One is the Almighty God,

And ever shall remain so.

And so on till it stands —

"Twelve are the Apostles,

Eleven of them are going to heaven,

Ten are the Commandments,

Nine are the Angels up on high,

Eight are the Gospel blessings,

Seven are the stars in the sky,

Six is the charming waiter (?)

Five is the moon shines bright and clear,

Four are the Gospel preachers,

Three is the blessed Trinity,

Two are two lilywhite babes

All neatly clad in green O;

One is the Almighty God,

And ever shall remain so."

S. W.

"BOOK OF CANTICLES" (4th S. ii. 488.) — The author of *The Book of Canticles, or Song of Solomon, according to the English Version, revised and explained from the Original Hebrew* (London: Rivingtons), was the late Miss Rolleston of Keswick, an eminent Hebrew and Oriental scholar. Miss Rolleston also wrote a deeply interesting work entitled *Mazzaroth, or the Constellations; a volume of valuable Notes on the Apocalypse, as explained by the Hebrew Scriptures; Metrical Versions of Early Hebrew Poetry*, and some other smaller works. Miss Rolleston died June 12, 1864, at a very advanced age; to the last she was occupied with her literary pursuits. She was also an artist of no mean ability. Many of her paintings of mountain scenery are greatly admired. An

interesting volume of *Letters of Miss Rolleston* has been edited by her friend Miss Caroline Dent, and published by Rivingtons. E. F. B. Carlisle.

FIELDING CLUB (4th S. ii. 581; iii. 63.)—The supposition of your correspondent W. BY is correct, the panel furnished by each member was returned.

When the club removed to Brooks's, better known as Offley's, I presented a clock. This at the "breaking up" was returned to me. It is now in my dressing-room, and, in looking on its face, I am frequently reminded of very many "jolly" nights spent before it; but of late years I seldom or never see its hands pointing to the hours when the Fielding fun was at its highest. Marriage may have done much to cause the dissolution of the club, but since that time death has been more busy, and I frequently think with sorrow how few there are remaining of those who were "wont to set the table on a roar."

CLARRY.

SON-BEFORE-THE-FATHER (4th S. iii. 35.)—How this name came to be given to the common "colts-foot" in some parts of Scotland, struck me upon reading the query as pretty obvious. The *flower*, on a short stem, appears before the *leaf*—the *son* before the *father*. But to find some authority for this explanation, I referred to Alleyne's *New English Dispensatory* (1733), and found the following, which is surely satisfactory:—"It is common in wet places, and flowers early in the spring before the leaves appear, which has occasioned some persons of conceit to call it *Filius ante patrem*."

F. C. H.

The plant so called is not, as SIR J. E. TENNENT supposes, the coltsfoot, but the cudweed, *Gnaphalium germanicum*, Huds. It received the Latin names of *Filius ante patrem* and *Herba impia* from the younger flowers overtopping the older ones, like undutiful children rising over the heads of their parents. (See Prior's *Popular Names of Plants*.)

I have not met elsewhere with this as a name of *Tussilago farfara*. It probably alludes to the appearance of the flowers before the leaves, contrary to the usual order of evolution in the organs of herbaceous plants. A similar name has been applied to *Filago germanica* (common cudweed) on account of the branches bearing the lower and younger heads of flowers becoming elongated and topping the original and older terminal head. This plant was called by the ancients *Herba impia*, "quoniam liberi super parentem excellant" (v. Plinii *Nat. Hist.* lib. xxiv. cap. 113.)

HENRY TRIMEN.

"GAUDEAMUS IGITUR" (4th S. ii. 250, 566.)—The able and earnest Lutheran minister at Hull,

the Rev. Johann Bobertag, informs me that the following Greek version of the above was often sung, both in public and in private, by himself and fellow students at Berlin. It came originally from the university of Erlangen, where a Hebrew version also exists.

Φίλοι, εὐθυώμεθα, Νεανίαι ὄντες!
 Ἦβην καλὴν λείψομεν, Τάχα τελευτήσομεν,
 Γήρως μετασχόντες.
 Ποῦ εἰσιν, οἱ πρὸ ἡμῶν Ἐν κόσμῳ γέγοντο;
 Βαίνετε εἰς οὐρανόν, Ἐρχεσθε εἰς τάρταρον·
 Αὐτοῦ ἐγένοντο.
 Βίος ἀνθρώπων βραχύς, Τάχα τελευτήσει·
 Θάνατος ἐφίπταται Καὶ ἡμᾶς ἐφέλκεται·
 Τίνος ἀμελήσει;
 Ζήτω ἀκαδημία, Διδάσκοντες ζώντων!
 Ζήτω, ὅστις κοινωνός Ἔστι μελετήματος!
 Αἰεὶ ἀκμαζόντων!
 Ζῶεν πᾶσαι παρθένοι, Ἰμερταί, γλυκεῖαι!
 Ζῶεν πᾶσαι θήλειαι, Ἀπαλαὶ καὶ πρακτικαί,
 Ἀνδράσιν ἰδεῖαι!
 Ζήτω καὶ πολιτεία, Βασιλεὺς τε ζήτω!
 Ζήτω καὶ πόλις ἡμῶν καὶ χάρις κηδεμόνων!
 Πᾶς ἐταῖρος ζήτω!
 Λύπη δὲ ἀπολλύσθω, Φθινέτω μισήτης!
 Φθινέτω διάβολος, Ἐκαστος μισάδελφος
 Καὶ καταφρονήτης! — DR. GELBE.

J. G.

Hull.

WINCHESTER CATHEDRAL (4th S. ii. 381, 495.) In F. C. H.'s communication to "N. & Q." p. 592, occurs the following statement:—

"His son Kenewalch, however, completed it, and it was consecrated by St. Birinus in 548, and dedicated this time to the *Holy Trinity* and *SS. Peter and Paul*."

This date is wrong—wide of the mark well nigh a century. Professor Hussey, in his edition of Bede's *Church History*, b. iii. chap. 7, appends as a foot-note this quotation:—

"Cenwalh successit A.D. 643, regno pulsus est A.D. 645, et restitutus A.D. 648. Chrou. Sax. Florent. Vig. Primo autem anno regni sui A.D. 643, fundavit ecclesiam S. Petri Wintoniæ. Chron. Sax. Flor. Vig., &c."

EDMUND TEW, M.A.

WINCHESTER CATHEDRAL: ST. AMPHIBALUS (4th S. ii. 592; iii. 45.)—In writing upon the several dedications of Winchester Cathedral, I had occasion to mention St. Amphibalus, and inadvertently spoke of him as having been "martyred with St. Alban." Of course I ought to have said, "martyred in connexion with St. Alban." I think the readers of "N. & Q." generally would give me credit for being pretty well acquainted with the history of St. Alban and St. Amphibalus; but one of them comes down heavily upon me, as if I had purposely asserted an historical falsehood. He "cannot agree with F. C. H. when he affirms . . . that St. Amphibalus was martyred with St. Alban"; and then he pounds me with learned

quotations from St. Bede, Fuller, and Usher, to establish what he might have seen it was impossible for me to dream of denying. All this is but solemn and uncivil trifling. If he had merely written a surmise that I had made a slip, through hurry or inadvertency, he would have satisfied the interests of historical truth, and avoided the appearance of captiousness and uncourteousness.

F. C. H.

DICTIONARY OF MEDIÆVAL LATIN (4th S. iii. 15.)—Your correspondent S. will find much of what he requires in a work entitled—

"Lexicon Manuale ad Scriptores Mediæ et Infimæ Latinitatis ex Glossariis Caroli Dufresne, D. Ducangii, D. P. Carpentarii, Adelungii, et aliorum, in Compendium accuratissime redactum, &c. Par W. H. Maigne D'Arnis. Publié par M. l'Abbé Migne, &c. Tome Unique. Prix 12 franca. 1858."

This is a very valuable work, although of course far inferior to Didot's splendid edition of Ducange, I lately got a copy from Messrs. Williams and Norgate, 14, Henrietta Street, Covent Garden. As far as regards abbreviated words, a careful examination and study of original records themselves will prove a much more satisfactory mode of acquiring a facility in reading them than any manual can supply. One line mastered in this manner, and by a comparison of letters and contractions is worth ten times the number obtained by the help of such books as Astle, &c. I speak from experience.

R. C.

Cork.

CARVED CHERRY AND PEACH STONES (4th S. iii. 33.)—Some forty years ago I purchased at an exhibition of sapient fleas, not flies, near the Soho Square Bazaar, a carved cherry stone with one hundred and twenty silver spoons in it; and another with an ivory game of ninepins.

The fleas, besides their natural armour, had long swords; and two monstrous creatures, yclept Napoleon and Wellington, were made to fight against each other, which they seemed to do in as good earnest as their celebrated prototypes. Two others were harnessed to a coach, driven by another flea. On my asking the showman how he fed them, he just lifted his shirt sleeve, and putting one of them on his arm, allowed it to suck his lifeblood out without flinching.

P. A. L.

Perhaps the following from the *Microscope made Easy*, 8vo, fourth edition, 1754, by Henry Baker, F.R.S., M.S.A., may not be deemed irrelevant:—

"Dr. Power says: he saw a golden chain at Trades-cant's, of three hundred links, not more than an inch in length, fastened to and pulled away by a flea. And I myself have seen very lately, near *Durham Yard* in the *Strand*, and have examined with my *microscope*, a chaise (made by one Mr. Boverick, a watch maker) having four wheels, with all the proper apparatus belonging to them, turning readily on their axles, together with a man sitting

in the chaise, all formed of ivory, and drawn along by a flea without any seeming difficulty. I weighed it with the greatest care I was able, and found the chaise, man, and flea were barely equal to a single grain. I weighed also, at the same time and place, a brass chain made by the same hand, about two inches long, containing two hundred links, with a hook at one end, and a padlock and key at the other, and found it less than the third part of a grain.†

"We are told that one Oswald Nelinger‡ made a cup of a *pepper-corn*, which held twelve hundred other little cups, all turned in ivory, each of them being gilt on the edges, and standing upon a foot; and that so far from being crowded or wanting room, the pepper-corn could have held four hundred more."—pages 295-296.

And these added as foot-notes on page 296 to the references:—

"† I have seen since my writing the above (made by the same artist), a quadrille table with a drawer in it, an eating-table, a sideboard table, a looking-glass, twelve chairs with skeleton backs, two dozen of plates, six dishes, a dozen knives, and as many forks, twelve spoons, two salts, a frame and castors, together with a gentleman, lady, and footman, all contained in a *cherry-stone*, and not filling much more than half of it.

"‡ *Ephem. German.* Tom. 1. Addend. ad Observ. 13."

J. BEALE.

The lady carver of peach stones alluded to by your correspondent must be Properzia di Rossi, who flourished in the beginning of the sixteenth century, as she died at Bologna in 1530 according to all authorities, though there is some discrepancy as to the date of her birth. Her *chef-d'œuvre* in the line of art in question was a Crucifixion sculptured on a peach stone, in which "the most delicate treatment of each figure" was combined "with a truly admirable arrangement of all." (Bohn's edition of the *Trans. of Vasari*, vol. iii. p. 239.) None of her works in this line are extant except a few in the Casa Grassi in Bologna, the execution of which is of the simplest description. (Saffi, *Discorso*, &c., Bologna, 1832.)

A. DRAGOMAN.

FLY—THE VEHICLE SO CALLED (3rd S. *passim*.)

"At this period of the procession, one of the Brighton boatmen hailed a boy who had just jumped ashore, and bid him go and get a fly for the gentleman in the boat. This, to Apperton's unaccustomed ear, sounded oddly: fly-catching, at that season, puzzled him, and his wonder was not decreased when he heard an additional direction given to the lad not to bring a horse-fly. Kate saw the astonishment of her innocent husband, and forthwith proceeded to enlighten him; and by her explanation of the fact that the hireable carriages at Brighton, and now at all watering places, are called 'flies,' not only relieved him from a strange mystification at the moment, but cleared up a doubt that had arisen in his mind in the morning as to certain words printed on a railing near the cliff, which ran thus:—'Not more than three flies to stand here.'"—*Maxwell*, p. 220, edition 1854.

Maxwell was first published in 1830, and it is evident that the use of the word "fly," as applied to a vehicle (and also, as it would appear, to what we call a "chair,") must have been very recently introduced; for Theodore Hook, even, could hardly

have made so much of (it must be admitted) a poor joke, if a large part of the community had not been as ignorant on the subject as Apperton is represented to have been. CHARLES WYLIE.

BALLAD OF "LONG LANKIN" (2nd S. 324, 392; 4th S. ii. 178, 281, 379.)—I have lying before me a copy of this ballad edited by Alfred O. Bell, C.E., (York, 1846). As it differs from the various versions already given, I shall be most happy to oblige you or any of your correspondents who may feel interested in the matter with a loan of it. J. MANUEL.

STONEING CROSS (4th S. iii. 23.)—Knowing that many of our modern slang phrases were correct English three hundred years ago (see Hotten's *Slang Dictionary, passim*), may I be permitted to guess that we should write the above expression "*Stanning* cross," and understand it to mean "fine," "splendid," whether of stone or not? W. H. S.

TO "PANSE," IN THE SENSE OF TO DRESS A WOUND (4th S. iii. 34.)—*Panse* is undoubtedly of Gallic extraction, and it seems to have been exclusively appropriated by the Scotch. At all events I can find it in no English dictionary, nor in any early English translations from or imitations of the French, within my reach. Jamieson has it—

"*Panset*, part. pa. Cured. *Montgomerie*. Fr. *panser*, to apply medicines."

It is worth observing that the French *panser* is originally only another form of *penser*. Cotgrave has—

"*Panser*. To dress, attend, or look unto. Seek *Penser*." And under "*Penser*" he gives the meanings "to dress, physick, apply medicines unto."

Roquefort gives—

"*Pans* : *Pense*, réfléchit ; de *pensare*."

JOHN ADDIS, JUN.

NEWT AND ASK (4th S. ii. 615.)—MR. SKEAT will find some excellent remarks upon the word *ask* in Garnett's *Philological Essays*, pp. 63, 64. That able philologist has drawn attention to some points of resemblance between Ang.-Sax. *athere*, a lizard, and Ang.-Sax. *igil*, Ger. *igel*, a hedgehog (and compares Gr. *ἔχινος*, a viper, with Ger. *egel*, a leech; Bav. *agel*, a gadfly; and Icel. *egllir*, a snake), for the Ger. *eid-echse*, may be traced back to an older—*egid-ehsa*, a lizard. Compare, says Garnett, Teutonic *egida*, a harrow; Lat. *occa*; Ang.-Sax. *egla arista*, *carduus*.

MR. SKEAT regards *arsk* * as a corruption of *ask*, but this view is rendered somewhat doubtful

* *Arsk* occurs in Mr. Small's *English Metrical Homilies*, p. 141:—

"Snakes and nederes thar he fand,
And gret blac tades gangand,
And *arskes* and other wormes felle," &c.

by the curious form *eavr-ask*, or *eavr-esk*, in Morris's *Old English Homilies*, p. 251, which the editor (evidently following the reading *eafrosck* of the Titus MS.) translates by water-frog.

Recollecting that *lord* and *lark* represent respectively the older forms *laverd* (or *loverd*) and *laveroc*, it is highly probable that *arsk* is the modern representative of *eavrask*, and not a mere false spelling of *ask* or *esk*.

But what is *eavr*? It is not *water*, as might at first sight be supposed, but, like the first element in *athere*, seems to denote the idea of something sharp, biting, or prickly; and bears a strong likeness to Ang.-Sax. *afor*, *afre*, bitter, sharp; with which Diefenbach compares O. N. *æfr*, *æfilegr*, *heftig*; Prov. Ger. *afel*, *wunde*; W. *afwy*, sharp, *afwch*, sharpness, edge; O. N. *apr*, rough, sharp: * which appears, too, to be a part of *efete* (the sharp biter?)

Levin (*Manipulus Vocabulorum*, col. 35, l. 19,) has "An *aske*, *efte*, *aspis*."

The Sansc. *apāda* and Gr. *apous* have little or no connection with A.-S. *efete*, for the Sansc. negative *a* (or *an*), in the Teutonic dialects, becomes *un*; so that, "according to the known etymological laws by which the English *foot* is seen to answer to Gr. *pod* and the stem of *pous*," Sansc. *apāda* would become *unfōte*, a form, however, not found in our A.-S. dictionaries, though *ungefōthic*, impassable on foot, does occur. M. R.

"WHEN ARTHUR FIRST IN COURT," ETC. (4th S. iii. 19.)—The "lively tune" which your correspondent F. C. H. heard this old ballad sung to, was, I imagine, Dr. Callcott's setting of it, in the form of a trio. Instead of the text which F. C. H. gives "differing essentially" from that in Dr. Callcott's glee, it is all through the same except in the fourth line, which runs—

"And all of *them* were thieves."

Merely a verbal alteration, of course. Dr. Callcott died in 1821, and the composition in question is in all the old glee books. J. S. CURWEN.

HOLED STONE, ODIN STONE (4th S. ii. 392, 475, 519, 558.)—The following short communication may be of some interest to E. H. W. D. To the question, "Quels sont les endroits près de Paris où il y a des pierres druidiques?" M. Bourquelot answered in *L'Ami de la Maison*, vol. ii. 1856, p. 270:—

"Je connais, dans la forêt de Carnel, près de l'Isle-Adam, à environ dix lieues de Paris, un remarquable dolmen, appelé *Pierre turquaise*, qu'entoure une sorte d'enceinte de menhirs, ou pierres levées; un autre dolmen se voit près de Creil et de Nogent-les-Vierges, à onze lieues

* Garnett thinks that Gr. *ἀσπίς* may possibly be related to *ask*; but may it not be connected with A.-S. *esfer*, *est*, *ewt*, *newt*, the *s* being a euphonic strengthening of the root.

de Paris; un dolmen bien conservé existe dans un bois près de Gisors; il se compose d'une table et de trois pierres debout qui la soutiennent: *la pierre du fond est percée d'un trou circulaire.*"

J. VAN DE VELDE.

CUCKOO RIMES (4th S. iii. 20.)—I venture to send another version, which I have myself heard many a time in Devonshire, as it begins a month earlier than those already given in "N. & Q." :—

" March he sits upon his perch;
April he soundeth his bell;
May he sings both night and day;
June he altereth his tune;
And July—away to fly."

ST. GEORGE.

Clapham.

An East Anglian labourer repeated to me the cuckoo's song thus :—

" In March,
The cuckoo starts.
In April,
'A tune his bill.
In May,
'A sing all day.
In June,
'A change his tune.
In July,
Away 'a fly.
In August,
Away 'a must.
In September,
You'll ollers remember.
In October,
'Ull never get over."

W. H. S.

Yaxley.

ALLUSION BY NISARD (4th S. i. 12.)—The fanatic's name is indicated only by initials and asterisks. I do not know who he was. His title-page is, *Code Napoléon, mis en Vers français, par D***, ex-Législateur, à Paris, 1811, 8vo, pp. 666.*

It is a work of great labour, and, so far as I can judge from comparing a few passages, of great fidelity. I think it would be useful to a student if read with the original. Quaintness and uncouthness are often helps to memory. The author, in his preface, hopes that his version will assist ladies in studying the Code; and, in his dedication to the Empress Marie-Louise, whose protection he asks, that—

" À cet heureux signal le beau sexe empressé,
Du temple de la loi trop longtemps repoussé,
Va pour le visiter sous sa forme nouvelle,
Se présenter en foule et disputer de zèle;
Les droits y sont écrits, ses devoirs rappelés
Tour à tour, à ses yeux ils seront dévoilés;
Les femmes à l'envi, mères, filles, épouses,
De les connaître enfin, se montreront jalouses,
Et la raison, guidant les esprits et les cœurs,
Étendra son empire avec celui des mœurs.
Des mœurs! source de l'ordre et des vertus civiles,
Qui rendent les états florissants et tranquilles."

As the *Representation of the People Act* will be

much altered during the present session, perhaps some poetical revising-barrister may be tempted by the above to put the whole law of registration into verse for the benefit of "persons." I select one short specimen from c. xviii., *Des Servitudes qui dérivent de la situation des Lieux* :—

" Celui dont l'héritage est fixé dans tel site,
Que par une eau courante on le voit limité
Pour l'irrigation de sa propriété,
Peut, avec liberté, s'en servir au passage;
Mais il ne jouit point d'un pareil avantage,
Si cette eau riveraine est un objet compris
Dans les biens à l'état expressément acquis,
Comme on l'a vu plus haut, titre un, livre deuxième,
Au nombre désigné cinq cent trente-huitième."

P. 169.

AN INNER TEMPLAR.

BISHOPS' VERSION OF THE BIBLE (4th S. iii. 42.) In reply to the query respecting the Chetham copy of this Bible, I have the pleasure to state that the first line of the second page of first leaf begins "faith is not to be despised," &c.—"faith" being the catchword at the foot of preceding page.

Had your correspondent U. O. N. consulted Anderson's *Annals of the English Bible*, from which, as I have before said, my information was derived on this subject, he would have found this warning :—

" More proprietors might have been added to some books, but these are sufficient to authenticate all the editions mentioned, and put an end to a degree of uncertainty respecting these precious volumes, which has too long prevailed."—P. 644.

BIBLIOTHECAR. CHETHAM.

MODERN LATINITY (4th S. ii. 614.)—The passage quoted by MR. BINGHAM is hardly available to justify the phrase in question. No doubt *respondere*, the verb, is rightly followed by a dative, whether of the person or the thing answered. But the query is, can the noun substantive *responsio* be adapted to the like construction? *Detur pulchriori* would be good Latin as an inscription for the apple which Canova's Venus holds in her hand. But the same fruit would not be correctly labelled *donum pulchriori*—at least if this would be admissible Latin, I stand corrected.

C. G. PROWETT.

Garrick Club.

ANGLE (4th S. iii. 33.)—The locus of the points of trisection of any arc which has a *given* chord is an hyperbola, of which the eccentricity is 2, the foci are the ends of the chord, and the sagitta is the directrix. Hence it follows that the problem cannot be solved *by the ordinary methods of geometry, i. e. by the rule and compasses only*. But it is easily solved by constructing the hyperbola, which can be done by tolerably simple means—viz. merely with the aid of a piece of string, a ruler revolving round a fixed end, and a tracing-pencil.

WALTER W. SKELAT.

1, Cintra Terrace, Cambridge.

SEAL OF ROBERT DE THOENY (2nd S. xii. 132.) "Philip de Thaun, he who flourished in the reign of Henry I., was of the Albini family." On the document relative to Henry I. of England I lately transcribed for "N. & Q." are the signs manual of two members of that family, William and Nigel de Albineio. Against the cross of the former is written—

"Signū Wilhi † de Albini
pincerne regis."

What may be the meaning of the italicised word?
P. A. L.

["Pincerne regis" frequently occurs on monumental inscriptions, and in old as well as mediæval Latin means "a cup-bearer to the king."—ED.]

MILTON'S PORTRAITS BY MARSHALL AND RICHARDSON (2nd S. xii. 82, 201.)—Beneath the very uncouth counterfeit portraiture of the immortal bard by *Marshall*, and below the severe but just epigram on it attributed to Milton (which, by the way, is slightly different from that given in 2nd S. xii. 82), I read *W. M. sculp.*, from which it would appear that W. Marshall there signed his own condemnation. Far preferable surely is *Richardson, sen.*'s clever etching alluded to (p. 201). There I see the English verses (very laudatory this time) are signed *J. R. jun.* Was that a son of Richardson, and was he an author? P. A. L.

Ἀμαθεῖ γεγράφθαι χειρὶ τήνδε τὴν εἰκόνα
Φαίης τάχ' ἔν, πρὸς εἶδος αὐτοφύεσ βλέπων.
Τὸν δ' ἐκτυπῶν οὐκ ἐπιγνόντες, φίλοι,
Γελάτε φαύλου δυσμήμημα ζωγράφου.

W. M. Sculp.

AUSTRIAN MOUTH (4th S. iii. 38.)—Margaret Maultasch certainly ceded the Tyrol to her first cousin, Albert of the house of Habsburg, but, as her (I believe only) son Meinhard by Louis of Bavaria *ob. sine prole*, she can hardly have brought into that family the "peculiar mouth." I have little to add to what is stated * in "N. & Q." 1st S. iv. 122. Her son married Albert's daughter Margaret, who upon his death, singularly enough, remarried with John Henry of Luxemburg, divorced husband of Margaret Maultasch. Elizabeth M. M.'s aunt, wife of Emperor Albert, son of Rodolph of Habsburg, and mother of the aforesaid Albert, was an ancestress of the present house of Austria. Her "mou," I think, has not been "preed" by historians.

Lovers of coincidence may be pleased to be reminded of another "Meikle-mouthed Meg," unlike her namesake of Tyrol, "without tocher," but owing to her mother's sagacity progenitress of a famous list of descendants, among others the great Sir Walter Scott. (See *Tales of a Grandfather*, chap. xxxvii. p. 151. Edin. Cadell, 1849;

* Correctly, with one exception. John Henry of Luxemburg was son of John King of Bohemia, the blind old prince who fell at Cressy.

or Lockhart's *Life*, first edit. vol. i. pp. 68, 349-350.) A note subjoined to the last page may be worth transcribing:—

"It is commonly said that all Meg's descendants have inherited something of her characteristic feature. The poet certainly was no exception to the rule."

CHARLES THIRIOLD.

Cambridge.

P.S. I have been refreshing myself with reading John Stow's *Battell of Cressy*. Let me send you a short paragraph, if it be only for the marginal note:—

"The armie of the Frenchmen were devided into nine troupes. The vaward was committed to the King of Boheme. The French King commaunded his banner called Oiliflame to be set up, after which time it was not lawfull under paine of death to take any man to save his life."

The marginal note is exquisite: "The French banner of oilieflame signified no mercy more the fire in oile." Why are not such spellings and such etymons at least noticed, if not approved, in our dictionaries?

"CAUGHT NAPPING" (4th S. ii. 325.)—Sixty years ago I learned from my mother, in Forfarshire, N.B., the following verses, and have no doubt that her Mossie alludes to the same incident as the Morse in "N. & Q." I shall be glad if any one can supplement them, or correct if necessary:—

I.

"Mossie was a clever loun,
A little mare did buy;
She winket an' she jinket,
That none cud her come nigh.
She was as crafty as a fox,
As clever as a hare;
An' I'll tell you by and by
How Mossie teuk's mare.

II.

"Mossie in the morning rose,
To catch his mare asleep;
An' round about the frosty braes,
He on his knees did creep:
At length he found her in a ditch,
Was glad to find her there,
An' he cuist his belt about her neck—
So Mossie teuk's mare.

III.

"All you fair maids,
That love to go a-wooing,
Kissin' weel, clappin' weel,
Beware of evil-doing;
Lest dippin' in the honey-mug,
An' that'll be a snare:
An' ye'll be caught nappin' there,
As Mossie teuk's mare.

IV.

"All you fair maids,
I lay this to your charge,

[Never got the remainder.]

V.

" All you ale-wives,
That wear scrimp't measure,
Cheatin' an' disemblin',
Ye hoist up yer treasure;
Cheatin' an' disemblin',
Ye fall into a snare,
An' ye'll be caught nappin' there,
As Mossie tenk's mare.

VI.

" Salt seasons all things,
Said Solomon the wise;
An' he that gets a guld wife,
Gets a goodly prize;
He that gets an evil one,
He falls into a snare:
May the — take her by the neck,
As Mossie tenk's mare."

A. T.

Miscellaneous.

DEATH OF SIR HENRY ELLIS.—Friday, the 15th instant, brought to a close the long, active, and useful life of this accomplished antiquary, who was for a long period Secretary of the Society of Antiquaries, and filled with great credit for half a century various appointments in the British Museum—being for nine-and-twenty years at the head of that great national establishment as Principal Librarian. Sir Henry Ellis, who was probably the oldest living author, having published his *History of Shoreditch* as long since as 1798, was born in 1777, and was consequently in his ninety-second year at the time of his decease. His various contributions to literature, from his *Introduction to Domesday* to his three series of *Original Letters illustrative of English History*, are too well known to call for record in these pages.

In the course of his varied and long-continued inquiries, Sir Henry Ellis had acquired a vast amount of curious information, which he was ready at all times to communicate to his friends. Among these we had the good fortune to be numbered; and take this opportunity of recording our gratitude to him for his many and valuable contributions to "N. & Q." At the conclusion of a short memoir which is given in *The Times*, the following tribute is paid to his merits:—"Sir Henry Ellis will long be remembered, both in the Museum and among a large circle of attached friends, as one of the most learned and erudite of antiquaries. In recognition of his literary merits, he had bestowed upon him the Hanoverian Guelphic order of knighthood in the year 1833."

DEATH OF ARTHUR ASHPITEL, Esq., F.S.A.—This distinguished member of the architectural profession, and well known antiquary, died on Monday last, aged sixty-two. Mr. Ashpitel was one of the most prominent Fellows of the Institute of British Architects. He had been for many years on the Council, and took an active part in the compilation of the great *Dictionary of Architecture* now in course of publication by the Institute. His two large views of "Rome as it was and Rome as it is," to which we formerly called the attention of our readers (3rd S. ix. 508), exhibit him likewise as an accomplished artist. Indeed, A. A. of Poets' Corner—under which name he was known to our readers—was a man of great and varied acquirement, as his numerous contributions proved. It may now be permitted to name him as the writer of many of the graceful *vers de société* and translations from the Greek Anthology which attracted so much attention

LONDON, SATURDAY, JANUARY 30, 1869.

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Notes.

FIRST BOOK PRINTED IN MANCHESTER.

Some day, let us hope, the literary history of the cotton metropolis will be written; there is much more interest attaching to it than might perhaps at first be imagined. For instance, George Nicholson, one of her printers, may be said to be the originator of a cheap literature that was the reverse of cheap and nasty. Imison was one of the last of the old wood-engravers, and Nicholson employed Bewick, who raised that art from its fallen and degraded condition. R. and W. Dean followed close in Nicholson's steps, and Gleave took advantage of the book-hawking system to scatter over Lancashire the Bible and *Josephus*, and *Henry Earl of Moreland*, and many other works, which by no other plan could have reached the classes who thus acquired them. When the chronicler arises to do for Manchester what Mr. Robert Davies has so well done for York in his *Memorials of the York Press*, we may expect a curious and entertaining volume. In the meantime I wish to make a note on one subject which must receive the consideration of any one attempting the task.

At what date was printing first introduced into Manchester? In the first series of *Archdeacon Cotton's Typographical Gazetteer* we are told that it occurred in 1732; in the second series the date given is 1729. Neither of these dates is correct. *Archdeacon Cotton's* book carries such authority

with it, that it is highly desirable that any omissions or mistakes in it should be pointed out, lest the errors become perpetuated.

The first *printing-press* that Manchester can boast was at work in the year 1587-8, but whether any book was actually issued from the Martin Marprelate press which had wandered to Newton Lane, is doubtful. The Earl of Derby seized the press, and though Waldegrave escaped, several of his men were taken. In *Strype's Annals of the Reformation* (Oxford, 1824, vol. iii. pt. II. p. 602) is "The Examination of divers persons about the printing-press of Martin Marprelate: and of the books so printed. Feb. 15, 1588, apud Lambhith in com. Surr."; from which the following passage is copied:—

"Hodgkins, and Symms, and Tomlyn, Hodgkin's men, confess, that beginning to print the book called *More Work for the Cooper*, in Newton Lane, near Manchester, they had printed thereof about six a quire of one side before they were apprehended. They also deposed that Hodgkins told them the next book, or the next but one, which they had to print, should be in Latin [which perhaps was *Disciplina Sacra*]; and that there was another parcel of *More Work*, &c., which should serve them to print another time: for this was but the first part of the said book: and the other part was almost as big again."

Perhaps the unlucky fate of these first printers may have deterred others of the fraternity from visiting Manchester. In 1661 we hear of a bookseller in Manchester who published—

"A Sermon preached at the Collegiate Church, Manchester, on Tuesday the 23rd of April, 1661, being the Coronation Day of his Royal Majesty Charles II., by Richard Heyrick, Warden of the said Colledge. Lond.: Printed for Ralph Shelmerdine, Bookseller in Manchester, 1661."

This book is so rare—

"that, when the late Dr. Hibbert Ware was writing the *History of the Foundations of Manchester*, the publishers of that work advertised all over the country for it; but were unsuccessful in procuring a copy; the only one then known was in the British Museum, a transcript of which is printed entire in the first volume of the above work."—*Heawood's Coronation at Manchester*, p. 7, note.

Another copy of this work is in the collection of James Crossley, Esq., F.S.A., the President of the Chetham Society.

John Dunton, in his *Life and Errors*, gives a list of provincial booksellers, and amongst them is—

"Mr. Clayton in Manchester. He was apprentice to Mr. Johnson of the same town; but, his master thinking it necessary to be a knave, and as the consequence to walk off, Mr. Clayton succeeds him, and has stepped into the whole business of that place, which is very considerable; and, if he have but prudence, he may thrive apace."

From Mr. Hotten's *Handbook to the Topography of England and Wales* I extract the following:—

"2546. Manchester Bookseller in 1697. Gipps (Thos., Rector of Bury) Against corrupting the Word of God, Preacht at Christ Church in Manchester upon a publick Occasion. 4to . . . Manchester: Ephraim Johnston, Bookseller, 1697. . . ."

"2547. Manchester Bookseller in 1698. 'Remarks on Remarks; or the Rector of Bury's Sermon Vindicated; his Charge against the Dissenters for Corrupting the Word of God justified and confirmed, by Thos. Gipps, Rector of Bury, Lancashire. Also the Absurdities and Notorious Falsities of Mr. Owen [of Manchester] Detected.' 4to, pp. 64 . . . Manchester: Ephraim Johnston, Bookseller, 1698.*

"2548. — Ib. 'Tentamen Novum Continuum, or an Answer to Mr. Owen's Plea and Defence, wherein Bishop Pearson's Chronology about the Time of St. Paul's Constituting Timothy Bishop of Ephesus, and Titus of Crete, is confirmed, and all Mr. Owen's Arguments drawn from Antiquity overthrown. By Thomas Gipps, Rector of Bury, in Lancashire.' 4to. Manchester, Ephraim Johnston, Bookseller, 1699."*

Johnston was not the only bookseller in Manchester at this date: —

"Tutamen Evangelicum; or, a Defence of Scripture Ordination, against the Exceptions of T[homas] G[ipps]. In a Book intituled Tentamen Novum, proving that Ordination by Presbyters is Valid; Timothy and Titus were no Diocesan Rulers; The Presbyters of Ephesus were the Apostles' Successors in the Government of that Church, and not Timothy; The First Epistle to Timothy was Written before the Meeting at Miletus; The Ancient Waldenses had no Diocesan Bishops, &c. &c. By the Author of the Plea for Scripture Ordination [James Owen] . . . London: Printed for Zachary Whitworth, Bookseller in Manchester, 1697."*

I again quote from Mr. Hotten's *Handbook*: —

"2570. Old Manchester Broad-sides. Two most curious rudely engraved sheets for Children, containing figures of Adam and Eve, Mare-maid, Parrot, a Lap Dog, Unicorn, the Brown Cow gives best Milk, a fatt tame Bear, a large Camell, Galloping Bob, a Oule, a fine stont [*sic*] Horse, &c., &c., with old Manchester Cries, Buy my Ink, Onions, Oysters, Rediches, Laces, &c., in all 51 curious little pictures, designed in the drollest possible style, probably unique, 3l. 15s. Sold at the Toy Shop over against the Angel, near the Cross, in Manchester (1700).

"A very curious little picture of St. Ann's Church is given, also the portraits of William III. and Mary. The date, therefore, will probably be about 1698–1710.

"2544. . . . Wroe (Dr. R., Warden of Christ's College in Manchester), Discourse in the Collegiate Church of Manchester on the Day of Her Majesty's happy Accession to the Throne. 4to. . . . Published at the Request of the Town, 1704."

This, like the preceding works named, was probably printed in London. In January, 1719, commenced the *Manchester Weekly Journal*, printed by Roger Adams, *price one penny*. "No. 325, dated March 15, 1725, was in the possession of the late Mr. John Yates of Bolton; and in the imprint it states as printed in 'Smiby-door'" [*i. e.* Smithy-door]. (Timperley, *Dictionary of Printers*, p. 621.)

In a foot-note Mr. Timperley adds, "During Mr. Yates's residence at Chesterfield I often saw

this paper, but am sorry to say it is now destroyed."

To Roger Adams, we believe, is due the honour of having printed the first book in Manchester: —

"Mathematical Lectures; being the first and second that were read to the Mathematical Society at Manchester. By the late ingenious Mathematician John Jackson. 'Who can number the Sands of the Sea, the drops of Rain, and the Days of Eternity?'—Ecclus. i. 2. 'He that telleth the number of the Stars, and calleth them all by their Names.'—Psalm cxlvii. 4. Manchester: Printed by Roger Adams, in the Parsonage, and sold by William Clayton, Bookseller, at the Conduit, 1719."

A copy of this rare and curious work is in the library of James Crossley, Esq., F.S.A., who gave some account of its author in an early volume of "N. & Q." (1st S. iv. 300).

There was a bookseller in Manchester named Thomas Hodges, who *published* a Charge of Bishop Peplae's.

Manchester typography about this time seems to have been closely allied with science. Thus we learn from Mr. Hotten that in 1732 R. Whitworth printed Gamaliel Smethurst's *Tables of Time*,*† and in the same year appeared a little book which had not met the eye of Mr. De Morgan when he published his *Arithmetical Books*. It may be well on this account to transcribe the title-page, and with it conclude this attempt to answer the question of "What and when was the first book printed in Manchester?" —

"The Merchant's Companion, and Tradesman's Vade Mecum: or Practical Arithmetick, both Vulgar and Decimal, Rendered more clear, short, and easy, than ever before. In which Most of the Rules of Arithmetick are altered to Advantage, and New Methods laid down, whereby the young Scholar may, with Ease, become a Proficient in a Short Time. Together with An Appendix For those who are advanced in Accompts, Containing Mensuration, both Superficial and Solid; as also many Contractions, tho' none that are meerly curious, but such as may be Serviceable applied to Trade and Merchandise. The Whole necessary for all men of Business, Teachers of Accompts and their Scholars. By John Saxton, Writing Master and Accomptant in Manchester. Manchester: Printed by R. Whitworth; and sold by the Author and the Booksellers in Manchester, and by C. Rivington at the Bible and Crown in St. Paul's Church Yard, London. Price 2s. 6d. 1737."*†

WILLIAM E. A. AXON, F.R.S.I.

Joynson Street, Strangeways.

* In the Library of James Crossley, Esq., F.S.A.

† In the Library of Thomas Baker, Esq., of Skerton House, Old Trafford. Mr. Baker also possesses two numbers of the *Lancashire Journal*, printed by John Berry at the Dial near the Cross, Manchester. They are Nos. 57 and 61, July 30, and Aug. 27, 1739. (See Harland's ed. of Baines, i. 329.) These are the earliest relics known to be in existence of Manchester newspaper literature. To the courtesy of Mr. Baker and Mr. Crossley the writer has been much indebted in drawing up this notice.

* In the Library of James Crossley, Esq., F.S.A.

TEMPLE OF MINERVA ON THE JAPYGIAN PROMONTORY.

The position of this temple, which has been immortalised by Virgil, is a question which has never been satisfactorily decided; and as I examined the whole of that remote district of Italy, perhaps with more care than any English traveller has ever had an opportunity of doing, it may not be uninteresting to some of your readers to hear the opinion which I have formed as to its exact site. I had often wondered whether Virgil was personally acquainted with the physical form of the coast and country around the promontory; after my examination of its external appearance, I can have no doubt that the poet's description is the result of personal knowledge. I may observe, that Virgil imagines his hero Æneas to approach from the opposite side of the Ionian Sea, close to the Ceraunian mountains of Epirus. He says (*Æn.* iii. 506):—

"Provehimur pelago vicina Ceraunia juxta;
Unde iter Italiam, cursusque brevissimus undis.
Sol ruit interea, et montes umbrantur opaci."

These dark mountains loom in the distance, though somewhat indistinctly from the summit of the Japygian promontory, but appear very clearly about twenty miles farther north at Otranto. They are a marked object from the higher ground along the whole of this part of the coast, and form a strange contrast with low-lying Italy:—

"... obscuros colles humilemque videmus
Italiam,"—

as the poet calls it. I had been so much accustomed to the appearance of Italy along its northern and western sides, that I had always supposed that "humilis" was a poet's misnomer; but this is far from being the case, as the most prosaic imagination of a geographer would have so characterised this eastern coast of Italy, and more so if he approached from the opposite coast of Epirus. The poet, then, supposes a favourable breeze to arise, and brings his hero forward to the coast of Italy. He says:—

"Crebrescunt optatæ auræ: portusque patescit
Jam propior, templumque apparet in arce Minervæ.
Vela legunt socii, et proras ad litora torquent.
Portus ab Eoo fluctu curvatus in arcum;
Objectæ salsæ spumant aspergine cautes,
Ipse latet: gemino demittunt brachia muro
Turriti scopuli, refugitque a litore templum."

Here I think that we have as distinct an account of the coast and position of the temple as could be written by a geographer who drew nothing from his imagination, but was prepared to give only a simple description of the physical features of the country as they appeared to his eyes. We have first the "arx Minervæ," the promontory or point, which, though possibly not quite the highest ground along the eastern coast in this vicinity, is a sufficiently prominent object

from the sea, rising to a peak; and when seen from beneath, appearing to be from the top to four hundred feet in height. The ground first falls and then rises again, as it runs to the north towards Castro, of which I shall speak by and bye. This is one of the "turriti scopuli," now Capo di Leuca, to which the poet refers; and the other is the point of a low-lying ridge, where the coast trends to the west, now called Capo di Ristola. Between these two points lies the—

"Portus ab Eoo fluctu curvatus in arcum."

In the centre, or nearer to the eastern point, is the site of the temple.

I approached this haven from the direction of Gallipoli; having spent the night at the village of Ugento, and passing through the village of Salve, with an old church in its neighbourhood called Santa Maria di Vereto—fixing the site of the ancient Veretum of Pliny (iii. 16-7, ed. Lem.) and Ptolemy. As I neared the promontory, cultivation became scanty, till at last it entirely ceased, and the bare limestone rock protruded in all its ugliness. This continued for upwards of two miles, when I reached a small chapel dedicated to the Madonna di Finibus Terræ, as she is called; and near it a small fort, which was a mere farce, being in a complete state of dilapidation. The old priest who officiated at the altar, and three soldiers, were seated at the door.

I looked down with interest from this spot, and thought that I could trace, without the slightest feeling of doubt, the scene which the poet had so clearly described. To the left rose the promontory of Di Leuca; to the right was the point of Ristola; and between them, in the form of a bow, was the very harbour of which the poet spoke. Where I stood, and where now the small chapel of Santa Maria is situate, must have been the site of the ancient temple. It had long yielded to the effects of time, and the only remnant of its ancient magnificence was a single block of pure white marble, to which the old priest pointed, and which may have been the pedestal of the statue of Minerva. The chapel is not situated on the cape, which is about a mile distant, but in a kind of hollow with rising ground to the east, gradually sloping away to the west, where you look down on the point of Ristola. This suits exactly the description of Virgil, "refugitque ab litore templum." I clambered down to the shore by an easy descent if it had not been for the glare of the white limestone rock, which had little appearance of vegetation. It was properly called Leuca from the Greek λευκός, white. The sea comes up nearly to the rocks; and no doubt, when the south wind blows with violence, the waves dash up against them. I walked leisurely along about a mile till I reached the Capo di Leuca, which rises several hundred feet nearly perpendicular; and when I rounded the point, as



far as my eye could reach, the coast continued of the same precipitous character. There was no appearance of human habitation, and I fully understood the meaning of Lucan's expression (v. 375), "secretaque littora Leucæ." It was lonely enough, and within the sea horizon not a vessel was visible.

I looked round for the fetid spring which Strabo (vi. 281) speaks of as being shown by the inhabitants, who pretended that it arose from the wounds of some of the giants expelled by Hercules from the Phlegrean plains, who had taken refuge here. There was not a particle of water to be seen of any kind except what the sea furnished; and on asking the old priest, he said that he had never heard of any peculiar spring in this neighbourhood.

It may be asked, what is the cause of any doubt as to the site of the temple, when the appearance of the coast seems to suit so well to the poet's description? It is this, that, some ten miles to the north, there is a spot known to the itineraries as *Castrum Minervæ*, and this has been considered by many as the true site of the temple. I passed the night at this ruined village, now called Castro, which was at one time of some importance; but a visit of the Turks about a century ago nearly destroyed it, and since that time it has remained in its present dilapidated state. The walls are completely in ruins, and few of its houses are in a habitable condition. There is a natural ravine running down to the sea on the south of Castro, where there is a small landing-place for boats: the shore, however, is precipitous, and has no haven that can be in the least likened to the description of Virgil. I rowed along the coast, which continued of the same rocky character, for a mile, to examine a cave, which can only be entered from the sea, and that only when the sea is calm. I had heard from my learned friends at Naples of a cave called Zinzanusa, at Castro, in which several artificial galleries and chambers, adorned with columns and sculptures, were said to have been discovered. This was regarded to be the remains of the temple. The priest of Castro very courteously offered to be my guide to the cave; but on reaching it, about a mile from Castro, I found its entrance to be along a narrow ledge, where a single false step would precipitate me into a deep pool. It was too absurd to suppose that this cave could be in any way connected with the temple of Minerva, and I therefore gave up the attempt to examine it, believing that it could be nothing else than a cave in limestone rocks full of stalactites. I have since discovered that Galateo, in his work entitled *De Situ Japygiæ* (p. 45), speaks of this cave in the following terms:—

"Inde Castrum est oppidum Episcopale, quod ad se-

cundum lapidem templum habet, alterum divæ Cæsareæ: juxta est fons calidarum aquarum, quas ad complures morbos utiles esse experientia docet. Fons in antro est, qui non alium habet aditum, quam e rupibus mari imminetibus pensilibus, et tabulis, jactis pontibus, aditur: nec nisi semel singulis annis Majo mense."

This is, no doubt, the cave to which I was conducted; but I cannot believe it to be the grotto of Zinzanusa, of which Romanelli (vol. ii. p. 33), in his *Antica Topografia Istoria del Regno di Napoli*, speaks in the following terms:—

"The ruins of the Temple of Minerva at Castro are found in a mountain called Zinzanusa. Here in a large cavern, which has been scooped out artificially, and is full of sulphureous exhalations, are found galleries, chambers, springs, very many columns, tables, and sculptured marbles (*marmi lavorati*), which attracted the attention of his Excellency the Duke so much, that he presented an account of it in 1793 to government."

And for this statement he refers to Alfano, *Descrizione del Regno di Napoli*, v. "Castro."

It would be interesting if any of your correspondents has access to this work of Alfano, and could give us a short statement of what is narrated. What I wish to know is, the precise position of this grotto called Zinzanusa. There are no mountains in this vicinity; Virgil calls them "obscurus colles," and nothing more is found than slightly undulating ground all the way from Capo di Leuca to Otranto.

I have no confidence in the accounts given by Italians of grottoes. They are apt, I do not say intentionally, to exaggerate the appearances that nature presents. As an example, I give the "Grotto delle Osse," which I visited at Palinurus, full of very fine stalactites; but which Italian authors have maintained to contain the petrified bones of the sailors of the fleet of Augustus, when many of his ships were dashed against this headland. Many of your readers will have visited the cave of Adelsberg in Styria, and will bear me out in saying that nature plays strange freaks, and sometimes produces appearances more wonderful than the imagination of man can body forth.

On the good nature of your correspondent W. I would again trespass. Along with many of your readers, I am greatly indebted to him for his interesting paper on Fons Bandusia, and he would add to our obligations if he would again consult Chaupy (Part III. p. 527), and see whether Chaupy says that he visited the Japygian promontory. Romanelli (ii. 34) states that Chaupy was the first to point out the promontory as the spot where the temple was to be sought; and I should like to know whether it was from personal examination of the ground, or merely a deduction from the minute description of the coast by the poet Virgil.

I have to apologise to your readers for the length of this paper, but I could not have done justice to the subject by a more condensed form.

CRAUFURD TAIT RAMAGE.

SMALL FEET OF CHINESE LADIES.

In Henry Schliemann's * *La Chine et le Japon au Temps Présent* (Paris, 1867, pp. 221), are some very interesting remarks relating to the above monstrosities. The author, during "un voyage que je fais autour du globe" in 1865, went to Peking in May of the same year, and had an opportunity of examining the way in which the feet are brought to grow in this fashion:—

! "Bientôt après 'passa à côté de moi une procession de mariage; on portait la fiancée en chaise au domicile de son futur mari; ce n'est qu'à pareille occasion que la loi permet à un simple mortel, à Peking, d'être porté en palanquin . . . ,—tout enfin indiquait qu'elle devait être d'une grande beauté, c'est-à-dire que son pied devait être des plus mignons. En effet, la petitesse du pied seule constitue la beauté de la femme en Chine, et on trouve une jeune fille marquée de la petite vérole, édentée et à la tête chauve, mais avec un pied de trois pouces et demi de long, cent fois plus belle que celle qui a un pied de quatre pouces et demi, fût-elle, au reste, d'une éclatante beauté selon les idées européennes. Le petit pied est en Chine le fondement des douces espérances de la jeune fille, l'orgueil de la femme mariée et sa consolation dans la misère."—*Vide antè*, pp. 23, 24.

Then follows the way in which the operation, if it may be called so, is performed:—

"Voici comment les femmes chinoises arrivent à se former ce petit pied qui a tant étonné les voyageurs, et pourtant aucun des auteurs qui ont écrit sur la Chine ne semble l'avoir vu *au*, puisque tous en font une description inexacte en prétendant que l'on comprime tous les cinq doigts contre la plante du pied, et que, par suite, tous les doigts croissent ensemble avec la chair et forment avec le pied un moignon difforme. J'ai réussi à vaincre les obstacles que suscitent les mœurs du pays, et j'ai pu voir à plusieurs reprises des pieds de Chinoises: aussitôt que les enfants du sexe féminin atteignent l'âge d'un an, on leur recourbe les trois doigts du pied à partir du petit doigt inclusivement, et on les attache à l'aide de bandages fortement serrés contre la plante du pied. Cette pression énergique et continue met en saillie l'os du cou-de-pied et lui donne une cambrure en faisant ainsi ressortir considérablement le talon, de sorte que la femme marche en s'appuyant sur les deux doigts restés libres et sur les talon anormal. Toutefois, il faut remarquer que les trois doigts attachés, quoique restant toujours courbés et comprimés contre le pied, ne croissent jamais ensemble et n'adhèrent pas à la plante du pied. Par suite de cette forte compression continuelle, la jambe pousse en grosseur au-dessus de la cheville, et les aines gonflent démesurément. Le Chinois juge du développement de ces dernières par les dimensions du pied. Il est curieux d'observer que l'opération que nous venons de décrire ne se pratique que parmi les Chinoises et non parmi les femmes mongoles qui habitent la Chine.

"Quelque négligée que soit la toilette de la femme, son pied—unique objet de sa coquetterie—est toujours chaussé avec des prétentions au luxe; elle l'enveloppe ordinairement dans les fichus de soie aux couleurs vives et le chausse ensuite de petits souliers de soie rouge ou noire,

* On the title-page is printed *de Saint-Petersbourg*, but the author, who has been travelling all the world over, is a German by birth, being born at Ankershagen, in Mecklenburg-Schwerin.

mais avec des semelles de cuir de quatre 'pouces d'épaisseur et peintes en blanc."—*Ibid.* pp. 25, 26.

At Shanghai, where our author went to the theatre, he saw some young ladies:—

"Au commencement, il n'y avait point de femmes parmi les spectateurs, mais de minuit à une heure du matin vinrent peu à peu une trentaine de jeunes filles de l'âge de douze à seize ans, vacillant tellement en marchant qu'il leur fallait être soutenues par les *mamans cooli* (ainsi sont appelées en Chine les vieilles servantes qui massent leurs maîtresses et leur servent de coiffeurs et de conducteurs) qui les accompagnaient. Apparemment, elles vacillaient si fort pour faire croire que leurs pieds étaient des merveilles de petitesse, et elles ne semblaient être venues au théâtre que pour déployer leurs charmes; toutes étaient richement habillées; les unes portaient les cheveux en longue queue ornée de rubans rouges," &c.—*Ibid.* p. 73.

The little volume is full of deep interest, and ought to have been translated into English long ago.

HERMANN KINDT.

Germany.

BATTLE OF CAMPERDOWN.

Looking over a collection of family papers with my friend Col. N— of Clanna the other day, I happened upon the following letter. Characteristic as it is of the fearless daring which distinguished so many of our naval heroes of that time, who never dreamed of defeat or disaster, you may think it worthy a place among your historical memorabilia. On my expressing a desire to send it to "N. & Q.," the Colonel kindly allowed me to take a copy.

It appears to bear every mark of genuineness and authenticity, and, as far as I know, has never before been published:—

Copy of an Autograph Letter from the Aunt of Admiral Duncan to Geo. (Gerard) Noel Edwards, Esq., in reply to his congratulations on her Nephew's Victory at the Battle of Camperdown, Oct. 11, 1797:—

"Hampton Court Green,
Oct. 29, 1797.

"Sir,—

"There is nothing so flattering to me as congratulations upon the Glorious and Signal Victory obtain'd by my Nephew & Friend. From the regard you show'd him when I had the pleasure of meeting you on board the Venerable, makes me relate a trait or two of his. Upon hearing the Dutch fleet were come out, his exertions was (*sic*) so great—set sail in four hours; had he been half an hour later, they wou'd have all got back into the Texel. Just before the battle began, one of his captains ask'd him what number of ships they were going to engage; he reply'd, "Really, Sir, I can't ascertain, but when we have beat them, we will count them." Ordering the pilot to advance, he said the water was so shallow, he was afraid to run aground. 'Go at your peril,' said the Gallant Admiral, 'for I am determin'd to fight the ships upon land if I can't by sea.' When over, call'd up the clergyman, made all in his ship that were able to return thanks to that Great Almighty Being for his mercys shower'd down upon them and him. After that refresh'd themselves. This, they say, was never done before under these circumstances, which I think constitutes the Great

Man and Prospers (*sic*). I hope yourself and family are in perfect health.

"I have the honour to be, Sir,

"Your most Obedient

"Humble Servant,

"MARY DUNCAN."

The battle of Camperdown was fought Oct. 11, 1797, a little after noon. By four o'clock the Dutch admiral De Winter had struck his flag to Admiral Duncan, and the Dutch vice-admiral his also to Admiral Onslow. (*Vide* Lord Stanhope's *Life of William Pitt*, vol. iii. chap. xxiv. pp. 69-71.)

F. T. B.

B. V. Gloucester.

GREAT BELL OF WORCESTER CATHEDRAL.

The following note is extracted from *The Builder*:

"The 4½ ton bell lately cast by Messrs. Taylor, of Loughborough, for Worcester Cathedral, has been hung on a new plan, which, with the bells and clock on the model of the Westminster one, is designed by Mr. Denison, Q.C., and gives a new effect to bells which are too heavy to be rung in full swing. The gudgeons or pivots are wedge-shaped, like those of a scale-beam, and roll on hand brasses very slightly hollowed; the friction is thereby so little that the bell can be tolled by one man with one hand, and was so tolled for afternoon service last Sunday (Jan. 17) by the Rev. H. T. Ellacombe, of Devonshire, who is a small man and nearly 80, as well as by Mr. Denison himself, and the Rev. R. Cattley, the author of the scheme for the peal of 12 bells and the clock. It is actually much easier than pulling the clapper by a rope, besides being less likely to crack the bell; and the tone of the bell came out much more grandly than with clapping. There is no doubt that the heaviest bells in England might be made tollable in this way at a very small expense, some of which are never heard now, except very inadequately struck by a clock hammer, or by hand. No wheel is required, only a long lever fixed to a stock.

"The gudgeons must not be lower than the top of the bell. The bell is half a note below the fourth-quarter bell of the Westminster clock. The diameter of the mouth is 76½ in.

"The inscriptions are set in ornamented mediæval capitals copied from some ancient bells in Lincolnshire. Round the shoulder:—✠ *Surge, qui dormis, et exsurge mortuis, et illuminabit te Christus*; with a *fleur-de-lis* between each word.

"On the waist:—*Johannes Taylor, de Loughborough, fudit. In usum ecclesiæ cathedralis Christi et beatæ Mariæ Virginis in civitate et comitatu Vigorniensis. MDCCCLXVIII.*

"Besides the founder's trade-mark, within a circular medallion, there are on shields the Royal Arms, and those of the City, and the see of Worcester, and the Dean and Chapter, besides Gothic borders which encircle the bell."

I may remark, for the information of general readers, that although the bell at Worcester has thus been easily *tolled*, no bell hung on the plan in question can safely be *rung*, i.e. swung to and fro.

Golden Square.

THOMAS WALESBY.

CRUST OR CRUMB?

The descriptions of the service of the table, in Mr. Furnivall's most interesting book *Manners and Meals in Olden Time* (E.E.T.S.), are so elaborate

that they become incomprehensible. The "estate," the "surnape," the laying of trenchers and knives, are all more or less difficult to be understood, by reason of the extreme particularity of the describer. This question, however, of whether it is proper to give "your lord" crust or crumb at dinner, is a little puzzle which I should like to make out. First, here is John Russell's description of the bread-laying:—

"þaŋ take youre loof of light payne / as y haue said 3ett, and with the egge of þe knyfe nyghe your hand ye kett. Furst pare þe quarters of the looff round alle a-bowt, þaŋ kutt þe vpper crust / for youre souerayne, & to hym alowt.

Suffere youre parelle to stond stille to þe botom / & so nyge y-spend owt,

so ley hym of þe cromes a quarter of þe looff Saunc3 dowl;

Touche neuer þe loof aftur he is so tamed."

Manners and Meals, &c. p. 138.

Mr. Furnivall's side-note here glosses, "cut the upper crust for your lord." In a note on *cromes* he says, "MS. *may be coomes*." The difficult fifth line of my quotation receives some elucidation from the passage next following. This is from Wynkyn de Worde's *Boke of Keruyng*:—

"than take a lofe in your lyfte hande, & pare y^e lofe rounde aboute / than cut the ouer cruste to your souerayne, and cut the nether cruste, & voyde the parynge, & touche the lofe no more after it is so serued."—*Manners and Meals, &c.*, p. 271.

The next quotation is from the *Boke of Curtasye*. The carver is to put the first loaf in the alms-dish, then—

"þese oper lofes he parys a-boute,
Lays hit myd dysshe with-uten doute.
þe smalle lofe he cuttes euen in twynne,
þe ouer dole in two lays to hym."

Manners and Meals, &c., p. 324.

In one of the Latin poems in the second part of the book we have —

"Dempta superficies domino panis titulati,"

Translated—

"Let an upper slice of fine bread be taken off for the master."

Manners and Meals, &c., 2nd pt. p. 36.

John Russell's *cromes* is the difficulty. Otherwise it seems tolerably clear that the upper crust was the orthodox part of the loaf. But still it does not appear why (this being the case) the *Boke of Keruyng* gives such particular directions to "cut the nether crust," after the lord has been served.

Fortunately however for *your lord*, it seems that he had some small choice in the matter.

"than cut brede for your souerayne after ye knowe his condycyons, wheder it be cutte in y^e myddes or pared, or elles for to be cut in small peces."—*Manners and Meals, &c.*, p. 274.

JOHN ADDIS (JUN.)

HUNTING A HARE.—To Bolingbroke, Lincolnshire, the following refers, as quoted from Mr. Gervase Holles, the castle's historian:—

"One thinge is not to be passed by, affirmed as a certaine trueth by many of the inhabitants of the towne upon their owne knowledge, which is, that the castle is haunted by a certaine spirit in the likenesse of a hare; which att the meeting of the auditors doeth usually runne betweene their legs, and sometymes overthrows them, and soe passes away. They have pursued it downe into the castleyard, and seene it take in att a grate into a low cellar, and have followed it thither with a light, where, notwithstanding that they did most narrowly observe it (and that there was noe other passage out but by the doore or windowe, the roome being all close framed of stones within, not having the least chinke or crevice), yet they could never finde it. And att other tymes it hath been seene run in at the iron grates below into other of the grottos (as there be many of them), and they have watched the place, and sent for hounds and put in after it; but after a while they have come crying out."—Allen's *History of the County of Lincoln*, 1834, vol. ii. p. 105.

J. BEALE.

A BULL OF DR. JOHNSON'S.—In turning over Edgeworth's *Practical Education*, I was entertained with the following note (vol. iii. p. 290):—

"Turn from the glittering bribe your scornful eye,
Nor sell for gold what gold can never buy."

We admire the sentiment, notwithstanding the *inaccuracy* of these lines."

Mr. E. is perfectly correct in exposing the Johnsonian blunder. There could be no *selling*, of course, for gold, a thing which gold could never buy, as it would imply a *purchaser* in the first instance, and that for gold. FRANCIS TRENCH.

Islip Rectory.

PARISH REGISTERS.—It may not be generally known to the readers of "N. & Q." that every one has a right to search and to make himself master of the contents of parochial registers, taking such extracts therefrom as he may please. The only fee which can be legally claimed is 1s. for the first year through which he may search, and 1s. 6d. for each following year; though he would have no right to remain an unreasonable time looking at the book. If, however, a certificate, under the hand of the rector or vicar, be required, he must pay for it a fee of 2s. 6d. See decision in the case of *Steele v. Williams*, 7 May, 1853, *Exchequer Reports*, vol. viii. p. 625.

JOHN MACLEAN.

A CONJUROR'S LIBRARY.—

"A Note of the Books, Writings, and other Things belonging to Stephen Trefulacke.

"Impm̃is.—Two Greate Erherennides [Ephemerides].

Item. O gier fferrier of the Judgement of Nativities.

Item, the book of the Astrologions Archandam.

" a book of the makeinge of Quintarentia.

" figures to know how long one shall live & whether they shall obtain the treasures hoped for.

Item, figures to know the thinges lost.

" a booke of Coniuration for divers thinges.

" a Coniuration to find hidden treasure.

" a Coniuration at mixture of metallis.

" Sundry coniurationes of raisinge of spirites & binding them and . . . king them.

" A pedigree of the house of Yorke.

" a figure to know whether a man bee dead or alive, or whether hee haue another wife.

" to obtain the love of any woman & other like matters in a wollen booke.

" of precious stones & how to make Silver, Antimony, Allom, & other small trifles."

The above is interesting as the complete stock-in-trade of an astrologer of the time of the Stuarts. I copied it from an undated paper in the Record Office, and it was taken at some time in which he was in trouble. Perhaps if it is published some more particulars may be found of this person.

W. BARRETT-DAVIS.

BILLYNG'S "FIVE WOUNDS OF CHRIST."—Forty copies of this short poem were printed at Manchester in 1814 by R. & W. Dean. A short Preface, signed "William Bateman, Darby, near Matlock, Aug. 1814," says that the poem—

"is printed from a finely written and illuminated parchment roll . . . about two yards and three quarters in length . . . written . . . about the reign of Henry V. . . . It is now in the possession of my friend Mr. William Yates of Manchester."

After the *Five Wounds* comes a late version of the early poem *Earth upon Earth*—Erthe owte of erth, here—which Mr. T. Wright, I (and others, no doubt), have printed; then a Latin couplet, and an English one; and lastly, these lines:—

"Pes maketh plente,
Plente makyth pryde,
Pryde maketh plee,
Plee maketh pouerte,
Pouerte maket pees."

Signed, under a monogram, Willm Billyng. I take it, then, that Billyng was only the copier of the poems, not the author. F. J. F.

CURIOUS SIGNS.—I copy the following from No. XII. of *The Paisley Repository*—a collection of old ballads and curiosities, published at Paisley in the beginning of the present century:—

"SIX COMICAL PAISLEY SIGNS.

I. John McLean's, Townhead, 1783.

The reason that this sign stands here,
I sell good Whiskey, Ale, and Beer;
And if that you do stand in need,
Unto your dram you shall get bread.

II. Over a cook's shop, Townhead, 1783.

Pay to-day, and to-morrow for nothing.

III. In Storie Street, 1793.

Whisky and Ale are sold in here,
And Porter too, by Robert Spair.

IV. On Mrs. Wilson's Land, Townhead, 1804.

Who lives here? Who do you think?
Barney Keir, who loves a drink.

He loves a drink—I'll tell you why,
Barney Keir is often dry.
He sweeps chimneys, and cleans smoke jacks;
And if your chimney goes on fire,
He'll put it out to your desire.
Chimney Sweeper and Soot Merchant.

v. On W. Thomson's, head of Water Wynd, 1807.

Good meat and drink makes men to grow,
And you will find it just below.

vi. Sign of the Last, head of the Water Wynd.

I have travell'd all day to find good Ale,
And at the Last I found it."

D. MACPHAIL.

Paisley.

INSCRIPTION ON A FOUNTAIN.—Mr. Cary, the translator of Dante, noted in his diary the following inscription, which he met with at Cività Castellana:—

"At a basin, where had been a fountain, in a little lane, at the back of the town, are these lines:—

"Et fons et via Veientium est tibi reddita cura.
Siste, bibe, et felix carpe viator iter."

Hen. Cary, *Memoir of Hen. Fra. Cary*, vol. ii. p. 231.

A. O. V. P.

INSCRIPTION IN WHICKHAM CHURCHYARD, COUNTY DURHAM.—May I ask for space in your pages to preserve the following original and unique inscription?—

"Erected

At the expence of the Workmen
on the Newcastle and Carlisle Railway,
To the Memory of

OSWALD GARDNER,
Locomotive Engineman, who unfortunately
lost his life on the above railway near the
Stokesfield Station, from the connecting
rod of the Engine breaking,

On Saturday, the 15th August, 1840.

He was 27 years of age, and was much esteemed
by his fellow-workmen,

And by all who had the pleasure of his
acquaintance.

"The following Epitaph was composed by an unknowing [*sic*] Friend to commemorate his Worthiness, and left at the Blaydon Station:—

"My engine now is cold and still;
No water does my boiler fill;
My coke affords its flame no more;
My days of usefulness are o'er;
My wheels deny their noted speed,
No more my guiding hand they heed;
My whistle, too, has lost its tone,
Its shrill and thrilling sounds are gone;
My valves are now thrown open wide;
My flanges all refuse to guide;
My clacks also, tho' once so strong,
Refuse their aid in the busy throng;
No more I feel each urging breath;
My steam is now condensed in death;
Life's railway's o'er, each station's past;
In death I'm stopp'd and rest at last.
Farewell, dear Friends, and cease to weep;
In Christ I'm safe, in Him I sleep."

In this churchyard is also a curious tombstone in memory of a member of the Clasper family,

celebrated as oarsmen on the banks of "coaly Tyne." The stone is in the shape of a skiff, half of which, with the inscription upon it, alone appears above ground.

J. MANUEL.

Newcastle-on-Tyne.

Queries.

CADE LAMB.—GEORGE BEDO asks (4th S. ii. 467) why a pet lamb is called in some parts of East Kent a *soc* lamb? May I add the question, why, in some parts of Northamptonshire, a pet lamb is called a *cade* lamb?

F. H. K.

EASTLAKE'S PORTRAIT OF BONAPARTE.—Can any of your readers inform me in whose possession is the portrait of the Emperor Napoleon I. which was painted by the late Sir Charles Eastlake? The drawing for the painting was taken by Sir Charles while the emperor was on board the *Bellerophon* in Plymouth Sound.

W. R. G. ELWELL.

ELLIOT OF ERLTON.—In 1713 William Elliot of *Erlton* is named in a deed. I have in vain tried to discover where this place is by looking through the *retours* for the various Scotch counties. Perhaps some of your readers can help me. Can it be *Erkleton*, otherwise Arkleton, in Eskdale, which belonged to the Elliots of Unthank?

F. M. S.

GENEALOGICAL QUERIES.—Please to help me in an endeavour to find out the parentage of the following ladies, whom I find named in the Rolls, but not in such printed genealogical works as I have been able to consult:—

1. Isabel, widow of William le Scrope of Mas-ham, Earl of Wiltshire. Named at intervals through the Issue Rolls of Henry IV., and living Feb. 29, 1416. Burke says that the earl died unmarried. "The king's cousin." (*R. Ex.*)

2. Alianora, widow of Richard le Despenser, son of Thomas Earl of Gloucester. Dower granted Feb. 1, 1415. (*R. Pat. 2 H. V. p. 3.*)

3. Agnes, wife of William de Arundel, son of John, son of Richard Earl of Arundel (who died 1375). She was living in 1397.

4. Margaret, wife of Thomas Lord Camoys; married before 1337, living 1361.

5. Joan, wife of Nicholas de Cantilupe; living 1356; he died 1355.

6. Isabel, wife of Robert Fitzpayne; living 1304-5.

7. Alianora, wife of Fulk Fitzwarine (second Baron), married before 1330.

8. Anne, wife of Fulk Fitzwarine (sixth Baron), died 1420.

9. Margaret, wife of Thomas Lord Furnival (third Baron); living 1343-5.

10. Margaret, wife of Thomas de Monthermer (son of Joan of Acre); died 1345-7.

11. Joan, wife of Philip le Despenser, senior; living 1344, died before 1357.

12. Alice, wife of Hugh le Despenser (grandson of Hugh Earl of Winchester and Princess Eleanor); died 1379.

13. . . . wife of Hugh, son of 12.

14. Alina, wife of Sir Thomas de Holand (afterwards husband of the Princess Joan); living 1332.

15. Alice, wife of John fourth Lord Fauconberge; married 1328.

16. Anne, wife of Thomas fourth Lord Latimer of Braybrooke; married before 1367; died 1402.

17. Margaret, wife of Edward, brother of the said Lord Latimer; died 1422.

18. . . . wife of Anthony Lord Lucy, who died 1343.

19. Hawisia, wife of Andrew Lord Lutrel; married before 1384; died 1414.

20. Alianora, wife of John Mortimer, son of the famous Roger Earl of March; living 1340.

21. Margaret, wife of William, last Lord Martin de Kameys; probably died before 1337.

22. Alice, wife of Roger third Lord Moeles; living 1328.

23. Margaret, "the king's cousin," wife of Richard third Lord Molynes; living 1398.

24. Margery, wife of William fourth Lord Molynes; died 1437.

25. . . . wife of William sixth Lord Molynes; mar. circa 1427.

The above are only a sample of the questions I could ask. I should be particularly glad to obtain answers to the first two. HERMENTRUDE.

GERONA: PORCELAIN.—At page 413 of Mr Chaffer's useful and excellent book of *Marks and Monograms on Pottery and Porcelain* (ed. 1866) is figured a shield of arms with the word Gerona underneath. It is thus described:—

"This shield of arms, and the word 'Gerona' beneath, is on a cup and saucer in Mr. C. W. Reynolds's collection. The arms are surmounted by a female stabbing herself, holding a flag inscribed with 'Antesta muerte que consentir ouir j'un tirano.'"

A milk-jug of singularly elegant form, and with precisely similar decorations, has lately come into my possession. If any of your correspondents can give me an explanation of this strange piece of ceramic art, I shall feel extremely obliged.

J. V.

A GIANT'S SKELETON.—I have cut the following paragraph from *The Times* of January 12. The reference is to a very vague authority, a Michigan paper, and this induces me to ask whether the account is verified by any respectable scientific authority in the United States. So far as my information extends, there is no authentic record of any human being having attained such a stature. If there be, perhaps others of the

readers of "N. & Q." will be as well pleased as myself to be put in possession of it. T. B.

"A Michigan paper reports the discovery of a gigantic human skeleton in a rock near the Sank Rapids. It says:—'The head is massive, measures 31½ inches in circumference, low in the *os frontis*, and very flat on top. The femur measures 26½ inches, and the fibula 25½, while the body is equally long in proportion. From the crown of the head to the sole of the foot the length is 10 feet 9½ inches. The measure round the chest is 59½ inches. This giant must have weighed at least 900lb. when covered with a reasonable amount of flesh. The petrified remains, and there is nothing left but the naked bones, now weigh 304½lbs. The thumb and fingers of the left hand and the left foot from the ankle to the toes are gone, but all the others are perfect.'"

HERALDIC.—Which son of Frederick Prince of Wales bore a label of five points, the middle one charged with a St. George's cross, and the other four with a fleur-de-lys? NEPHRITE.

ROBERT HEYWOOD OF HEYWOOD, COUNTY OF LANCASTER.—One of the next of the publications of the Chetham Society, and which is now nearly ready, is the *Poems* of this member of an ancient family, whose pedigree will be found in James's *Iter Lancastrense*, edited for the Chetham Society by the Rev. T. Corser. He rebuilt Heywood Hall in 1611, and died 1645, æt. seventy-one. Richard James was his guest on the occasion which gave birth to the *Iter*. Oliver Heywood, the Nonconformist, describes him as "a pious reverend old gentleman, and an excellent poet"; but, till a manuscript transcript turned up in a sale in London during last spring, his poems were given up as lost or destroyed. Mr. Hunter was never able to gain any intelligence of them, though his endeavours to do so were unremitting.

I wish to ascertain whether any portrait of this Lancashire poet exists, or if any of his MS. correspondence is still remaining in any public or private collections. Any information in reference to him and his history will be thankfully acknowledged. JAMES CROSSLEY.

Booth Street, Piccadilly, Manchester.

INTERCEPTED LETTER, ETC.—Can any of your correspondents inform me what events the enclosed extract alludes to? Who was "old Sir Harrye?" why did his chaplain hang himself? and who was the writer of the intercepted letter?

"1655, May 31. An intercepted letter, from William Gorge, beginning 'Worthy friend, a Mons^r George a Laon, Paris,' speaks of 'old Sir Harrye's death', and how his chaplain hanged himself near his chamber door. The army is drawing neare us. The prisoners of the Tower shall, 'tis sayd, be Barbadozz'd.'"—Thurloe's *State Papers*, iii. 495.

Brighton Park, Clifton.

F. BROWN.

"NEC ALTER NEC ALITER."—A friend of mine possesses a portrait said to be by Cornelius Janssen,

[* Most probably Sir Harry Vane, the elder, of Baby Castle.—ED.]

of about the date of James I., having this motto painted over the head. Can any reader of "N. & Q." inform me to what family this motto belongs, and who is the individual probably represented?
T. P.

REV. H. F. LYTE.—Who was the editor of the *Poetical Remains* of the Rev. H. F. Lyte, published in 1850? And in whose possession are Mr. Lyte's literary MSS.?
R. I.

MOTTO OF A SEAL.—Among the Additional Charters in the British Museum is one relating to the Danvers property in Melksham, co. Wilts. Appended to the charter is a seal of Sir John Danvers, with a motto, which as far as it can be deciphered seems to be "BONOS AMO RELIQUOS . . . AMEO CUPIO BONOS." Can any of your readers supply the missing letters, and interpret the sentence?
W. H. J.

NUMISMATIC.—Will some kindly numismatist among your readers be good enough to give me the history of, or any information connected with, the medal or token of which the following is a description? It is of brass, bears no date, is one inch in diameter, and has a milled edge; on one side are represented the sea, a ship in full sail, a rude distillatory apparatus standing on the same waves which sustain the ship, and the legend CONCORDES. IGNIBVS. VNDÆ. On the other side the sea is also represented, and the alembic again appears, this time however supported on the prow of a barge; above is the sun, nearly concealed by a cloud, from which rain descends. The inscription on this side is ARS. ÆMVLÀ. CÆLI. Is this medal commemorative of the discovery that fresh water could be practically obtained by distilling that of the sea, and when was this fact first applied?
HARRY NAPIER DRAPER.

Dublin.

OXFORDSHIRE M.P.s.—In compiling a list of the Members of Parliament of the co. of Oxford *ab initio*, I am unable to discover the names for the period intervening the years 1449 and 1541. Can you or any of your readers oblige me with a reference to them?
J. M. D.

PENHEULE PRIVATE PRESS.—I observe in a short obituary notice of the late Rev. Henry Addington Simcoe, in the *Register* for January, that he was the author of various works printed at the Penheule private press. Where can I obtain a complete list of these publications?
ONALD.

POPULAR NAMES OF PLANTS.—Will any correspondent kindly give me the meaning of the following words which occur in Aubrey's *Natural History of Wilts* as names of plants (Britton's ed. 1847, p. 49.) Calverkeys, hare-parsley, maiden's honesty, bayle, coven-tree.
R. C. A. PRIOR.

[* It is probable the *Parliamentary History of England*, 1806–1820, may give the names.—ED.]

ROYAL ANTEDILUVIAN INDEPENDENT ORDER OF BUFFALOES.—

"During the past week the Grand Surrey Lodge No. I (the mother lodge of England) held its usual weekly meeting at St. George's Tavern, Lambeth Road, host Primo Brooks, sen. The principal business of the evening was the installation of Primo Albert Thomas Harris, of the Equestrian Tavern, Blackfriars Road, a knight of the order. The ceremony was performed by Primo Arthur Hamilton, and the handsome silver Maltese cross presented in the presence of seventy brothers, seven of whom were knights of the order. After the presentation Sir Albert Thomas Harris returned thanks in a very neat and appropriate speech, thanking the brothers for the honour they had conferred on him. Several provincial brothers were present, who expressed themselves highly pleased with the manner in which the business of the lodge was conducted. This lodge still holds its supremacy in every point, and no doubt will continue as long as it is governed by the present officers."

The above curious report is cut from the *Sunday Times* of January 10, 1869. Can any reader of "N. & Q." give us information respecting the Order? Surely something curious must be behind such a very singular name as that selected by the brethren and recorded above.

W. J. WESTBROOK.

SOLOMON: ARISTOTLE.—I once read or heard that the Jews have a tradition that Alexander the Great found some of the works of Solomon in the Temple at Jerusalem, and gave them to Aristotle, who edited them as his own. From the extraordinary wisdom and variety of subjects treated by the philosopher, this seems not improbable. Can any correspondent inform me on what authority the tradition rests? Also, what is the authority for supposing that King Theodore was descended from a son of Solomon and the Queen of Sheba? Scripture only mentions one son of Solomon, though he had so many wives, and he seems to have inherited but little of his father's wisdom.
H.

Dublin Library.

A YARD OF ALE.—At a public-house in Lincoln, about fifteen years ago, a feat was frequently attempted and occasionally achieved of drinking at a draught a yard of ale. The vessel of this length was a glass tube with a bulb like that of a thermometer at one end, and a mouth slightly widened, capable of containing a pint. Much amusement was caused by the difficulty of effecting a steady balance so as to avoid the unpleasantness of spilling and choking, and it often formed the subject of a bet. The vitreous curiosity is now in the possession of a lady in the neighbourhood, who sometimes entertains her visitors with the sensational experiment, but adopting the thin potation named Adam's ale. After particular inquiry, there is reason to conclude that no similar specimen exists in the city; so I am anxious to discover whether this remarkable measure is to be found in any other place.
C. P. T

Queries with Answers.

LYCOPHRON. — Gilbert Wakefield, writing to Fox (*Correspondence of Wakefield and C. J. Fox*, p. 177, Lond. 1813) says:—

"If I live to see London again, I shall take great pleasure in mentioning your difficulty on Lycophron to a gentleman who has studied him more than any man living, I suppose. He is vicar or rector of some parish in Bread Street: his name is Meek; and he is rightly so called; for a more pacific, gentle, unassuming, human creature never did exist. He was somewhat senior to me at Cambridge."

Can any of your correspondents inform me whether Mr. Meek left any traces of his knowledge of Lycophron? Are there any copies of that author with his MS. notes; or do any representatives possess any MSS. of his?

The mention of Bread Street reminds me that Milton's copy of Paul Stephens's edition of Lycophron, 1601, with his autograph and many MS. notes, was sold at Lord Charlemont's sale at Sotheby's, August 1865, for forty guineas. Is it known where it is now? Such a book ought never to be lost sight of. I possess a beautiful copy of the same edition with the interesting autograph "Th. Jan^s. Almeloveen"—the author of the *Vite Stephanorum*.

It should be noted that both Pitt and Fox were readers and admirers of Lycophron. The Wakefield Correspondence, just cited, shows us how Fox admired this poet; and in Lord Stanhope's *Life of Pitt* will be found (I have not my note-book by me to verify the passage) mention of Pitt's studying him. One would like to know what became of Fox's collection of classics.

There is a word in one of Wakefield's letters which appears to me a good one, and worthy of note: "Your *absentation* from the House is a measure which always had my most entire concurrence." (P. 139.) *Absence* would be voluntary or involuntary, but *absentation* implies a voluntary *absenting* himself, a *keeping away*.

UPTONENSIS.

[The Rev. Henry Meen (not Meek) was rector of St. Nicholas Cole Abbey and St. Nicholas Olave, Bread Street Hill, London. He published *Remarks on the Cassandra of Lycophron, a Monody*, which originally appeared in the *European Magazine*. This work was published as a specimen of an entire translation of the *Cassandra* of Lycophron. Mr. Meen died on Jan. 3, 1817, and his books and manuscripts were sold by Mr. Sotheby on March 17, 1817, and four following days. Among his MSS. (lot 1664) was "A valuable revised translation of Lycophron, with Notes," purchased by W. [Wrangham?] for 2l. 19s. Our correspondent may be glad to know that among the Addit. MSS. (10,381, 10,382) in the British Museum is *The Cassandra* translated into blank verse, with notes, by J. Simmons.

Milton's copy of *Lycophronis Alexandra*, Gr. et Lat. per Gul. Canterum, cum Comment. Is. Tzetzis, Geneva.

P. Stephanus, 1601, small folio, was purchased by Mr. F. S. Ellis of King Street, Covent Garden, and is thus described in his Catalogue, No. 16: "This volume is rendered precious by having been once the property of the immortal Milton, who has inscribed on the fly-leaf, 'Sum ex libris Jo. Miltoni, 1634,' and has also added a considerable number of notes in the margin. Can anything be more interesting than the observations of so great a genius on the most obscure and difficult of all the Greek poets? It was in 1632 that Milton left Cambridge and retired to his father's house in Buckinghamshire, where he remained five years, and it was during this time, as he himself informs us in his *Second Defence*, and in the seventh of his familiar Epistles, that he read over all the Greek and Latin authors. A more precious relic, and valuable evidence of the diligent studies of this great poet, can hardly be imagined." This literary relic, we believe, is now in the library of one of our most celebrated artists, a member of the Water-Colour Society.]

WISHART FAMILY.—Can any one give an account of a family bearing the surname of Wishart, whose coat of arms was on the outside of St. Mary's church, Lesmahagow, in the year 1773? Was this family descended from George Wishart the martyr? Perhaps some correspondent can satisfy me as to the above particulars, and also with a description of the coat of arms.

MARKET HARBOROUGH.

[There never was any church of St. Mary in Lesmahagow. The conventual church there was dedicated to St. *Machutus*, from whom the parish takes its name. It was a cell or sub-priory of the Abbey of St. Mary of Kelso. There is a description of the church as it stood in 1773, giving the arms inscribed on certain portions of it; but there is no mention of any person of the name of Wishart and no trace of this surname in the records of the parish. Wishart the martyr was one of the family of Pitarrow in the Mearns, and had nothing to do with Lanarkshire or Lesmahagow.]

THE HUNGRY ASS.—The ass between two bundles of hay, as an illustration of equilibrium of motives, has become trite. By whom was it invented, or where is the first mention of it to be found?
H.

[This most unfortunate of donkeys, who was so entranced by the opposite attractions of the two bundles of hay that he could eat of neither, and at length died of starvation, was, it is consolatory to think, a mere fiction, invented by a learned sophist. Dr. John Buridan, rector of the University of Paris, concocted this "sophisme," and the hypothetical "Neddy" has in consequence been called "Buridan's Ass" (*L'âne de Buridan*). His theory was (that is, the philosopher's, not the donkey's,) that the animal being placed between the two equidistant feeds, unless he was gifted with free will, would never eat of either. "Two pecks of oats" are sometimes substituted for the "two bundles of hay."]

MAHOGANY.—Can any of your readers give me any information as to the date at which mahogany was first used in England for the purpose of making furniture?
J. D. H.

[For domestic uses mahogany was first known in England in 1720, when Dr. Gibbons, a physician residing in King Street, Covent Garden, received a few planks from his brother, a captain in the West India trade. After much trouble, occasioned by the wood being too hard for the tools generally used by carpenters, a candle-box and a bureau were made by Woolaston, a cabinet-maker of Long Acre, and excited much admiration for the beauty of the wood. The fact became known, more planks were procured, and the cabinet-maker employed realised a fortune by making articles of furniture in mahogany. From that year this wood began to supersede walnut and pear-tree in the houses of the nobility.]

ST. MARY THE EGYPTIAN.—In Chaucer's *Man of Law's Tale*, st. xxvi. line 3—

"Who fed the Egyptian Mary in the cave,"

who is the "Mary" referred to? W. P. P.

[St. Mary the Egyptian was a prostitute; but, being converted, she fled to the desert, where she lived in solitude for forty-seven years, during which time she was miraculously sustained. (*Legenda Aurea*.) Some account of her is given in Butler's *Lives of the Saints*, April 9th. A curious painting of her is noticed in our 3rd S. iv. 433, 483.]

ROBERT ABBOT, the Vicar of Cranbroke in Kent, was dispossessed of that living by the Parliament in March, 1642-3, because he had taken another benefice in Hampshire. Can any one tell me the name of his new living?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

[Wood (*Fasti*, i. 328, ed. Bliss) informs us, that Robert Abbot, M.A., vicar of Cranbroke in Kent, a sider with the presbyterians in the rebellion which began in 1642, was minister of Southwick in Hampshire, and at length of St. Austin's church in Watling Street in London; where, after he had been tumbled and tossed to and fro, he enjoyed himself quietly for some years in his old age.]

BYRON IN BENNET STREET.—Byron lived in this street at No. 2 or 3, but Cunningham does not say so. He mentions his living at No. 2 A, Albany, in 1814; also in 1811 he had lodgings at No. 8, St. James's Street, and at 139, Piccadilly, then called 13, Piccadilly Terrace. Many readers of "N. & Q." probably know the houses, and in what year Byron lived there. C. A. W.

Mayfair.

[In 1811 Lord Byron's letters are dated from 8, St. James's Street; and in 1813 from 4, Bennet Street, St. James's. On March 18, 1814, he tells us, "This night got into my new apartments," dating his letter from "Albany."]

Replies.

CLUBS: SOCIETIES.

(4th S. iii. 58.)

In reply to X. Y. Z., who asks for the name of the club founded by Professor Forbes, I may mention that it was the Oineromathic Society. Full details regarding it will be found in Wilson's *Life of Forbes*, in Miss Wilson's *Memoir of George Wilson*, and in the recently published "Memoir of John Goodsir," by Dr. Lonsdale, prefixed to Goodsir's *Collected Memoirs*.

It happened that several years after the foundation of the Oineromathics in Edinburgh, a number of them, at a meeting of the British Association at Birmingham, dined at a tavern called the "Red Lion"; and these dinners were so successful, that it was resolved that a Red Lion Club should meet for the purpose of dining and asking distinguished guests to join them at all subsequent meetings of the Association. From that Birmingham meeting to the late meeting at Norwich, the Red Lions have never failed to meet, wag their tails, and indulge in leonine roars. After a few of these annual gatherings, it was resolved to form a Metropolitan Red Lion Club, which at first met at the "Cheshire Cheese," and subsequently at Anderton's in Fleet Street. These genial meetings continued till about 1850, or a little longer; and, for what reason I know not (as I left London in that year), the club then dissolved. O. E. M.

The "T. D. Society" is composed of poets, idealists, and Carlylists: its objects are, the propagation of idealism, the formation of a school of poetry, and the advocacy of a deep social and educational reform. The name is borrowed from the personage "Teufelsdröckh" in Carlyle's *Sartor Resartus*, and an acquaintance with that work will at once reveal the tendencies of the society.

LOUISA JULIA NORMAN.

X. Y. Z. appears desirous of knowing something about the "Phi-Beta-Kappa Society." Whether it was of American origin, or an importation, is difficult to determine. In America it found a home and flourished greatly, but of late has almost become extinct. Report says that President Jefferson was its originator in the United States, and was first established by him in William and Mary College in Virginia, taken up at Yale College, and afterwards adopted by several other American colleges and universities. X. Y. Z. "supposes" it was something Masonic. It boasted of an assimilation to the principles of the Illuminati, and had its obligations, signs, and a distinctive jewel, in imitation of Free-masonry. For some years the injunction to secrecy which

bound its members has been removed, and it is now understood to be a purely philosophical association, exclusively confined to members of colleges; and in those, only such as have distinguished themselves in their academical course are admitted to its ranks. The jewel is usually worn as a charm, attached to a watch, and bears on the obverse six stars, Φ B K, and a hand; on its reverse, "S. P. December 5, 1776." The stars show the number of colleges in which the society exists. The hand points to the first letters of the legend, *Phi, Beta, Kappa*—from whence it takes its name. The S. P. stands for "Societas Philosophiæ"; and the date is the record of its institution, or introduction, to the United States.

MATTHEW COOKE.

To the query of X. Y. Z. respecting this society, I reply that it was of foreign origin, and confined to colleges and universities. It professed *philosophy* for its foundation, only another word for *infidelity*. The members wore a gold or silver medal, suspended by a blue and pink ribbon, and had their signs, grips, and words, like all secret societies. Their motto was, $\Phi\iota\lambda\omicron\sigma\phi\iota\alpha$ $\beta\iota\omicron\upsilon$ $\kappa\upsilon\beta\epsilon\rho\upsilon\tau\eta\varsigma$ —"Philosophy is the Governess of Life"; and the three initials of these words formed the name of the society, *Phi-Beta-Kappa*. This society is said, however, to have removed the obligation of secrecy from its members—probably from its mysteries having been revealed in certain publications.

F. C. H.

THE MISTLETOE ON THE OAK.

(4th S. ii. 554.)

The oak mistletoe has often been a subject of conversation at the meetings of the Murithian Society of Switzerland. None of the members, however, have produced a native specimen. In Switzerland we find at least four species of *Quercus*, exclusive of the Italian or ever-green oak, which, except in inclosures, is only met with in Tessin and in the Italian valleys of the Grisons, as the Val di Poschiavo, Val di Brigallia, &c. &c. One of the Swiss oaks is the *Quercus sessiflora* (Smith) = *Quercus robur* (L.) = the *robur* of Pliny = the King Charles, or Boscobel, or Royal, or Ship-builder's oak of England = the *rouvre* of France and Belgium. Neither on this nor on any other of the Swiss oaks have I ever found the mistletoe; and I should doubt whether it ever grows on any oak, had I not been assured by competent authorities that it has been occasionally discovered. In the marshes of the Rhone, that extend between Villeneuve and Bex-Bay, in the Canton de Vaud, are numerous fine trees of the *Quercus robur*, particularly on that rich botanical field, the "marble-island" of St. Triphon. I once spent a long summer day there in search for oak mis-

tletoe, but did not meet with a single specimen. I found "lots" of the plant on other trees, whose branches mingled with the oaks; but the parasite stuck to the willows (*Salix alba*, L., and *Salix tremula*), or to the limes (*Tilia microphylla* and *T. platyphylla*, De C.), and the apple-trees, and avoided the branches with which it is so poetically, historically, and religiously connected. Near Lausanne is a fine forest called Sauvebellin, traditionally said to have been a sacred Druidical grove, Sylva Beli = the grove of Bel or the sun. Here are numerous trees of the *Quercus robur*. I have just made an investigation, but it has been fruitless. The trees—lineal descendants, of course, from a Druidical ancestry—do not exhibit any specimen of the sacred plant! In Switzerland the mistletoe (*Viscum album*, L.) has been found by me on the following trees: crab, apple, pear (rare), buckthorn and hawthorn (when standards, and not in hedge-rows), bitter-almond, acacia (common locust-tree), linden or lime (*ut supra*), birch (*Betula alba*, L.), beech, white and trembling willows, elm, Lombardy poplar, and the Scotch fir (*Pinus communis sylvestris*, L.). Such is my list. I have never found it, as I have already said, on the oak, nor on the holly, the fig, the weeping-willow (*Salix babylonica*, L.), the pyramidal poplar, the walnut, the chestnuts (horse or edible), the ash or the larch, nor on any pine, except the one above-named.

The *Dictionnaire Universel* (Paris, 1855, article "Gui"), says that in France the plant is found on the walnut, the ash, and the *mélèze* (larch = *Larix europæa*, L.) Canon de la Soie (the President of the Murithian Society) says:—

"qu'il est très-fréquent sur le *Pinus sylvestris*, tandis que dans d'autres contrées il paroît plus rare sur cet arbre. Je l'ai aussi observé sur le pommier sauvage et sur le poirier, mais je ne l'ai jamais vu sur le *mélèze* = *larix*."

As the larch is the most flourishing tree in the Alps, and forms immense forests, I am inclined to think that the *Dictionnaire Universel* is in error when it names the larch as a mistletoe-bearing tree. Rapin, of Geneva, says: "il est rare sur les pins et les sapins, et encore plus rare sur les chênes." do not comprehend what M. Rapin means by "les pins et sapins." As a Swiss botanist, he must know that it is common enough on the *Pinus sylvestris*. He seems to insinuate that it is found, though rarely, on other trees of the coniferous tribe. The *Dictionnaire de Bouillet*, after stating that it is rarely found on the oak, says it is very common on "le pommier, le poirier, le frêne, le peuplier, le saule et le pin." I doubt the statement as to the *frêne* = ash; unless the mountain-ash = "rowan" tree is meant—a tree which, properly classed, is not an ash. I have heard that it has been found on that tree. The statement of the *Dictionnaire Universel* as to the walnut I do not doubt—I disbelieve it altogether!

The connection of mistletoe with the rites of the Druids rests principally on a passage in Pliny's *Natural History* (book xvii. chap. xci.). Not having the original at hand, I can only quote from a French translation, *ex. gr.*: —

“In the eyes of the Druids nothing is more sacred than the mistletoe, and the tree which bears it, the *robur* (a particular sort of *quercus*). The plant is *extremely rare*, and, when found, is collected with great religious ceremony.”

Pliny cannot here allude to the common plant = *Viscum album*, which is anything but rare. He must mean the *Viscum aureum* or *luteum* = *Euranthus europeus*, which is very rare, and only found on the oak = *Quercus robur*. If the *Viscum luteum* was rare in Gaul in the time of Pliny, we may be certain that in our days of clearance it is still more difficult to procure.

A few years ago, some antiquaries of Besançon (France) employed some rural gendarmes to search for oak mistletoe. After a search extending over several months, one specimen was procured and deposited in the museum of Gray. Another specimen was found subsequently, and sent to the museum of Nancy. Both specimens were of the *Viscum aureum*. The finders were rewarded with forty francs. The Abbé Cariot says, in his *Étude des Fleurs* (Lyons, 1860), that “the *Loranthus europeus* is found growing in Germany on the branches of oaks. It is distinguishable from the *Viscum album* by its *excessive rarity*, and the yellow colour of its leaves and fruits.” Another French writer (anonymous) says, that “it is probably the origin of the famous branch of gold, so sung and celebrated by ancient bards.” De la Soie says, “l'espèce de gui, dont parle l'Abbé Cariot, n'a jamais été trouvé en Suisse, que je sache.” However, a working gardener in Lausanne assures me that he has found it in the forests of Sauvebellin and Bel Mont — both of which are, by the bye, accounted to be Druidical locales. I have examined both places, and can neither find the *aureum* nor the *album*. If the Druids really used the mistletoe — for Pliny may have been misinformed — it is clear that oak-mistletoe (and especially if the *aureum* was the sacred plant) could not have been collected in sufficient quantities. Taking the statement of Pliny as a truth, is it not reasonable to suppose that the *Viscum album* may have been used as a substitute for the *Viscum luteum*, and culled from the various trees where we find it? If the colour was an important ingredient, dyeing might have been resorted to. The *Dictionnaire Universel* speaks of several species of *gui*, but without particularising them. The botanical works that I possess only name two, viz. the *album* and the *luteum*. Perhaps the editor of the dictionary confounds the *Cuscuta* tribe with the *Viscum*. The parasites, however, are of different families: the *Cuscuta* =

“devil's gut” being a convolvulus, while the *Viscum* is a loranthus! The *Cuscuta* is never found on trees.

I shall be glad to have my list extended or corroborated; but I may observe that any observations will be of no use to me, or to the Murithian Society, unless I am favoured with real name and address.* This remark does not apply to CUTHBERT BEDE.

I will observe, in conclusion, that in Switzerland (with the exception of apple-trees) the mistletoe generally prefers the highest branches of the highest trees. It is rarely within reach. In a forest it chooses the trees that most abound. It loves the *Pinus sylvestris*; but if limes are more abundant, it neglects the pine. If the contrary be the case, then the limes are deserted. Strange mysterious plant!

JAMES HENRY DIXON,
One of the Council of the Murithian
Society.

Lausanne.

CLIMACTERICAL YEARS.

(2nd S. iv. 148, 213; 4th S. ii. 486, 589.)

The doubt expressed by your correspondent (4th S. ii. 486, 589) as to the exact period of our life to which the climacterical year belongs — if it begins when we enter our sixty-third year, or when we have completed it — called to my mind another problem somewhat analogical, the solution of which will perhaps serve in removing the uncertainty which involves the other: “To what century belongs the year 1800?” An answer to this question was given by M. Arago in the *Annuaire du Bureau des Longitudes*, 1851. He says: —

“Il s'élève souvent une difficulté, parmi les gens du monde, de savoir si, à la date du 28 mars 1800, par exemple, on était dans le XVIII^e ou dans le XIX^e siècle. La question bien examinée, revient à celle-ci: L'année qui figure dans une date est-elle l'année courante ou l'année passée? Quand on écrit le 28 mars 1800, faut-il entendre qu'on est arrivé au 28 mars de l'année 1800 *non encore révolue*, ou bien que, depuis l'origine de notre ère, il s'est déjà écoulé 1800 années entières, augmentées du mois de janvier, du mois de février et de 28 jours du mois de mars de l'année 1801?”

“Pour résoudre la question, il faut examiner comment on a compté à l'origine de notre ère, c'est-à-dire dans l'année supposée de la naissance de Jésus-Christ. Or, il est constant que cette année a été comptée *un, dès son commencement*; de manière qu'en écrivant le 28 mars 1, on entendait le 28 mars de l'année 1 *qui venait de commencer*, et non pas une année révolue, plus le mois de janvier, le mois de février et 28 jours du mois de mars de l'année 2. Il résulte de là, avec une entière évidence, que toute la journée entière du 31 décembre 1800 apparte-

* I have been told that the Emperor of France is very desirous of information respecting oak-mistletoe, and will be obliged by such being forwarded to him through the proper channels. It is wanted for his *History of Caesar*.

nait au XVIII^e siècle; que le XIX^e a seulement commencé le 1^{er} janvier 1801. Cette date doit, en effet, se traduire ainsi: le premier jour de l'année 1801 commençant, et non 1801 années, plus un jour de l'année 1802."

There are nine climacterical years: one occurring every seventh year of our existence, till we attain the age of sixty-three, which is the last. The first ought thus to begin with the seventh year of our age. But what is our seventh year? Is it between the sixth and seventh, or between the seventh and eighth? Or, what is the seventh year of a boy born May 10, 1860? Availing myself of Arago's solution, I may say that, from the day of birth to the last day of the next following twelve months (say from 0 till 1 year), the boy is in his first year. So that at the date of May 11, 1860, six years plus one day having elapsed, the boy will be older than six years by one day; and enters then, in fact, the seventh year of his age. Consequently, a man is in his sixty-third year from the moment he has lived full out sixty-two years; and the year then beginning (sixty-two—sixty-three) is, I presume, the one which ought to be called the climacterical year.

The quotation from Emperor Augustus's letter completely confirms such a theory. He has got through that sixty-third year which is the common "climacter" of elderly people (meaning, from the age of sixty-two and, say, one day, to the age of sixty-three and, say, one day), and desired his grandson duly to keep his sixty-fourth birthday, which is our sixty-third; according, as your learned correspondent suggests, to the different manner in which the word might be understood, the second birthday of the Romans apparently being our first. This sixty-fourth birthday of Augustus arrived thus at the moment sixty-three years of his life had passed away, while with us the same numbered day would come a year later.

J. VAN DE VELDE.

If eighty-one, which is not a climacterical year, not being a multiple of *seven*, be struck off as an alternative of H. L. V. F., MR. HUTCHINSON will have the concurrent opinion of all the replicants to his query, in favour of the sixty-third year. Vieta, the mathematician, was born in 1540, and died in 1603, which De Thou describes as *anno climacterico*. The writer of the inscription at Sidbury, knowing that the word *δευτεροπρώτη* was of doubtful meaning as applied to a Jewish sabbath, makes it still more dubious, not to say senseless, in applying the same obscure word to a "climacterical year," a physiological and fortune-telling term. None of the best life tables show that the climacterical years were unusually mortal. Leaving the inscription as it stands, I think the meaning of the words in Luke vi. 1 is still to be discovered, and that it does not express, according to the best interpretation hitherto given, "the first sabbath after the

second day of Passover." Literally the words are "second first sabbath." On referring to Numbers ix., it will be seen that a *second* Passover was allowed to those who could not keep the *first*. The *first* was to commence on the fourteenth day of Abib (generally called *Nisan*), or first month of the sacred year of the Jews (Num. ix. 5); whilst the *second* Passover was to be held on the fourteenth day of *Ziv* (or *Jyar*), the second month of the year (Num. ix. 11), that is, either at the first or second full moon of the year. Consequently, I infer that the *σαββάτης δευτεροπρώτης*, or "second first sabbath," was the *FIRST sabbath of the SECOND Passover* (see the Mishna, *Pesachim*, ix. 1-3; *Rosh Hashanah*, i. 3). A.D. 27, when this event occurred, had two sabbaths, a first and second, in the second or little passover of the month *Jyar*. In some MSS. the text reads *δευτέρω*, in others *πρώτῳ*; but the best combine both words, and Griesbach has retained them in his text, but with a notification that they ought probably to be omitted. They were not found in the Syriac version.

T. J. BUCKTON.

Wiltshire Villas, Stockwell, S.W.

ARMS OF THE PALÆOLOGI, EMPERORS OF CONSTANTINOPLE.

(4th S. ii. 525, 618; iii. 44.)

IN PRINCE RHODOCANAKIS'S very interesting note of the vellum roll in his possession containing the arms of illustrious Byzantine families, the arms of the Palæologi are given thus: "Gules, a cross or, between four letters B of the last." In a foot-note it is asserted that the letters B were assumed by Michael Palæologus on his elevation to the imperial throne in 1260, and the usual explanation of the augmentation so assumed is also added—viz. that these letters are the initials of the sentence "Βασιλεὺς Βασιλέων Βασιλείων Βασιλευόντων." The arms are usually drawn and described in this manner, though some of the old German and French heralds doubted whether the letters B were not the "fusils" or steels used in striking fire from flint. I imagine that the origin of this supposition was the resemblance of the charge, as drawn in the middle ages, to the interlaced fusils of a B shape which formed the links of the collar of the Burgundian Order of the Golden Fleece.

Chifflet, in the *Insignia Gentilitia Equitum Velleris Aurei* (Antverpiæ, 1632,) blasons the arms thus: "De gueulles à la croix plaine d'or, cantonnée de quatre fusils, ou B grecs addossez, de mesmes." (See also Spener, *Operis Heraldici pars specialis*, pp. 135, 136; Varennes, *Roi d'Armes*, pt. i. p. 148; and Höpingk, *De Jure Insignium*, c. 6, 1195.)

Triers, in the *Einleitung zu der Wapen-Kunst*, p. 741, says:—

"Andere sagen, es seyn vier *Feuer-Eisen*. Diejenigen welche es vor Buchstaben halten, machen diese Erklärung davon: *Βασιλεὺς Βασιλέων*, das ist, der König der Könige, welcher über die Könige herrschet."

Similarly (Brianville, *Jeu d'Armoiries*, p. 90,) explains them as B's to mean "*Βασιλεὺς Βασιλέων Βασιλείων Βασιλεῦσι*, Rex Regum Regnans super Reges."

I have great doubts as to the charge being the letter B at all, and of course we may dismiss altogether the notion of its being the Burgundian fusil. The charge is usually drawn in the shape of a single B, but the blason given by Chifflet, quoted above, and the almost identical words of Favyn (*Théâtre d'Honneur et de Chevalerie*, tome ii. p. 1515) lead me to believe that formerly the charge in each quarter consisted of B's *addossez*, or set back to back thus, *BB*; and that this arrangement was a corruption of that which I shall now show was the earlier charge.

In the "Roll of Arms of the Thirteenth Century" (Harl. MS. 6589), which was published in the *Archæologia*, vol. xxxix., the arms are thus blasoned:—

"L'Empereur de Constantinople, gules crusuly d'or vn crois passant d'or a 4 rondells d'or, in les 4 quartres et in chescun rondell un croisée."

The "crois passant" is the plain, or Passion-cross. These "rondells" thus charged with the cross would very nearly resemble B's *addossez*, B's set back to back, and, as I imagine, were gradually corrupted into that charge. So also in the "portion of the pedigree of the kings of France," to which allusion is made in Montagu's *Guide to the Study of Heraldry*, p. 41 (and which ought to be found in that work, though it is very frequently missing), the arms of the Emperor of Constantinople are drawn in accordance with the blason above: there is the plain cross, and the field is crusilé, or charged with sixteen crosses (*potent*), four in each canton, and in the centre of each set of four is the roundel charged with a similar cross (*potent*). Compare also the arms of Philip, Prince of Tarentum, below on the same plate.

But the most convincing evidence, to my mind, is to be found in the seal of the (nominal) Emperor Philip, which is engraved in Vredii *Genealogia Comitum Flandriæ*, pl. 28. In it the field of the shield is divided by the plain cross into four quarters, each containing five crosses (slightly *patées*), of which the centre one is placed within a ring, or upon a roundel. The blason is:—

"Scutum coccineum cruce planâ argenteâ impressum: crux ipsa quaternis quadrantibus angulata in quoq; angulo quinq; cruces, quarum media circulo est circumscripta."—See Gibbon, *Introductio ad Latinam Blasoniam*, p. 114.

This, then, I believe to be the origin of the B charge. The crosses upon the roundels were

mistaken for four sets of B's *addossez*, and in time corrupted into four letters B; and then the legend, *Βασιλεὺς Βασιλέων*, &c., was invented to accompany, and to account for, a charge so singular.

The real origin of the arms may perhaps be traced to a "differenced" coat derived from the well-known arms of Jerusalem; or, at least, like those of that coat, the charges may be allusive to the Saviour's wounds. JOHN WOODWARD.

The Parsonage, Montrose, N.B.

I beg to offer my thanks to your learned correspondent MR. GEORGE VERE IRVING for his correction of my involuntary mistake in the description of the armorial insignia of the imperial family of *Argyros*, which I should have said are, "or a cross *azure* between four mullets of the *last*." I take this opportunity of suggesting, that if any of the readers of "N. & Q." should meet in their readings any allusion to the insignia of illustrious Byzantine families, or any that, though not of Byzantine origin, yet played an important part in the history of that empire—as for instance Courtenay, de Ville-Hardouin, de Valois, des Baux, de Montferrat, de Brienne, &c., to forward articles to that effect to the editor of "N. & Q.," who I feel assured will insert them; so that by this means in the lapse of time a complete and authentic list may be compiled of the armorial insignia of the most illustrious historical families of the Lower Empire: such a list, as far as I know, not existing up to the present time.

RHODOCANAKIS.

Park Bank House, near Manchester.

This subject has been fully discussed in your First Series, vols. v. viii. ix. x. xi. and xii., and a copy of the inscription at Landulph given. Your publication of [the three Indexes will enable your correspondent MAKROCHEIR and others to ascertain what has already appeared in "N. & Q.," so that unnecessary repetitions may be avoided and the Editor's time spared. JOHN S. BURN.

The Grove, Henley.

ADMIRE: "TO WONDER AT."

(4th S. ii. 605.)

It is easy to refer to "N. & Q.," but still easier perhaps to consult Johnson's *Dictionary*. There we may see several instances of *admire* and its derivatives used for simply *wonder*, or even in a bad sense. It is worth noticing a few of them. *Admirable* and *admirably* are said to be always in a good sense. *Admiration* generally, but not always, a bad sense being given out of Dryden. The same of *admire*, the only instance of the bad sense being the familiar one in *Macbeth*, "most admired disorder," meaning simply *wonderful*.

The adverb *admiringly* has two quotations, in one of which, from Boyle, the sense is obviously the indifferent one: "We may *admiringly* observe, that men give freeliest when they have not given before."

I need not say that neither *θαῦμα* and *θαυμάζειν* nor *miror* and *admiror* have necessarily the good sense.

The few passages in which the words occur in our Bible are worth noting. In the clumsy translation of Jude 16—"having men's persons in admiration because of advantage," it ought rather to be "looking with awe and deference" or some equivalent. I once heard no less a man than Mr. Liddon, in a sermon, say that *admire* could not be put for the highest feeling, and in fact should be confined to feeling towards *man*. I think this is true according to common usage, and 2 Thess. i. 10, where the word is applied to our Blessed Lord, is weakly expressed accordingly.

In Rev. xvii. 6, "I wondered with great admiration," the word is clearly for *wonder* simply, if indeed, the object looked at being repulsively described, it is not used *in malam partem*. Our translators ought to have repeated *wonder*, for in the Greek it is *θαυμάζειν* and *θαῦμα*. LYTTELTON.

It is rather remarkable that we have adopted this compound from the Latins, and neglected the verb in its simplest form, *mirari*, although it is of graceful service in most of the South-European languages. The French frequently use it—a proverb says: "Le paon *se mire* dans sa queue." In a popular song we have often heard:—

"*Mire dans mes yeux tes yeux*," etc.

In *Don Quixote* we read: "Entonces Sancho Panza le *miró* con mas atencion, y comenzó á refigurarle," and so on. Notwithstanding this *lapsus*, we naturalised the substantive "mirror," as well as "glass," from the French *miroir* and *glace*:—

"Methinks you are my *glass*, and not my brother!"

While the Germans turned *speculum* into *spiegel*, to designate the same object. But for some unknown cause, people do not like to use the word "mirror," and prefer calling it "looking-glass," which leads to the not very elegant sayings: "to stand before the looking-glass," "to look in the looking-glass," &c. J. VAN DE VELDE.

CROSS-LEGGED EFFIGIES AND THE CRUSADES.

(4th S. ii. 588 *et antè*; iii. 40.)

Referring in the first place to the question raised by this heading, and deferring till later those relating to the house of Douglas, I think I can show ANGLO-SCOTUS that his reasoning is erroneous, by adverting to the rules of chemical, I should perhaps say physical, analysis.

You find certain substances which present a common physical character. The substances are compound, consisting of two elements, which I may in the present discussion call T. *Temple*, and J. *Jurisdiction*. So long as these are met with in combination, no one can say to which of them the characteristic is referable; but the moment you find them separate, the difficulty is at end. Apply this rule to these effigies. You have in that of Septvans the characteristic without the T., while in certain of those in the Temple church of London we find the latter without the former. Can we come to any other conclusion than this, that the characteristic belongs to J.?

To revert to the house of Douglas. I have the greatest respect for the authority of Lord Hailes; but I may remind ANGLO-SCOTUS of the old adage, that a *dwarf* on the shoulders of a *giant* can see farther than the latter. Considering the materials accessible to Lord Hailes, his writings are wonderfully accurate; but the publications from the Records, which have appeared since his time, enable us of the present day to correct many errors.

In support of my views, I can refer ANGLO-SCOTUS to a more recent historian than Lord Hailes, viz. Mr. Tytler, who states (vol. ii. p. 7):—

"The good Sir James was never married, but he left a natural son, William Douglas, who inherited the high military talents of *his father*, and with whom we shall soon meet under the title of *The Knight of Liddesdale*."

There is, however, as MR. YARKER suggests, a good deal of the white and black shields in this controversy. We all know that our ancestors were not very consistent in their spelling of the names of either persons or places. The confusion arises from the similarity of the names: *Loudon* or *Lothian*, and *Laudonia* or *Liddesdale*.

Now the ancestor of the Douglasses of Dalkeith was Sir James Douglas of Lothian: in regard to whom Chalmers, in his *Caledonia*, states that some confusion has arisen from ascribing to this individual the heroic achievements of his relative and namesake (?) William Douglas, Knight of Liddesdale—a son of Sir James, commonly called the *good* Sir James of Douglas.

With regard to Liddesdale, we find that Robert the Bruce granted to John, son of Sir Roland Mareschall, an annual sum of ten pounds of silver, payable out of the lands of East Fenton, in Laudonia (*Reg. Mag. Sig.*, xii. 60); and that Robert III., in the second year of his reign, conferred on the monks of that abbey "*Coldynhame et omnes illas terras quas habent in Laudonio*" (*Ibid.* 202-22).

The connection of the Douglasses with Liddesdale is, however, rather complicated. It, of course, formed no part of my task when writing the *History of the Upper Ward of Lancashire*; but now

that my attention has been directed to it, I shall endeavour to work it up.

I would most respectfully point out to *ANGLO-SCOTUS* that my observation on the text of Barbour was totally independent of Dr. Jamieson. At the time I wrote the *History of the Upper Ward*, I was resident occasionally in London, and occasionally in Lanarkshire. When in the latter locality, I drew upon the resources of the Advocates' Library; but while I was in the former, I had to depend in a great measure upon the kindness of Scotch friends, and most particularly upon that of the late lamented Mr. Sim of Culter, from whose library I had the loan of the edition of Barbour which I used. This was an earlier one than that of Dr. Jamieson, to which I had at the time no access. The doctor, I have no doubt, obtained his correction from a comparison of MSS.; while a reference to my book will show that mine, though identical, was derived from the style of the armour in which Sir James is represented on his tomb.

In conclusion, I would suggest to *ANGLO-SCOTUS*, as a matter of consideration, whether the Ritsonian style of his last article is in accordance with the courtesy which distinguishes antiquaries of the present day. GEORGE VERE IRVING.

AUGUSTINE WADE.

(4th S. ii. 440.)

It is just possible that I am the only person now living who can furnish any particulars of the author of the ballad, "Meet me by moonlight alone." Poor Joseph Augustine Wade was a school- and class-fellow of mine for some years at the academy of Mr. Peter Chaigneau, in Usher Street, Dublin, probably from 1814 to 1816 or 1817. He was the son of a dairyman in the vicinity of Thomas Street, in an extensive line of business, and considered in very affluent circumstances. At school he was remarkable for the gentleness of his nature, his amiable disposition, and docility of character. He was extremely quiet, decorous in his manner and deportment, and of invariable good conduct. He had a great taste for music, even when a boy. I lost sight of him from the time of quitting school till about the year 1823, when I met him at a public dinner in the Freemasons' Tavern, well and favourably known as a musical composer, several of whose songs were then in vogue. A few years later I met him again in London, a struggling, careworn, embarrassed man, in debt, broken down in health and spirits; a wretched young man, who, like thousands of his countrymen, had sought in London a field and market for their talents, which they had not at home, and had not the means of carrying on the struggle for a position; and when

success began to crown their efforts, were unable to prolong the contest with competition more favourably circumstanced.

The original copy of *The History of Music*, which poor Wade placed in the hands of Moore, evidently with a view to his examination of it and recommendation of it to a publisher, had most likely been placed in the hands of the Powers, and was never more heard of by the poor author. This original copy is now in my possession, and had been in the hands of my friend the late Dr. George Petrie, the most eminent Irish archæologist of his day at the time of his decease, and was only restored to me some months back by his family. That Petrie thought highly of it I have reason to believe, for he borrowed it from me on two occasions. This copy Wade must have got transcribed for publication, for it is very carefully and legibly written. If the inquirer, MR. SHEEHAN, to whom perhaps I am not altogether unknown, desires to see the MS., or to have it shown to any person he may appoint to call on me to examine it, it shall be shown to him, out of regard to the memory of my early friend, poor Joseph Augustine Wade. It is my intention to publish this *History of Music*, if I can find a publisher willing to undertake it.

I regret it is not in my power to inform MR. SHEEHAN when Wade died, or where; at least at present I cannot do so, but I expect to obtain that information in the course of a few weeks.

RICHARD ROBERT MADDEN.

ERSKINE'S "GOSPEL SONNETS; OR, SPIRITUAL SONGS" (4th S. iii. 34) have been reprinted most extensively, and that up to a very recent date. I have a copy which is called "The Fortieth Edition, in which the Holy Scriptures are fully extended." Printed at Glasgow by Robertson in 1796. On the back of the title-page is a notice stating that —

"If the number of editions of any performance be a mark of public approbation, Mr. Erskine's *Gospel Sonnets* have a claim to that distinction, and they may be ranked amongst those of general esteem and usefulness; *few books have been so often printed in the same space of time.* The present edition, it is hoped, will be found not less worthy of public encouragement than those that have gone before it, as considerable attention has been paid to the correcting, by comparing it with former editions; and everything is to be found here that has appeared in the most approved copies of the *Gospel Sonnets*. Mr. Erskine's poems, as Dr. Bradbury says, are greatly to be esteemed; and above all, for that which animates the whole, the favour of divine and experimental knowledge."

T. G. S.

Edinburgh.

My copy of Erskine's *Gospel Sonnets* is a later edition than that of MR. G. A. SALA. It was published in London without date by Crabb and Burnham, John Street, Blackfriars' Road. It has

an engraved title-page, and after the author's preface and a poem by a lady of New England on reading the work, there is an account of the life and writings of the author.

If the word *panse* occur in MR. SALA's copy it would seem to be a misprint. In mine the lines run thus:—

"Law-terrors *pain* the putrid sore;
And gospel-grace applies the cure."

The "Believer's Riddle" forms the commencement of part 3, and "Meditations on Smoking Tobacco" immediately precedes the final page, which contains an acrostic, the initial letters forming the words "Master Ralph Erskine."

In the quotation from the poem on smoking, for *what* read *what's*, and towards the close of MR. SALA's communication "Dunfermline" should have been substituted for "Dumferlin."

GEORGE WHITE.

70, Russell Square, W.C.

This quaint and curious performance has been included in the collected works of Ralph Erskine, in ten large 8vo vols., printed at Falkirk in 1796, and in a subsequent edition published in Aberdeen. It is surprising that so remarkable a book should not have found a publisher in more recent times, as it is now rarely to be met with in a separate form.

W. T.

"THE LAYE OF THE PURPLE FALCON" (4th S. iii. 34.)—I know of no romance of this name. Falcons, however, play a great part in the old stories. In *Li Biaus Desconneus*, the bird figures notably in one episode. In *Melusine* we have the sparrow-hawk, whom the knight is to watch three days and nights without sleeping. In one of Marie's *Lays*, the lover visits his mistress in the shape of a falcon.

As to the quotation of the "conyng snake," the legend is of course common enough. No doubt the notion first comes from the "deaf adder" of Scripture. Then it is taken up in the *Bestiaries*, and serves as a standing allegory in mediæval homilies. Philip de Thaun writes of the *aspis*—

"Quant il aparceit gent ki sunt enchantement,
Ki volent encanter, prendre, & enginner,
Les oreilles que il ad tresben estuperat,
L'un à terre apreinderat, en le altre mucerat
Sa cue fermement, que ele en n'ot nent."

In the *Ayenbite of Inwyrt* (E.E.T.S.) we have—

"þer is an eddre þet is y-hote ine latin | aspis. þet is of zuiche kende | þet hi stoppeþ þet on eare mid erþe | and þet oþer mid hare tayle | þet hi ne yhere þane charmere."—p. 257.

So late as Manningham's time (1602) it was still used as a sermon-illustration. At the Temple Church he hears Dr. Montague on May 9 of said year, and this passage occurs in the sermon:—

"The Scripture telleth us that of all beasts the Serpent is the most subtil, and his subtilty is obserued in three points: first, when those nations in Syria and other hott

countries found themselves often endangered by the stinging of venomous beasts, amongst other remedies they invented charming, which the serpent perceuing, to auoyd their cunning and effect his malice, he would stop both his eares, the one by laying it close to the earth, the other by stopping it with his tayle."—Manningham's *Diary*, p. 26. (Camden Soc.)

JOHN ADDIS, JUN.

Rustington, Littlehampton, Sussex.

In Martin's *Catalogue of Privately-printed Books* (edition of 1854, p. 524), is mentioned—

"The Lay of the Purple Falcon: a Metrical Romance. Now first printed from the Original Manuscript in the Possession of the Hon. Robert Curzon. London: Printed by William Nicol, Shakespere Press, Pall Mall. 1847. 4to.' With four woodcuts. The preface is in Roman letters, the remainder in large black-letter type. Thirty-one copies were printed, and one on vellum, for distribution among Mr. Curzon's friends."

A copy, in a bookseller's recent catalogue, was priced 2l. 2s.; and had a note to the effect, that it appeared to be a modern satire in old language. There does not appear to be a copy in the British Museum catalogue.

JOHN POWER.

WICLIF [?] (4th S. iii. 84.)—The question asked in "N. & Q." as to the authenticity of the manuscript ascribed to Wiclif, at the sale of the Donington Park library, is the very question I asked some of my brethren at the time it was sold. The fact is, the books were in such a "higgledy-piggledy" state on the mornings of sale, and such a number of persons were desirous to see the same lots, that a critical examination was almost out of the question, and the only answer I got was: "Well, it's a fourteenth-century handwriting." I did not see it myself until it was being sold; and when it was knocked down for the British Museum, I thought it only another instance of how the British national purse suffers. It seemed to me probable that had a private person, instead of the "British nation," been bidding, it would not have fetched half the sum. The first bid, I think, was 20l. What is the real value?

HENRY YOUNG.

Liverpool.

CALLIGRAPHY (4th S. ii. 518.)—Goethe's and Schiller's handwriting.—Wilhelm von Humboldt (born June 22, 1767, died April 8, 1835), Alexander's renowned brother, of whom the *Edinburgh Review* of this year (1868), has given so interesting a memoir, writes to Dr. Motherby of Königsberg, a very clever Shakespeare critic and translator, under April 19, 1810:—

"The handwriting always retains something characteristic of a man, but that of Goethe [who wrote a large flowing hand] was, I must confess, not one that could show his individuality. Schiller wrote, according to my judgment, a much more geniuslike (genialisch) hand, and one peculiar to himself."—(Vide Dr. Dorow's *Facsimile von Handschriften berühmter Männer und Frauen*, 1836.)

And Goethe himself says, if I remember right,

in a letter to Zelter, who became still dearer to him after Schiller's death:—

"His (Schiller's) letters are the most beautiful memento which I possess from him, and they belong to the most excellent things he has ever written. His last letter I keep like something holy among my treasures. The judgment contained in it is to the point and thoughtful; the handwriting does not betray a trace of any weakness. He was a noble man, and he has left us in his full power. This letter is dated April 24, 1805, and Schiller died on the 9th of May."

I wish your correspondents, especially P. A. L., would prolong this discussion on the handwriting of eminent men judged by the like.

HERMANN KINDT.

Germany.

MAZE (4th S. iii. 34.)—Your correspondent's query reminds me to make a note in your pages that there is a very curious German engraving of a Maze in the British Museum, of which I never saw any notice. The press mark is 1750^C₂₈.

ANON.

"THE FORSAKEN MERMAN" (4th S. iii. 33.)—A. S. will find a translation of the *Danish* ballad upon which Matthew Arnold probably founded his poem in "N. & Q." 3rd S. xii. 324, under the heading "Fair Agnes and the Merman." I pointed out the similarity of the two poems at the time.

C. W. BARKLEY.

ANONYMOUS PORTRAIT (4th S. ii. 252, 307; iii. 45.)—It may tend to elucidate this query by stating that the motto "Now thus, now thus," is the motto of the Pilkington baronets.

Clifton.

T. P.

COMPARISONS ARE ODIIOUS (3rd S. xii. 206, 278, 399, 470; 4th S. i. 40.)—If Leroux de Lincy be right, the phrase is older than Cervantes, Shakespeare, Donne, and Ariosto. He says in his excellent work *Le Livre des Proverbes français*, i. p. 276, that already in a MS. collection of proverbs of the thirteenth century, he found these phrases:—

"Comparaisons sont haineuses.
Comparaison n'est pas raison."

H. TIEDEMAN.

Amsterdam.

MAC ENTORE (4th S. ii. 487.)—I am obliged to MR. IRVING for his references on this subject; he seems, however, to have misunderstood my queries. Anderson's *Scottish Nation*, vol. iii. p. 1, *sub voce* "Macintyre," merely gives a legend accounting for the origin of that surname, whereas the family tradition, which I wish, if possible, to authenticate, states that one who at the time of his exploit bore the surname Mac Entore, saved his sovereign's life in battle, and was thereupon rewarded with a grant of coat-armour, and his surname was changed from Mac Entore to King. As the latter was the family name in 1247, the king whose

life was saved must have been Alexander II. or one of his predecessors. I should be glad if any correspondent of "N. & Q." who may have met with this legend could give me any further particulars.

C. S. K.

GOLDBEATERS' SKIN (4th S. ii. 585; iii. 42.)—I was amazed to find that in the enlightened nineteenth century any one could be found to believe that goldbeaters' skin was the cuticle of the beater. J. S. LOCK's correction, too, is open to amendment. The goldbeaters' skin is not "parchment beaten thin," but a fine pellicle obtained from the gut of cattle. See Beckmann's *History of Inventions*.

P. E. MASY.

"VITA BREVIS, ARS * LONGA" (4th S. iii. 46.)—Should it happen that the original of the above has not already been given in "N. & Q.," it may perhaps be not amiss to print the aphorism entire, as under:—

Ὁ βίος βραχύς, ἡ δὲ τέχνη μακρὴ, ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πείρα σφαλερὴ, ἡ δὲ κρίσις χαλεπὴ. Δεῖ δὲ οὐ μόνον ἑωυτὸν παρέχειν τὰ δέοντα ποιέοντα, ἀλλὰ καὶ τὸν νοσήοντα, καὶ τοὺς παρεόντας, καὶ τὰ ἔξωθεν.

Latine redditum:—

"Vita brevis, ars longa, occasio præceps, experientia fallax, judicium difficile. Oportet autem non modò seipsum exhibere quæ oportet facientem, sed etiam ægrum, et præsentem, et externum."

The above is the first of the first section of the *Aphorisms* of Hippocrates—"nobilissimus medicus" (Cic. *Fragm.*)—whose utterances, it may be added, Galen, following in his steps at an interval of five centuries and a half (Hippocrates ob. circ. A.C. 361), regarded as something like divinely oracular (Πάλιν οὖν ὥσπερ ἀπὸ θεοῦ φωνῆς τῆς ἱπποκράτους ἀρξάμεθα λέξεως).

In the preface to my copy of the *Aphorisms—Aphorismes d'Hippocrate* . . . par M. le Chev. de Mercy, à Paris, 1821—the editor has the following to the point:—

"Le premier aphorisme peint à grands traits les devoirs du médecin, la brièveté de la vie, la nécessité de s'instruire, la difficulté de juger ou de bien connoître la maladie, le moment bien court de l'application du remède, sans pouvoir se dissimuler que l'expérience la plus consommée peut encore nous tromper. *Nam errare humanum est*. C'est cette vérité si douloureuse qui doit nous faire redoubler d'efforts, de constance et de travail pour vaincre la nature."

It is observable that the concluding portion of the epitaph, quoted at the reference given above, consists of four verses in elegiac metre.

J. B. SHAW.

The word *ducent* in the epitaph of Thomas London, to which "P. *dixerit*" is added, is certainly *ducent* on the monument. For *immites* read *inamites*. For *Haddiscol* read *Haddiscoe*.

G. W. M.

* *I. e.* Ars medica.

DEMITER (4th S. ii. 562; iii. 41.)—There is no difficulty about this word. Dr. Jamieson, in the Supplement to his Dictionary, gives the verb from which it is formed. "To *demit, dimitt*, to resign, to abdicate, to give up; generally applied to an office." The person who resigns is the *demiter* or *demitter*; but the noun is of more rare occurrence than the verb, and indeed is obsolete. *Demise* and *demission* are words derived from the same Latin root.

GEORGE VERE IRVING.

UNPUBLISHED POEM OF BURNS (4th S. ii. 614.) DR. RAMAGE will, I feel satisfied, pardon my adhering to my former opinion of this not being "a genuine Burns." It does not follow, because the friends from whom he got it so believed, that it is so. The language, style, and pith of Burns are so markedly wanting (an indifferent copy of a great master), I confess surprise at its being attempted to be passed for "our poet's." DR. RAMAGE's having received the lines as a production of Burns, does not preclude him from offering his unbiassed opinion, and I should like to hear him, a student of Burns, express it.

SETH WAIT.

ORIGINAL ANECDOTES OF BURNS (4th S. ii. 483, 582.)—I have to apologise to MR. MANUEL for delay in answering his query. The publisher of Mr. Knox's "Basin of the Tay" was John Anderson, junior, 55, North Bridge Street, Edinburgh; and his contributions, including the "Vale of the Clyde," will be found in the *Scottish Tourist*, Stirling and Kenney, and John Fairbairn, Waterloo Place, Edinburgh, 1825. Besides these, Mr. Knox published "Basin of the Frith of Forth," "The Shire and City of Edinburgh"—maps. Mr. Knox's publications are out of print, and only likely to be had second-hand. Anderson is dead, and was succeeded by Gallie, George Street, Edinburgh; but that house has ceased to exist. Mr. Knox resides a short distance from Edinburgh, on whom I waited to obtain information to answer MR. MANUEL, to whom I shall be happy to lend my copies of those books if desired.

SETH WAIT.

Miscellaneous.

NOTES ON BOOKS, ETC.

The History of Etruria. Part III. With an Account of the Manners and Customs, Arts and Literature of the Etruscans, translated from the German of Karl Otfried Müller. By E. C. Hamilton Gray. (London: Hatchard, post 8vo, 1869.)

The concluding volume of Mrs. Hamilton Gray's book on Etruria contains, as may be gathered from the title-page, a most attractive portion of the whole. The origin, government, religion, arts, and manners of this ancient pre-Roman people of Italy present for consideration some of the most interesting questions which can be found in the science of archæology. In them and their institutions we have the source of much of that Roman civilization which, in its turn, influenced, and still continues to

influence, so many nations of the world. How the Etruscans lived and worked and worshipped; how they were governed by an aristocratical hierarchy, which held them in awe by a system of which divination and the interpretation of portents were leading features; how, within certain limits, they were a people of great constructive skill; how they drained marshes, and reared those wonderful walls and gateways to which Murray so constantly directs attention on the route through Italy; and how they cast those bronzes, and executed those sculptures, the very multitude of the remains of which wearies the eye and mind in the *Museo Gregoriano*, at Volterra, Perugia, and in many other places with which now-a-days Englishmen deem it a kind of shame not to be familiar—these are the subjects of Mrs. Hamilton Gray's present volume. Need we say that they are both interesting and important, and that they are worked out with true German scholarship in the treatise by Müller, with a translation of which Mrs. Gray brings her work to a close?

Who wrote "Brittain's Ida"? (mis-assigned to Edmund Spenser) answered in a Letter to Sir John Duke Coleridge, M.P., by the Rev. A. B. Grosart. (London, 12mo, 1869.)

Brittain's Ida, a free poem, but with a good deal of poetical merit, was first published in 1628, by the well-known Thomas Walkley, with the following title: "*Brittain's Ida*: written by that renowned poet, Edmond Spenser." In a dedication to Mary daughter of George Villiers, Duke of Buckingham, and afterwards Duchess of Lennox, then a mere child, the publisher explained his attribution of the authorship to Spenser by the circumstance that "I am certainly assured, by the ablest and most knowing men, that it must be a work of Spenser's." The writer of some preliminary lines echoes the opinion of Spenser's authorship, emphatically declaring that "'tis learned Spenser's muse." But, notwithstanding all this attribution and reiteration, no known critic or editor has ever been found willing to adopt this opinion; and although *Brittain's Ida* has been included among Spenser's works as a poem imputed to him, Walkley and his friends concerned in the first publication are the only persons who have ever professed to believe it to be his. Several students of our Elizabethan poetry have thought they detected in it a resemblance to Shakspeare's early poems, and Warton suggested that "its manner is like that of Phineas Fletcher." This last idea occurred also to Mr. Grosart whilst working on his forthcoming edition of Phineas Fletcher, and in the present pamphlet he sets forth the grounds which have occurred to him for concluding that *Brittain's Ida* was really written by the author of the *Purple Island*. He adduces a variety of parallel and similar passages and phrases found in this poem and in several known poems of Fletcher, which amount in his opinion to a "demonstration" of Fletcher's authorship. "Demonstration" is a large and powerful word, and perhaps some people may not think it quite exactly applicable to such a case as this; but Mr. Grosart's pamphlet and reasoning are well worthy the consideration of all persons interested in such questions.

A Concise Glossary of Terms used in Grecian, Roman, Italian, and Gothic Architecture. By John Henry Parker, F.A.S. A New Edition revised. (Parker.)

The value and utility of this beautifully illustrated little volume have been so generally recognised, that a third edition of it has been called for; and advantage has been taken of that circumstance to add some few extra pages and illustrations, and give completeness to the work by the addition of a Topographical Index to the illustrations.

The History of the Township of Meltham, near Huddersfield, in the West Riding of the County of York. By the late Rev. Joseph Hughes, Incumbent of the Chapelry. Edited, with Additions, by C. H. (Crossley, Huddersfield.)

Records and Traditions of Upton-on-Severn. By E. M. L. With Thirteen Illustrations by Charles Cattermole and G. R. Clarke. (Houghton & Gunn.)

The first of the two volumes whose titles we have transcribed may in its present form be regarded as a memorial of the original author, the Rev. Joseph Hughes, who seems to have won the hearts of his congregation by his faithful ministrations among them during a period of twenty-five years. Meltham is chiefly remarkable as the only district in Yorkshire in which an Episcopal Chapel was erected and consecrated during the Commonwealth, and honoured as the birth-place of the celebrated Abraham Woodhead, to whom the authorship of *The Whole Duty of Man* has been frequently attributed.

The second is a pleasing little volume, in which the few historical incidents connected with Upton-on-Severn, and some anecdotes of the more celebrated persons (including Dr. Dee) who had lived in the neighbourhood, are worked up in a way to satisfy the inquiries of all who may desire to know for what and for whom Upton is remarkable. Perhaps the chapter which will be read with greatest interest is that in which the authoress tells the story of the Rev. Thomas Morris, or Maurice—the inscription on whose gravestone, "Miserrimus," awakens the curiosity and sympathy of all visitors to Worcester Cathedral. The work is very effectively illustrated.

Peerless among the publications of its class is the *Royal Insurance Almanac*, which, for clearness of typography and variety of contents, stands *facile princeps* among the calendars for 1869.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentleman by whom they are required, whose names and addresses are given for that purpose:—

A DISSERTATION ON THE TRUE AGE OF THE WORLD, by Professor Wallace, 1844.

Wanted by Mr. H. T. Roberts, 23, Cambridge Terrace, Leicester.

THE CRITICAL QUESTIONS, as set at Oxford in the Ireland, Hertford, and Craven Scholarship Examinations for 1865, 1866, 1867, and 1868.

Wanted by Rev. P. J. F. Gantillon, Courtral House, Tivoli, Cheltenham.

Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS OF ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

NOTES & QUERIES of Jan. 6, 1868. No. 210. Full price will be given for clean copies.

W. W. (Birmingham.) Consult the Act of Union, 5 & 6 Anne, cap. 6, or the information as to the Peers of Scotland.

NOTES AND QUERIES.

The First Series is entirely out of print.

The Second Series. Some few complete sets may still be had, price 6l. 6s. for the twelve volumes; and there are copies of many numbers, parts, and volumes, but early application should be made for any of these which may be wanted to complete sets.

The Third Series. Early application should also be made for any numbers, parts, or volumes, as the stock will shortly be made up into sets.

H. Fawcett. Consult the following works: (1.) "Catalogue of the Heraldic Visitations; with References to many other valuable Genealogical and Topographical Manuscripts in the British Museum. [By S. H. Harris Nicolas.] Lond. 1852, 8vo." (2.) "An Index to the Pedigrees and Arms contained in the Heraldic Visitations, and other Genealogical Manuscripts in the British Museum. By R. Sims. Lond. 1852, 8vo."

Q. A. See our "Notices to Correspondents" on p. 46 of the present volume.

W. H. S. "Saint Monday" is merely a slang phrase among cobblers and other mechanics who religiously observe this weekly holiday.

I. M. N. will find an excellent account of the Pig-faced Lady, or rather Ladies, with an illustration, in Chambers's Book of Days, ii. 256. Consult also "N. & Q." 2nd S. xi. 268, 357, 418, 496.

EDWARD RALLIS AND OTHERS. We cannot give the marketable value of old books, which must be regulated by their condition and binding. Submit them to some respectable second-hand bookseller.

HYMN-LOGICUS does not appear to have consulted the General Indexes to "N. & Q." for the translators of the "Dies Iren," e. g. the 2nd S. xii. 483.

FALLEN. A short account of St. Bacchus, an illustrious officer in the army, is given in Alban Butler's Lives of the Saints. He is commemorated on Oct. 7.

R. H. HITCHMAN. Application must be made to some American agent for Fanny Fern's poem on the sacrilege committed at Holbeach. The work seems unknown.

R. S. At the sale of Mr. J. J. A. Pilliam on Aug. 6, 1862, lot 481 fetched 4s. 4d. (Hotten.) Lot 504, 4s. (purchaser unknown to us.) The following lots were purchased for the British Museum, 153, 154, 167 to 169, 226, 244, 294, 397.

ERRATA.—4th S. ii. p. 262, col. i. line 21, for "W. C." read "W. E."; p. 311, col. i. line 28, for "delect" read "delect."—4th S. iii. p. 32, col. ii. line 18, for "croys" read "noys aside."

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Cure of cough, chest, and bronchial disorder, by Dr. Locock's PECTORAL WAFERS.—From Mr. Mallett, Angel Inn, Aisle, near Yarmouth: "For upwards of four years I suffered from a very bad cough and soreness of the chest. I was frequently unable to turn myself in bed, but the Wafers never failed in affording me almost instant relief." Dr. Locock's Wafers cure asthma, consumption, coughs, and all disorders of the breath, throat, and lungs, and have a pleasant taste. Price 1s. 1d. and 2s. 6d. per box. Sold by all Medicine Vendors.

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REV. F. STEGGALL, Consett Vicarage, Gateshead, Durham; and by

MR. W. G. SMITH, "Notes and Queries" Office, Wellington Street, Strand.

By whom Pensions will be thankfully received.

LONDON, SATURDAY, FEBRUARY 6, 1869.

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Notes.

THE ST. ALBAN'S PRESS, 1480-1486.

Among the *rarissimi* of bibliography are copies of the very few works produced by the press which is said to have been set up within the precincts of the Benedictine abbey of St. Alban's in the fifteenth century. The historians of Hertfordshire claim for a monk and schoolmaster, whose name was John Insomuch, the honour of having introduced the art of printing into that celebrated monastery a few years after Caxton had commenced his marvellous labours within the abbey of Westminster. Whether this were so or not, there is no doubt that a press was in operation "apud villam Sancti Albani" from the year 1480 to the year 1486.

Only six books printed at St. Alban's in the fifteenth century were known to our early bibliographical writers. Two of them were issued in 1480, and two in the following year. The other two were the *St. Alban's Chronicle*, dated 1483, and the *Book of St. Alban's*, by the Lady Juliana Berners, dated 1486. A seventh work, a copy of which is in the public library at Cambridge, is described by Archdeacon Cotton in the new series of his *Typographical Gazetteer*, but it is without date.

Of one of the two works printed at St. Alban's in 1481, entitled *Johannis Canonici Questiones super octo libros Physicorum Aristotelis*, Ames gives a

very imperfect description, and it is obvious that he had not seen a copy. Herbert is unable to make any addition to Ames's account of the book, and Dibdin does not mention it. Archdeacon Cotton, when he published his first series, was not aware of the existence of a copy, and he complains that the manner in which it is spoken of by Ames and Herbert is far from satisfactory. But before he issued his second series, the archdeacon discovered that a copy was in the Bodleian Library, which he pronounces to be the only known copy.

The object of my present communication is to record in your pages—and it will not, I hope, be uninteresting to your bibliographical readers to know—that a second copy is in existence of the work of John the Canon, as well as of another book which was printed at St. Alban's in 1480, and was also supposed to be unique.

The library of the Dean and Chapter of York contains two works bound together in one folio volume, the first of which is a Latin treatise upon the twelve books of Aristotle's *Metaphysics*, by the Franciscan friar Antonius Andreas, with the emendations of the Augustine friar Thomas Penketh, printed by John Lettou, at the expense of William Wilcock, in the year 1480, as appears by the following colophon;—

¶ Excellentissimi sacre theologie p[ro]fessoris Anthonii Andree ordinis frat[er]u[m] minoru[m] super duodecim libros metaphysice questionibus per venerabilem viru[m] magistru[m] Thomā Penketh ordinis frat[er]u[m] Augustiniensiu[m] emendatis finis impositus est. per me Johannem lettou ad expensas Wilhelmi Wilcock impressis. Anno xp[i] m cccc lxxx.

The work is printed in double columns, with a clear well-formed Gothic type, upon a thick paper without water-mark. The colophon is at the end of the second column of the last of the six pages which follow the signature *x iii*. The tabula follows the colophon, and consists of eight leaves without signatures. The place of printing is not mentioned in the colophon, nor is it indicated in any other part of the book. Only one other book in which the name of John Lettou appears, unconnected with any other typographer, is known to be now extant. It was printed at London in the year 1481, the same William Wilcock being the publisher or person who defrayed the cost of printing. From this circumstance it is inferred that the earlier book was also produced at Lettou's London press. See Denis' *Supplem. to Maittaire*, p. 112.

Neither Ames nor his editor Herbert had seen a copy of the work printed by Lettou in 1480. Their description of it is taken from Bishop Tanner's MS. catalogue of the library of Magdalen College, Oxford.

The work placed second in the Dean and Chapter's volume is the treatise of John the Canon, printed at the St. Alban's press in 1481, the only known copy of which Archdeacon Cotton states to

be in the Bodleian Library. The copy in the York Minster Library has the following colophon:—

“Expliciunt questioes Johannis canonici super octo libros phisicorum Aristotelis. Impresse apud villam sancti Albani anno domini M^o cccc^o lxxxix^o.”

The book is printed in double columns, with a type of the Gothic character, but inferior in quality to that used by Lettou. Blanks are left for the introduction of the initial letters. The signatures of the text extend from A to xiii. A tabula is added consisting of eight leaves and one column, the signatures xi to xv. The paper has the well-known water-mark of the heifer's head and horns surmounted by a star.

It is difficult to determine which of the two works comprised in the volume preserved in the library of York Minster is of the greater rarity and value.

The only known copy of that printed by Lettou, which is said to be in the library of Magdalen College, Oxford, is imperfectly described by Dibdin (*Bibliog. Antiq.* vol. ii. p. 1), who had not seen it. He prints the colophon as inaccurately copied for him by the president of the college, adding that “two leaves appear to have been torn from the beginning of it.” As the York Minster copy is free from any such mutilation, we may safely pronounce it to be the only perfect copy of the work of Antonius Andreas, printed by Lettou in 1480, that is known to be in existence.

As to the treatise of John the Canon, assuming the Bodleian copy to be free from imperfection, the Dean and Chapter of York may boast of possessing one of the only two known copies of a work which proceeded from the press of Saint Alban's in the year 1481.

It is remarkable that the name of the printer does not appear in the colophons of any of the books printed at Saint Alban's in the fifteenth century, nor do the books themselves present any evidence that the press was set up within the monastery. The words “apud villam Sancti Albani” are invariably used in the impress.

I should be glad were these notes to attract the attention of some of your bibliographical correspondents, and induce them to impart further information upon the subject of the early Saint Alban's press.

ROBERT DAVIES.

York.

INDIAN OR JUDEAN.

“ . . . then must you speak
Of one that loved not wisely, but too well;
Of one not easily jealous, but being wrought
Perplex'd in the extreme; of one whose hand,
Like the base Indian, threw a pearl away
Richer than all his tribe.”—*Othello*, v. 2.

So reads the First Quarto (1622): the First Folio reads *Judean*. The elder commentators, with one or two exceptions, follow the reading of

the Folio; those of our day, rejecting it, have given us the reading of the Quartos. I believe that the Folio is correct, that *Judean* was the word written by Shakespeare, and I shall here endeavour to throw some further light on it. I trust that the explanation I am about to give may have the happy effect of placing this vexed question outside the arena of controversy.

For the sake of clearness, I shall first state the objections to each reading—inquiring how far they are tenable—and then bring forward my reasons for supporting *Judean*.

As far as I can gather, the objections to *Indian* are as follows:—

1. That some particular story is alluded to. We are led to believe this from the use of the definite article, coupled with the epithet *base*. The base Indian, or the base Judean, must refer to some current story of an Indian or a Jew; but no particular story of an Indian has ever been discovered. We have a well-known story of a Jew.

2. *Base* is an improper epithet to apply to an *Indian* who must have acted in *ignorance*, which, as Steevens remarks, brings its own excuse with it.

3. *Tribe* is a word much more applicable to the *Judean*: the use of this word was held conclusive by Malone for the authenticity of *Judean*.

4. Wherever *Indian* occurs in the First Folio, we invariably find it correctly spelled; and under these circumstances we may reasonably conclude that, had it been used here, it would also have been correctly spelled. I may here remark that *the pearl*, being generally associated in idea with *India*, may have led the compositor, or other, into this error.

5. *His tribe* refers to the Indian or Judean: if we read *Indian*, it follows that Shakespeare, in indicating the inestimable value of this pearl, compares it with the riches of a tribe who were ignorant of the value of a pearl; and who were, therefore, not very likely to possess much of any value. An able writer in the *Cornhill Magazine* (Oct. 1868) raises a new point here, viz. that *his tribe* refers not to the *Indian*, but to *the pearl*: but by *the pearl* is meant Desdemona; and we are therefore led by this suggestion to designate the collective whole as *his tribe*, while the unit represents a woman.

The only objections to reading *Judean*, as far as I can learn, are as follows:—

1. That to comply with the metre a wrong accent must be given, viz. *Jūdean*. But although this seems wrong to us, it does not prove that it was wrong when Shakespeare wrote, for many words have changed their pronunciation since that day. Malone arguing in favour of *Judean*, quotes two similar words, as having undergone a change of pronunciation, viz., *Epicurean* (*Merry Wives of Windsor*), and *Nemean* (*Hamlet*).

2. *Threw a pearl away*, it was said by Steevens, must be taken in its literal meaning, and not metaphorically. To this I reply, that a woman is frequently alluded to in this way, and there are passages in the works of Shakespeare and contemporary authors which prove it. The following, amongst others, are found in Beaumont and Fletcher:—

"Vandunke. Good: let's drink then.

Madge, fill out! I keep mine old *pearl* still, Captain.

Margaret. I hang fast, man.

Hempskirke. Old *jewels* commend their keeper, Sir."
Deggars' *Bush*, ii. 3.

"Elder Loveless. Best, dearest, worthiest lady, hear
your servant!

I am not as I shew'd! Oh! wretched fool,
To *fling away the jewel* of my life thus!"

The Scornful Lady, act iv.

"King. You have betray'd me; y'have let me *lose*
The *jewel* of my life: Go, bring her me!"

Philaster, act iv.

"Charles. Why should'st thou wear a *jewel* of this
worth,

That hast no worth within thee to preserve her?"

The Elder Brother, iii. 5.

See also Kit Marlowe.

"Barabas. O Sir, your father had *my diamonds*,
Yet I have one left that will serve your turn:
I mean *my daughter*."—*The Jew of Malta*.

There are many similar passages to be found in Shakespeare. The following are a few, in addition to the two in *Troilus and Cressida* noticed by Warburton:—

"Valentine. Why, man, she is mine own;
And *I as rich in having such a jewel*
As twenty seas, if all their sand were *pearl*,
The water nectar, and the rocks pure gold."

The Two Gentlemen of Verona, ii. 4.

"Claudio. Can the world *buy such a jewel*?"

Much Ado about Nothing, i. 1.

"Morocco. Never so *rich a gem* was set in worse than
gold."—*The Merchant of Venice*, ii. 7.

"Chamberlain. And who knows yet
But from this lady may proceed a *gem*
To lighten all this isle?"—*Henry VIII.*, ii. 3.

In the play of *Titus Andronicus* we find the Moor is meant by—

"This is the *pearl* that pleased your empress' eye,
And here's the *base* fruit of his burning lust."

I think the above sufficiently proves how preponderating are the objections against reading *Indian*.

I shall now give my reasons for supporting *Judean*, merely premising that I suspect Steevens was aware of what I am about to suggest; but, for reasons of his own, he merely gave it a passing notice, and then drew us off the scent by forging (as Mr. Knight alleges) a story of a Jew. I had, however, come to the conclusion that *Judean* is the correct reading before I had read Steevens' note. In mentioning Theobald's sug-

gestion (the story of Herod and Mariamne) he says, "the poet might just as fairly be supposed to have alluded to that of Jephthah and his daughter." Wittingly or unwittingly Steevens here hit the right nail on the head.

That the poet alluded to Jephthah, there cannot be the least doubt, and as the following I believe sufficiently proves it, I hold *Judean* to be the correct reading.

The story of Jephthah seems to have made a strong impression on Shakespeare's imaginative mind, and he gave expression to it more than once. In *Henry VI. Part III.*, v. 1, we find:—

"Perhaps thou wilt object my holy oath:
To keep that oath were more impiety
Than Jephthah's, when he *sacrificed* his daughter."

And in *Part II.* of the same play, v. 1:—

"It is great sin to swear unto a sin,
But greater sin to keep a *sinful* oath:
Who can be bound by any *solemn* vow
To do a *murderous* deed?"

It is worthy of remark, that these two passages are not found in the old play of *The Contention of the Two Famous Houses of York and Lancaster*. They are, therefore, emphatically Shakespeare's own words. Again, in *Hamlet*, we find Jephthah alluded to:—

"Hamlet. O Jephthah, judge of Israel, what a *treasure*
hadst thou!

Polonius. What a *treasure* had he, my lord?

Hamlet. Why—

'One *fair* daughter and no more,
The which he loved passing well.'

This passage, taken with that quoted above from the *Two Gentlemen of Verona*—"I, as rich in having such a jewel"—supplies us with the poet's meaning in *richer than all his tribe*.

The most remarkable point, however, and that on which I most rely, is this—the epithet *base* is applied to the *Judean*. Now, if we turn to the eleventh chapter of Judges, we find that this exactly coincides with Jephthah's case; for he was *base born*, the son of a harlot, and had been driven from his father's house by his legitimate brethren. That Shakespeare used the word *base* in this sense is proved by—

"Edmund. Why bastard? Wherefore *base*?"

And again—

"Why brand they us
With *base*? With baseness? bastardy? *base*, *base*?
King Lear, i. 2.

The same meaning attaches to the word in the passage above, quoted from *Titus Andronicus*.

I think it must be conceded that no parallel could be much closer than this. We have a story of a *Jew*, a member of the *tribe* of Ephraim or Manasseh, *base* in birth, who, with *his own hand*, threw away a *treasure* the pearl of his tribe. A story also well known to Shakespeare, for we find it commented on in his other plays. It is

true that Jephthah sacrificed a daughter—Othello, a wife; but we cannot expect every minute detail of the one case to have its counterpart in the other: to every unprejudiced reader the facts of the story will, I believe, appear identical with that of the text. The term *base*, so pointedly applied, and so peculiarly applying to Jephthah, makes the case, I think, singularly complete. Othello, even, exclaims when about to do the deed:—

“ thou dost stone my heart,
And mak'st me call what I intend to do
A murder, which I thought a sacrifice.”

I therefore hope that, in future editions of our great poet, we shall hear no more of the spurious reading of the Quartos. THOS. M'GRATH.
Liverpool.

TITHE-BOOK AT PASTON, NORTHAMPTON-SHIRE.

In possession of the rector of this parish is a volume of accounts not very common. It is a book of Easter dues and offerings, and is quite perfect from the years 1608 to 1632. The writing is good, but leaves are missing at each end from the loss of the binding. At present it contains 116 leaves; but the entries, with the exception of the necessary variation in amounts and dates, are all alike. In Finedon church, in the same county, I remember to have seen a similar book, but had no opportunity of examining it. The year's accounts in the Paston book are divided according to the parochial districts, named Paston, Walton, Gunthorp, Werrington. One page for the year 1610 is here given. It is one out of ten pages and a half for the year. The concluding half page is also given, as it relates to a different kind of payment:—

1610. The Easter booke of paston parrish made in the yeare of oure Lord god one thousand six hundreth & ten as ffolloweth.

Off paston.			
The mannor house of peverills A waxshott	j ^d ob		
Offering	ij ^d		
p ^d Ihon Daweson A waxshott	j ^d ob		
det ob			
p ^d Offering	j ^d		
Caulfes			vij ^d
ffoles			
+ Shipskines tenn	v ^d		
p ^d George Robins A wax'	j ^d ob		
det ob			
p ^d Offering	ij ^d		
Caulfe Runs on ij			iiij ^d
fole			
p ^d Thomas Collins an Offering	ij ^d		
Caulfe			
Widdow Gurrye an Offering	j ^d		
Ihon Stivenson an Offering	ij ^d		
Caulfe			
p ^d Millisent an Offering	ij ^d		
Caulfe Runs on vij			
fole			
p ^d Stiven Woodward A wax'	j ^d ob		

p ^d Offering	ij ^d	iiij ^d
Caulfe Rū on vij		
p ^d Robart Thryft A wax'	j ^d ob	
Caulfe		
p ^d Offering	ij ^d ob	iiij ^d
p ^d Henrye Muharde A wax'	j ^d ob	
det ob		
p ^d Offering	ij ^d	iiij ^d
Caulfe Rū on ij		
p ^d Robart peath A wax'	j ^d ob	
p ^d Offering	ij ^d	iiij ^d
Caulfe Runs on ij		
+ fole	j ^d	
+ Ship'	ij ^d	
Thomas Bush an offering	ij ^d	
Caulfe		
p ^d Widdowe Turlington an offering	j ^d	
Caulfe		
The mannor house of the whaiges A wax'	j ^d ob	
Offering		

ANON.

THE HOUSE OF STUART AND DAVID RIZZIO.

The evidence lately furnished in your columns, that physical disability was the real cause of Queen Elizabeth's abstinence from marriage, has suggested another delicate and interesting question in that epoch, namely, whether the house of Stuart did not originate in the intimacy between Mary Queen of Scots and Rizzio.

David Rizzio arrived at Mary's court in 1563, and was appointed her private secretary in 1564. The scandal arising from the intimacy had estranged Mary's brother, the Earl of Murray, before her marriage with Darnley in July 1565.

Letters written by Randolph to Cecil almost in terms charge Mary with criminal intimacy in August and October, 1565; and in January, 1566, Randolph writes to Cecil: "Woe is me when David's son shall be king of England." (See Froude, vol. ii. c. ix. Rolls MSS.) These letters are the more important because Robertson implied the innocence of Mary from the supposed silence of Randolph.

Rizzio was murdered in March, 1566, and James was born in June.

If any argument may be based on the doctrine of "natural inheritance," it may be observed that Mary was certainly a beautiful woman, combining the fairness of a Scotch woman with the elegance of a Française. Darnley was unusually tall, handsome, and without taint of Southern blood. Rizzio was small, swarthy, and "of a disagreeable figure"; so was James. Rizzio was a musician and a poet; so at least James aspired to be. Both had low cunning and meanness with arrogance. Whence came the Southern type into the Stuart race, with its bigotry, falseness, swarthinness, and utter incapacity to understand the people they attempted (with such ill success) to govern, traceable from James I. to the young Pretender, and contrasting so remarkably with the preceding Tudors and the succeeding Brunswicks?

James himself married a Dane; Charles I. married a Frenchwoman; Charles II. married a Portuguese, but he died *s. p.*; James II. married an Englishwoman, and afterwards an Italian, but any argument from the latter union is of comparative insignificance.

There seems at least a *prima facie* case for further inquiry and consideration. It would be a startling conclusion if the monarch who still figures in our Bibles as "the most high and mighty Prince James," with all the accessories there depicted, were proved to be the illicit offspring of an Italian organ-grinder!

J. W. H.

JASPER MAYNE TO CHARLES I.—ON HIS RECOVERY FROM SICKNESS.

"Most Gracious Sr;

Now that you are recouer'd, and are seene
Neither to fright the Ladies, nor the Queene;
That you to Chappell come, and take the ayre,
Makes that a verse, which was before my prayer.
For, Sr, as we had lost you, or your fate,
Not sicknesse, had beene told vs, All of late
So truely mourn'd, that we did only lacke
One to begin, and put vs All in blacke.
The Court, as quite dissolu'd, did sadly tell,
White-hall was only where the King is well.
Nor grieu'd the Citty lease, the Commons eyes,
Free as their loyall hearts, wept subsidies.
And in this publique woe some went so farre
To thinke the danger did deserue a starre.
Which though it were so short, as but to show,
You would, like one of vs, a sicknesse knowe,
And that you could be mortall; and to proue
By triall of their grieve, your subiects loue,
Would keepe your bed, or chamber, yet our feare
Made that short time we saw you not, a yeare;
So did we reckon minutes, and to gaine
Your quick recovery, striv'd to share your paine.
Nay such an interest had we in your health,
That in you sickend Church and Commonwealth.
Alasse to misse you, was enough to bring
In Anarchie, but that your life was King
More then your scepter, and though you refrain'd
To come among vs, yet your actions raig'n'd.
They were our patterne still, and we from thence
Did, in your absence, chuse our rule and Prince,
And liu'd by your example, which will stay
And governe here, when you are turn'd to clay.
For what is he, that euer heard, or saw
Your conversation, and not thought it Law?
Such a cleare temper, of so wise, and sweet
A Maiestie, where Power and Goodnesse meet
In iust proportion; such religious care
To practice what you bid; As if to weare
The Crowne, or Robe, were not enough to free
The Prince from that which subiects ought to be.
Lastly, (for all your graces to rehearse
Is fitter for a story, then my verse)
Such a high reverence doe your vertues win,
They teach without, and governe vs within,
And so enlarge your Kingdoms, when they see
Our mindes, more then our bodies, bend the knee.
For though before you we stand only bare,
These make the Presence to be every where."

JASPER MAYNE, M.A. *ex Æde Chr.*

I have no inclination to take the advice of a critical poet who wrote in 1651—

"Gather up all that from Mayne's fancy fell,
Whose able muse hath done so oft—so well."

But it would gratify me to revive a second specimen of his poetic fluency and tact, both as evidence of his opinions on politics and as a fit companion to the animated lines which he addressed to Henriette Marie.

The verses are transcribed *literatim* from an academic collection which had been composed and printed on the occasion above-stated, and as the title of the volume is a deviation from the course of academic gravity, it must be given entire. It runs thus—

"MUSARUM OXONIENSIVM PRO REGE SVO SOTERIA.

Anagramma.

CAROLVS BRITONVM REX.

Tu Rex librum coronas.

Symbola sunt *Almæ Matris Liber*, atq; *Corona*:
Iam verum est, *Librum Tu* (Rex Invicte) *Coronas.*

[Oxford arms.]

OXONIÆ, Excudebant I.L.G.T. An. Dom. 1633." 4°, pp. 72.

The disease which the King had experienced is not named, but the particulars recorded by the poets are sufficient to remove all doubts on that point. Moreover, we have the facts precisely stated in the *Diary* of archbishop Laud. We therein read—

"Anno 1632. Decemb. 2. Sunday. The small pox appeared upon his Majesty; but God be thanked, he had a very gentle disease of it. . . . Decemb. 25. I preached to the King, Christmas-day."

I shall leave to critics the appreciation of Jasper Mayne as an occasional poet. As a dramatist he has obtained a handsome share of commendation. On other particulars, in closer connection with the subject of this note, a short comment may be admissible.

The volume of SOTERIA contains near a hundred contributions, and that of Jasper Mayne comes within the first quarter of that number. It immediately follows those of the vice-chancellor, the heads of colleges, the professors, the proctors, and other officials. He was then under thirty years of age. Is it not evident that he was held in peculiar estimation?

I ascribe the editorship of the volume to the vice-chancellor Brian Duppa, and believe it to be a new fact in the career of that learned and munificent prelate. Hereon it rests. One of his contributions has the first place; it was his due. But he also wrote the last, of which a portion follows:—

"ONE jam satis est, Libelle, tanto
Noli tædia Principi creare.
Ad curas rapitur severiores,
Et regnum vocat et salus popelli,

Cui plus quàm propriè solet vacare.
 etc. etc. etc.
 Hos nunquam toga sentiat labores,
 Nec talem tibi consecret libellum.
 Sic vovet BRIANUS DUPPA,
Acad. Vicecan."

A conjecture without the statement of some circumstance in favour of it is a work of small cost, but it implies that the reader is a novice in the doctrine of probability. It is one of those fashions in the literature of the times which it is my wish to avoid.
 BOLTON CORNEY.
 Barnes, S.W.

TABLE OF CONTENTS IN "THE TIMES."—Is it not worth while at once to note that on Friday, January 29, 1869, *The Times* newspaper introduced, immediately above the first leader, a Table of Contents of the current number? An admirable novelty it is.
 W. SPARROW SIMPSON.

VICTOR HUGO AND THE VIRGIN MARY.—The following little *fait*, as the French call it, is perhaps not unworthy of record in "N. & Q.," for it concerns one of the Channel Isles. M. Henri Lefort, of Caen, has communicated to the newspapers the inscription of a quartrain under a statue of the Virgin Mary and the Child Jesus, at Guernsey. The Virgin is supposed by the poet to represent Freedom, and the Child the World:—

"Le peuple est petit; mais il sera grand.
 Dans tes bras sacrés, ô mère féconde,
 O Liberté sainte, au pas conquérant,
 Tu portes l'enfant qui porte le monde!"
 J. VAN DE VELDE.

DOMINICUS MICHAEL. — Your correspondent F. D. H. (4th S. ii. 542) gives a rhyming Latin inscription. The following, in one of the churches in Venice (I forget which), commemorating the glories of Dominicus Michael, may be interesting:—

"Terror Græcorum jacet hic, et laus Venetorum,
 Dominicus Michael, quem timet Hemanuel.
 Dux probus et fortis, quem totus adhuc colit orbis,
 Prudens consilio, summus et ingenio.
 Istius acta viri declarat captio Tyri,
 Interitus Syriæ, mæror et Vngariæ.
 Qui fecit Venetos in pace manere quietos,
 Donec enim vixit patria tuta fuit.
 Quisquis ad hoc pulchrum venies spectare sepulchrum
 Cernuus ante Deum flectere propter eum.
 A.D. MCXXVIII. Dominicus Michael obiit."

Can any of your readers give me information as to "Hemanuel" referred to in the above lines? Is he the same as "Manuel" the father of Alexius Comnenus?
 "HIC ET UBIQUE."

SHAKESPEARE AND WELLINGTON.—Dr. Johnson gives the highest praise to that passage in *Macbeth* (Act I. Sc. 7):—

"I dare do all that may become a man;
 Who dares do more, is none."

But is not the remark of the Duke of Wellington, in one of his speeches, still finer? —

"I did what I thought became me as a man, and what as a man I would do again."

There is a quiet self-confidence in this assertion that amounts to the sublime.
 G. E.

ST. MARY'S CHURCH, YORK.—In St. Mary's Church, Castlegate, in the city of York, during some repairs which are taking place, there have been discovered some windows of a clerestory which had been concealed during a long series of years. There have also been found several very fine seventeenth century monuments, which, with the exception of one which had been broken into fragments, are preserved. There is also a great deal of fine old glass, which will be all replaced, I hope, and the fine steeple preserved from falling. I only observed one bone, the four false vertebræ; but though conversant as an antiquary during my time with several excavations, Roman and otherwise, I never remember to have seen such fine carth.
 C.

Huddersfield LIST OF VOTERS.—In looking over the official list of voters for the borough of Huddersfield, I have been struck with the predominance of several names which appear to be rather peculiar to this neighbourhood. I venture to send you ten of the most numerous, with the numbers of each:—

Brook	. . . 246	Beaumont	. . . 177
Shaw	. . . 230	Hirst	. . . 157
Sykes	. . . 230	Armstrong	. . . 144
Haigh	. . . 207	Kaye	. . . 126
Dyson	. . . 183	Smith	. . . 123

Total number of the register 11026.

G. W. TOMLINSON.

Huddersfield.

BURNING FOR SORCERY.—The Rev. John S. Gilmore writes thus in his *Mental Epidemics*, p. 12 (Dublin, 1868):—

"And surely we have reason to feel proud that Ireland has never been sullied by any of those judicial butcheries in which God's creatures have been roasted at a stake under the names of heretics or sorcerers; and that the expression 'brent quick,' 'burned alive,' so often found at the end of Scotch criminal trials, is with us quite unknown."

This is, I think, too wide a statement; for how is it to be reconciled with what we may read, for example, in a quarto volume printed for the Camden Society, and entitled —

"A Contemporary Narrative of the Proceedings against Dame Alice Kyteler, prosecuted for Sorcery in 1324 by Richard de Ledrede, Bishop of Ossory" (London, 1848)?

Granting that Lady Alice did not suffer at the stake in Kilkenny, notwithstanding the express testimony of John Clyn (who "was a friar at that time in Kilkenny, and must be supposed to know the fact") to the contrary, there is no question as to the fate of "her accomplice" Petronil.

ABHBA.

PEGGY LONGMIRE, THE WESTMORELAND CENTENARIAN.—I do not remember having seen the enclosed inserted in "N. & Q." It is extracted from one of the London daily papers in 1863, but I have unfortunately omitted to enter the date from the scrap, and also the name of the paper from which it is extracted. I met with it in two or three papers:—

"Peggy Longmire, well known in the Westmoreland district, died at Troutbeck on Sunday last, having completed her 104th year on the 15th of April. She was quite a notable character in the district, and was the grandmother of 'Tom,' the celebrated champion wrestler. Two of her three children survive her, as do also ten grandchildren, thirty great grandchildren, and three great-great-grandchildren. Peggy lived for many years near the public-house called the Mortal Man, with whose quaintly inscribed signboard visitors to the beautiful valley of Troutbeck are no doubt familiar:—

'O, mortal man that liv'st on bread,
How comes thy nose to be so red?'
'Thou silly ass, that looks so pale,
It is with drinking Birkett's ale!'

Peggy enjoyed her usual robust health until about a month past, during which she suffered considerably, but remained perfectly conscious to the hour of her death. The following character given to her when she was a servant with Mr. G. Browne, of Troutbeck, shows that she was made of sterling stuff:—"To all whom it may concern. These are to certify that Margaret, the daughter of John Atkinson, of Applethwaite, in the parish of Windermere, in the county of Westmoreland, served me as a diligent, faithful, and honest servant for two years, viz., from Whitsuntide 1783 to Whitsuntide 1785, and that during all the said time I never saw, heard, or had reason to believe but that she was virtuous and modest. Witness my hand this 23rd October, 1788.—GEO. BROWNE. Troutbeck."

T. B.

Shortlands.

SALMON.—As the abundance of salmon in former times has engaged the attention of correspondents in "N. & Q." the enclosed conclusive evidence of its cheapness, at least in Ireland, during the Commonwealth, may be of interest:—

"It appears from various minutes in the order-book of the Council of State, that salmon for the use of the troops in Ireland was purchased in Ireland at 15¹/₂ per ton, a little more than three halfpence a pound. Order-book of the Council of State, Sept. 25, 1649, and Oct. 23, 1649."—Bisset's *Hist. of the Commonwealth*.

C. S. K.

NEW BELL INSCRIPTIONS, SHREWSBURY.—The following cutting is from the *Oswestry Mercury*, Jan. 13, 1869, is worth preserving in "N. & Q." :—

"The following are the inscriptions on the new bells which have been presented to St. Julian's Church, Shrewsbury, by Mr. Peele:—

No. 1.

'Peace on earth,' &c., Luke, chap. ii.

'My gentle note shall lead the cheerful sound;
Peace to this parish, may goodwill abound!'

No. 2.

'Our voices tell when joy and grief betide;
Mourn with the mourner, welcome home the bride.'

No. 3.

'May all in truth and harmony rejoice,
To honour Church and Queen with heart and voice.'

No. 4.

'Prosperity attend old England's shore;
Let Shrewsbury flourish, now and ever more.'

No. 5.

'For mercies undeserved this peal is raised;
So may Thy name, O God, through Christ be praised.'
J. J. P.

No. 6.

'With deepest tone I call to church and prayer:
And bid the living for the grave prepare.'

JOHN B. MINSHULL.

3, Rodney Terrace West, Bow Road.

STRANGE PHENOMENON.—On Friday, Dec. 18, at about 6.45 P.M., I was riding over the Downs to Mere, when there suddenly appeared on my horse's head five lights, one on each ear larger than the rest, about the size of the flame of a small taper, of a bluish colour; two on the left eyebrow, and one on the right—these were like glowworms, or as if you had rubbed the parts with phosphorus. It was pitch dark, with a steady rain falling; yet, while the lights lasted (which was while I rode upwards of a quarter of a mile), I could see the buckles on the bridle. There had been thunder and lightning in the afternoon. I rode steadily, trying to make out what it could be; when it disappeared as suddenly as it came. The horse was taken from the stable, and had only travelled half a mile; it did not perspire in the least. I am desirous to know the cause. Will you kindly inform me? ERNEST BAKER.

Mere Down, Bath.

Queries.

THOMAS LANGLEY:

QUESTION GÉNÉALOGIQUE INTÉRESSANT L'HISTOIRE
DE FRANCE ET D'ANGLETERRE.

M. de Gassel de Richebourg était petit-fils de M. de Langlée, Lieutenant-général, Ministre d'État sous Louis XIV. et son favori; cette famille de Langlée, fixée au Maine, descendait de Thomas de Lancastre, duc de Clarence, frère d'Henri V, roi d'Angleterre.

1° Comment et pourquoi le fils du duc de Clarence s'était-il fait naturaliser Français?

2° Quel était le nom de sa mère?

3° En consultant la généalogie des Lancastre, on voit que Thomas duc de Clarence eut deux fils: l'un nommé le duc de Beaufort, l'autre nommé simplement Thomas; comme l'histoire d'Angleterre mentionne une abbaye nommée Langley, près de Londres, qui était, je crois, un apanage de la couronne, il est présumable qu'on a fait prendre dans la suite le nom de *Langley* à ce Thomas. Les *de Langley* en Angleterre ont-ils toujours cette abbaye en apanage? En France

les Langlée ont toujours porté depuis le prénom de *Thomas*, et si l'on voit leur nom écrit par deux *e* en France et un *y* à l'abbaye en Angleterre, cela ne peut tenir, au point de vue de l'identité d'origine, qu'à la divergence des deux langues.

4° Ce *Thomas* avait-il été reconnu ou adopté par le duc de Clarence? Pour figurer dans sa généalogie, il a bien fallu, ce me semble, qu'il jouit de l'une de ces prérogatives; il importe de savoir laquelle pour pouvoir apprécier la position que sa naissance lui avait faite en Angleterre.

5° Thomas de Langley, archevêque de Cantorbéry et primat d'Angleterre, qui vient d'y mourir tout dernièrement, était-il un descendant des Lancastre?

Il serait intéressant d'arriver, par ces recherches, à pouvoir trouver le motif pour lequel Louis XIV avait pour Ministre, justement au moment où il était en guerre avec la Grande-Bretagne, un allié de la maison d'Angleterre. On pourrait peut-être s'expliquer comment il se faisait que M. de Langlée jouissait à la cour de Versailles de la position d'un grand seigneur et d'une grande familiarité avec le roi, et se rendre compte de la raison pour laquelle le grand roi avait laissé ignorer à son entourage l'illustre origine de son favori.

Je crois que dans la famille du duc de Beaufort, qui est toujours en Angleterre et qui descend du duc de Clarence, on pourrait avoir des renseignements à ce sujet.

Le Conservateur de la Bibliothèque de Tours,
DORANGE.

HARELDUS APPLEBONE.—Where shall I find any information concerning Hareldus Applebone, who was in 1652 the ambassador of the Queen of Sweden in this country? (Whitelocke, ed. 1732, p. 532.)
A. O. V. P.

LISTS OF ATTORNEYS AND SOLICITORS.—I am anxious to know if there are any records, and what information they give, of attorneys and solicitors who were practising in the law courts previous to the year 1729.* In the year 1729 the following was published:—

"List of Attornies and Solicitors admitted in pursuance of the late Act [2 Geo. II. cap. 23.] for the better regulation of Attornies and Solicitors. Presented to the House of Commons pursuant to their Order of the 26th day of January, 1729. London: Printed for Richard Williamson near Gray's-Inn-Gate in Holborn. Folio, MDCCXXIX."

A copy of which occurred for sale in the library of the late Mr. Robert Triphook, the octogenarian bookseller, and was sold by auction by Messrs. Puttick & Simpson, Dec. 12, 1868. Was this the first Directory of Attorneys published, and were there any Law Lists published between the date of the above and Browne's *General Law List*?

[* Vide "N. & Q." 2nd S. xi. 515.—ED.]

The first copy of which in the British Museum is the second edition for the year 1777. R. S.

Clapham, Surrey.

MINIATURE-PAINTER OF BATH.—Can any of your readers help me to the name of a miniature-painter who flourished in Bath about eighty-years ago? I have a large picture in oils of that date containing five portraits of my family, and the name of the painter is unfortunately forgotten; but we know, as I stated above, that it is the work of a miniature-painter at Bath, and we believe it to be the only known work of his in oil colours.

T. S. C.

BENT COINS.—Can any one tell me the origin of bending coins, and why they should be considered "lucky" on that account? It is a very old custom, for I have coins of the reigns of Mary and Elizabeth, which have been made "lucky," greatly to their disfigurement. I have searched several books on old customs and superstitions, but cannot find anything relating to this one.

PUCK.

BYRON QUERY.—Where is the satirical character of Byron to be found, of which the following lines are the commencement?

"Love in his eyes, and hatred in his heart,
His tongue [?] to flatter, and his creed to part."

ENQUIRER.

CALCULATING CHILDREN: MENTAL EQUALITY OF THE SEXES.—Sydney Smith held this equality to be thorough and entire: the perceptible difference lying, he said, solely in difference of education. His essay on the subject does not, however, embrace the question of certain natural gifts, allowed on all hands to be purely spontaneous. Now we have all heard of, and many of us have witnessed, the marvellous feats of "calculating boys" (the late Archbishop of Dublin had been one of them); but I am curious to know whether there are any instances on record of calculating girls? And if so, in what numerical proportion they stand to the calculating boys?

NOELL RADECLIFFE.

THE CAUDINE FORKS.—At the end of the small work of Daniele entitled *Le Forche Caudine illustrate*, there is a reference to a work of his brother, which I should be obliged to any of your correspondents if they can tell me whether it was ever published. The passage, which I translate, is found at page 25, and is to the following effect:—

"In conclusion, I do not wish to omit, in order that I may not seem to have allowed any part of the subject to escape me, how Plutarch, following Aristides Milesius, gives a very different account of the transactions at Caudium from Livy and the other Roman historians. On this, however, I shall not dwell, that I may leave to my brother the honour of having fully illustrated this point of Roman story in Part II. of his *Storia della Guerra*, which he hopes one day to give to the world."

It appears that the brother of Daniele must have published a work *Storia della Guerra*, of which the first part had appeared, and that he promised a second part. Is this work known to any of your correspondents? The work of Daniele on the Caudine Forks was printed at Caserta, 1778, and was therefore probably at the expense of royalty. Where is the passage referred to in Plutarch to be found? He gives *In Parallel. Minorib.* tom. ii. p. 306, but with this reference I cannot find the passage.

CRAUFURD TAIT RAMAGE.

DOOR-HEAD INSCRIPTIONS.—I do not think the following have been noticed by you:—

"Matthew Beckwith, son of Roger, who purchased Aldbrough, was, like his nephew, a captain under the Parliament, and afterwards retired to Tanfield near Masham, where he was steward to the Earl of Elgin. He was an active and 'severe justicer,' and in that capacity, marriages during the protectorate were frequently solemnised before him. He lived in a house by the river side still partly remaining, which had been occupied by the priests of Maud Marmion's chantry, in the church, since the time of King Edward III., and on rebuilding the eastern part of it, inscribed above the door—

'Si Religio floreat vivo. M.B. 1668.'

Upon which the rector, who lived opposite to him, wrote over his own—

"I do not heed the man the more
That hangs religion at his door."

Walbran's Memorials of Fountains
(*Surtees Soc.*) p. 326.

I shall be much obliged to any one who will give the original authority for this story. The author quotes none for it.

GRIME.

FLANDERS CHESTS.—These are occasionally mentioned in old church and household accounts, and in some of our churches there still exist examples in excellent preservation, and showing a strong general resemblance in the design and character of the carving which covers the whole of the front. This is generally occupied mainly by a series of pedimented and crocketed panels filled with varied patterns of tracery which, in English work, we should call "decorated" or "middle-pointed." At the sides or at the top are highly grotesque figures, terminating in beautiful crumpled foliage. There is a representation of one at Brancepeth church in the *Transactions of the British Archaeological Association*, pl. 18. I have seen this one, and others very like it, at Wash near Ripon, and at Wroot in the Isle of Axholme. I am informed that there is another at St. Peter's, Derby, and doubtless there are many others in existence, especially perhaps in East Anglia. I should be glad to hear of other examples, and also to learn whatever may be known respecting the history of their introduction into this country. They are very beautiful and highly characteristic examples of work which to the educated eye bears its foreign origin on the

face of it. I think they may very likely have been brought over in the first instance by private families, and afterwards have found their way into the churches as being handsome-looking pieces of furniture. The one at Wroot may have been brought by some of the Dutch or French immigrants who came to drain the Isle of Axholme in the seventeenth century.

J. T. F.

The College, Hurstpierpoint.

MONKEY.—What is the etymology of "monkey"? May it not have been *manqué*, a creature falling short of a human being?

ANGLO-FRENCH.

NATURAL CHILDREN OF FREDERICK PRINCE OF WALES.—I have an impression that either in the text or notes of some memoir of the time of George II. there is a list or some particulars of the natural children of Frederick Prince of Wales. I shall be obliged by a reference to any such list, and indeed for any information upon the subject. Similar information respecting any illegitimate offspring of his brother the Duke of Cumberland will be equally acceptable?

N. C.

AN ORLEANIST EMPEROR.—Is there any document extant in which Louis Philippe claims the imperial title, except one which is to be seen in the India Office? In the letter from Louis Philippe to Runjeet Singh, found by us when we took Lahore, the former called himself "Empereur des Français"; and what is more, he gives to the Sikh prince the still stranger title of "Padshah of the Punjaub." A padshah is a Mahomedan king, whereas the Sikhs are among the fiercest foes of the Mahomedans, and made them, when Lahore was taken, pull down their mosques and wash the foundations with the blood of hogs.

CHARLES WENTWORTH DILKE.

PLAUTUS'S "TRUCULENTUS."—Palmerius says (I quote at second or third hand), that the text of Plautus's *Truculentus* must be corrupt in Act ii. sc. 1, line 1:—

"Ha ha he! Hercle quievi, quia introivit odium; tandem sola sum"—

because a woman is made to swear by Hercules, whereas women never swore by Hercules, nor men by Castor; because the former abstained from the Herculean sacrifice, and the latter from the Eleusinian initiation. Criticism of this sort does not carry conviction to my mind. What is the verdict of those scholars of the present day who have made Plautus a special object of study?

GRIME.

SIR WILLIAM SANS.—Who was Sir William Sans, chamberlain of Henry VIII., the son of? to whom was he married, and what issue had he? when and where was he buried? In 1536 a contract was passed between Sir William and one Arnold Hermanazone, of Amsterdam, for the exe-

cution of two altar tombs inlaid with brass for himself and the members of his family. I am anxious before publishing this contract, together with a collection of other documents concerning works of art executed for England and Scotland, to discover whether these have escaped destruction, or if not, whether any drawing of them is still in existence. The contract gives no clue as to where these tombs were to be erected; it is only stipulated that the manufacturer "sera tenu de s'en retirer en Engleterre vers le lieu ou il debora mectre et ordonner les dictes tombes."

W. H. JAMES WEALE.

Bruges.

ANNE COUNTESS OF STAFFORD.—In the Patent Rolls of Richard II. are the following contradictory notices of this princess, eldest daughter of Thomas Duke of Gloucester, who married (1) Thomas Earl of Stafford; (2) by dispensation, Edmund his brother; (3) William Bouchier, Count of Eu.

1392, July 22. Royal license to Anne our cousin, widow of Thomas Earl of Stafford, to marry whom she will. (*R. Pat. 16 R. II.*, p. 1.)

1398, June 28. Pardon for the *unlicensed* marriage of Edmund Earl of Stafford and Anne his wife. (*R. Pat. 22 R. II.* p. 1.)

1398, July 26. Royal license to Edmund Earl of Stafford to marry Anne, widow of Earl Thomas, and similarly to the said Anne to marry the said Edmund. (*Ib.*)

How could the marriage be unlicensed in 1398 when a general license had been given in 1392? And if the princess were already married when the pardon was issued on the 28th of June, what need existed for the issue of the license on the 26th of July?

HERMENTRUDE.

TIPTEERER.—Why are Christmas mummers called *tipteerers* in some parts of England? The word occurs in Mr. Halliwell's *Dictionary*. I have not seen it elsewhere except in a letter from Cary, the translator of Dante, dated from Littlehampton, Dec. 28, 1818:—

"This country, too, abounds in the old customs peculiar to this season. Besides waits and carollers, we have was-sailers and *tipteerers*. . . . They appear to be a species of mummers, consisting of seven characters—Father Christmas, the Turk, Maid Marian, &c."—Henry Cary, *Memoir of Hen. Fra. Cary*, vol. ii. p. 22.

A. O. V. P.

TUCKERMANITIES.—This word occurs in an enigma by Edgar Allan Poe on "Sarah Anna Lewis." What is its meaning, and whence its derivation?

S. T.

PRINCE VENTIMIGLIA.—G. S. S. will feel greatly obliged for any information respecting the Prince Ventimiglia, of a Provence family, who married Lady Charlotte Talbot, daughter of the Duke of Tyrconnel, the princess, and their two

daughters—the eldest of whom married a Ventimiglia, Prince Belmont of Sicily.

WOOD ENGRAVING.—In the *New Monthly Magazine*, vol. iii. p. 112, I found the following, and made a note accordingly:—

"The first engraving on wood of which there is any record in Europe, is that of the 'Actions of Alexander,' by the two Cunios, executed in the years 1285 or 1286. The engravings are eight in number, and in size about nine inches by six. In a frontispiece, decorated with fanciful ornaments, there is an inscription, which states the engravings to have been by 'Allessandro Alberico Cunio, Cavaliere, and Isabella Cunio,' twin brother and sister—first reduced, imagined, and attempted to be executed in relief with a small knife on blocks of wood, made even and polished by this learned and dear sister, continued and finished by us together at Ravenna, from the eight pictures of our invention, painted six times larger than here represented; engraved, explained by verses, and thus marked upon the paper, to perpetuate the number of them, and to enable us to present them to our relations and friends, in testimony of gratitude, friendship, and affection. All this was done and finished by us when only sixteen years of age."

This account, which was given by Papillon, who saw the engravings, has been much disputed; but Mr. Ottley, in his late valuable work, deems it authentic.

Has the above account been authenticated; if so, by whom, and where may the engravings be seen?

C. H. STEPHENSON.

Queries with Answers.

"HOBSON'S CHOICE."—On lately looking over a sale-catalogue of the birds, books, paintings, &c., belonging to the late Dr. Hobson of Leeds, I came across the following item:—

"No. 395. Portrait of a favourite Horse, ridden by the owner Mr. Hobson, of Cambridge renown, in its early history.

"THE ORIGINAL 'HOBSON'S CHOICE.'"

(*As translated by Charles Waterton, Esq.*)

"In his long stable, Cambridge, you are told,
Hobson kept studs for hire in days of old,
On this condition only—that the horse
Nearest the door should start the first on course,
Then next to him, or none: so that each beast
Might have its turn of labour and of rest;
This granted, no one yet, in college dress,
Was ever known this compact to transgress.
Next to the door—next to the work; say, why
Should such a law so just be doomed to die?
Remember then this compact to restore,
And let it govern as it did before.
This done, O happy Cambridge! you will see,
Your Hobson's stud just as it ought to be."

The above being a translation, in what language was the original "Hobson's Choice" written, and who was its author?

J. C. G.

Victoria Park Hospital, London, N.E.

[The following interesting account of the above portrait and lines is given in *Charles Waterton: his Home*,

Habits, and Handiwork, edited by Richard Hobson, M.D. (Lond. 1867, 8vo), p. 241: "Some years ago I had a portrait presented to me, in consequence of my fortunately bearing the same surname as the subject of the painting to which I shall now allude. It was the portrait of the late Mr. Tobias [Thomas?] Hobson on horseback, who so generously and munificently contributed to the town of Cambridge by the erection of public edifices. On his arrival at my house, Mr. Waterton happened to be dining with me, and was wonderfully delighted with the newly imported production, probably more so in consequence of Mr. Hobson having been a universally recognised and avowedly good man, coupled with a considerable amount of eccentricity of disposition. This gentleman, representing an individuality, or an acknowledged peculiarity of character, I suspect had a material influence with the Squire. Some verses having been published, in 1734, by that celebrated Latinist Vincent Bourne relative to the subject of this painting, I, in a casual way, and really without being in earnest, asked the Squire to turn poet and Anglicise them, in order to attach them to the painting we were then admiring. The following day, to my great surprise, he returned me a copy which I now transcribe, from Bourne's original, and which Mr. Waterton told me 'he had turned into his doggerel verse whilst in the railway carriage on his return to Walton Hall':—

'HOBSONI LEX.

'Complures (ita, Granta, refers) Hobsonus alebat
In stabulo longo, quos locitaret, equos.
Hac lege, ut foribus staret qui proximus, ille
Susciperet primas, solus et ille, vices.
Aut hunc, aut nullum—sua pars sit cuique laboris;
Aut hunc, aut nullum—sit sua cuique quies.
Conditio obtinuit, nulli violanda togato;
Proximus hic foribus, proximus esto viæ.
Optio tam prudens cur non huc usque retenta est?
Tam bona cur unquam lex abolenda fuit?
Hobsoni veterem normam revocare memento;
Tuque iterum Hobsoni, Granta, videbis equos.

VINCENTIO BOURNE.'"]

THE MILLER AND HIS THREE SONS.—The following ballad I have taken down from recitation. I have not been able to find it in any collection that I have looked into. I do not remember having heard it before. If you think it worth while, perhaps you may print it.

"THE MILLER AND HIS THREE SONS.

"There was a miller who had three sons,
And he called them all three one by one
To see which of them the best could thieve,
That he unto him his mill might leave.
"He called upon his eldest son:
He said, Dear child, my glass is run,
And if I leave my mill to thee,
Pray, what account wilt thou give to me?
"Dear father, he said, my name is Jack;
Out of every bushel I'll take a peck—
Out of every bushel that I do grind
I'll take a peck, and live most fine.

"You are not the man, the old man said,
You have not learnt the art of trade,
For by that means no man can live;
My mill to thee I will not give.

"He called upon his second son,
And said, Dear child, my glass is run;
Now, if I leave my mill to thee,
Pray, what account wilt thou give to me?

"Dear father, he said, my name is Ralph;
Out of every bushel I'll take a half—
Out of every bushel that I do grind
I'll take a half, and live most fine.

"You are not the man, the old man said,
You have not learnt the art of trade,
For by that means no man can live;
My mill to thee I will not give.

"He called upon his youngest son,
And said, Dear child, my glass is run;
Now, if I leave my mill to thee,
Pray, what account wilt thou give to me?

"Dear father, I am the youngest boy;
The grain of mooter is all my joy—
The grain of mooter is my delight,
I'll take it all, and swear the sack.

"You are the man, the old man said,
You have learnt the art of trade,
For by that means a man can live,
And I to thee my mill will give."

What is meant by "the grain of mooter?"

D. MACPHAIL.

Paisley.

[There is a better version of this ballad in the Roxburghe Collection (iii. 681), entitled "The Miller's Advice to his Three Sons in taking of Toll," in which the last verse but one throws some light on our correspondent's query:—

"Father, said he, I am your only boy,
For taking toll is all my joy:
Before I will a good living lack,
I'll take it all, and forswear the sack."

The *mooter* being the toll of a mill for grinding grain; properly that paid to the master of the mill. *Vide* Jamieson's *Scottish Dictionary*, art. "Multure, Mooter." Hence we read in *The Vow-Breaker, or the Fayre Maid of Clifton*, 1636, "Fellow Bateman, farewell, commend me to my old windmill at Rudington. Oh the *mooter* dish, the miller's thumbe, and the maide behinde the hopper."]

CASTLE OF COSSINS.—In Willis's *Current Notes*, 1857, in a communication on "over door-stone inscriptions," mention is made of the Castle of Cossins (now destroyed), near Glamis, Forfarshire; and it is also said, that the place gave the name to a family formerly of considerable local repute. Can any of the readers of "N. & Q." give any information respecting the said family or castle?

O. E. S.

[We entertain very grave doubts whether there ever existed at Cossins a castle, properly so called. The lands of Mekle Cossins, by annexation in the Strathmore barony of Baikie, appear to have belonged in the seventeenth century to a branch of the family whose descent

we have been unable to trace. In 1667, John Lyon, of Cossins, was served heir to his father Peter in these lands (*Inquis. Spec. Forfarshire*, No. 426). In this retour there is no mention of any castle. The family must, however, have had a residence of some kind. By 1695 it seems to have become extinct, and the property to have reverted to the main branch of the family, as in that year John, Earl of Strathmore and Kinghorne, is served heir to his father, inter alia, "in terris de Cossins cum maneriei loco" (*Inquis. Spec. Forfarshire*, No. 536). The last two words are the Latin form of the Scotch word *place*, which means the mansion-house of a proprietor, but one erected after fortified castles had gone out of fashion. These were built in a much less substantial style, which accounts for their disappearance, but they probably were more fitted to afford the comforts of domestic life than the older fortress.

We give no opinion as to whether the hamlet may or may not have given the name to the family of Cossins, but can safely state that their "considerable repute" must have been decidedly *local*, as there is no mention of them to be found in the records.]

FOXES "BOOK OF MARTYRS" (4th S. ii. 609.) In the third edition of this work (2 vols. folio, 1576,) Henry Filmer is stated to have been the person who suffered with Person and Testwood at Windsor in 1543, and he is so described throughout the details of the event; also in the reprint (with certain omissions) in 3 vols. royal 8vo, 1844, edited by the Rev. John Cumming, M.A., of the first edition 1563.

Whilst on this subject, I shall be glad to know if my copy of Foxe's *Martyrs*, 1576, is perfect except the index. It is a very clean, genuine, and sound copy, as far as I can ascertain by a careful examination of every page, &c.

W. H. W. T.

[According to the collation forwarded, our correspondent's copy of Foxe's *Acts and Monuments*, 2 vols. folio, 1576, is a perfect one with the exception of the last six pages of the Index and an excellent oval portrait of I. D., i. e. "John Daye, dwelling ouer Aldersgate," at the end of the second volume. The portrait is surrounded with the following inscription: "Lief is Deathe, and Death is Lief: Ætatis svæ xxx. 1562."]

ST. IGNATIUS DE LOYOLA. — In p. 156, vol. ii. of Alban Butler's *Lives of the Saints* (Dublin, 1838) I find the following strange notice occurs in the Life of St. Ignatius of Loyola, July 31. Ignatius when he was a student in Paris went once to England —

"And once into England to procure charities from the Spanish merchants settled there, from whom and from some friends at Barcelona he received abundant supplies."

What is Butler's authority for this statement, and in what Life of Ignatius does it occur? D.

[In the *History of the Life and Institute of St. Ignatius*

de Loyola, by Father Daniel Bartoli (New York, 1856) vol. i. p. 143, it is stated, that "At length driven by necessity, and following the advice of one of his friends, who was a religious, he resolved to go to Flanders during the vacation, and to beg from the Spanish merchants wherewith to support himself during one year; he even went once into England, which country was still Catholic."]

"SOON WILL THE EVENING STAR." — Up to about the year 1838 a hymn was sung at the beginning of the Sunday evening service (6.30 P.M.) at St. George's church, Kidderminster, of which this was the first verse: —

"Soon shall * the evening star with silver ray
Shed its mild influence † o'er this sacred day:
Resume we then, ere peace and stillness ‡ reign,
The rites that holiness and Heaven ordain."

This hymn was printed in the selection used in the church and compiled by its incumbent (the late) Rev. W. Villers, afterwards Vicar of Bromsgrove. I have never met with it in any other collection. Who was its author?

CUTHBERT BEDE.

[This "Hymn before Evening Service" is by William Mason, M.A., Precentor of York, and Rector of Aston. It is printed in Part II. of his *Minor Poems*, London, 1830, 18mo, p. 69. In the notes we have pointed out the variations from the original text.]

"AYESHA." — Who was the author of an Eastern tale, entitled *Ayesha* (if I am not mistaken), which I read many years ago with the greatest pleasure?

ABHBA.

[*Ayesha, the Maid of Kars*, Lond. 1834, is by James Morier, an Oriental traveller and writer of tales, born 1780, died March 30, 1849.]

Replies.

'ΑΛΕΚΤΟΡ: THE OATH BY THE COCK.

(3rd S. xii. 173; 4th S. ii. 505.)

This name, being a Greek compound, indicates that the bird so called was indigenous in Greece. Its great antiquity there may be inferred from the ἀλεκτρομαντεία, or divination, which was performed by writing the letters of the alphabet in a circle, and laying a grain of wheat or barley upon each letter; a cock was then placed in the centre, and the desired information was obtained by putting together the letters from which the cock picked the grains. (*Mém. de l'Institut, classe de Lit. et Beaux-Arts*, i. 81; *Mém. Acad. Inscr.*, vii. 23, xii. 49.) The cock, swan, hawk, raven, and crow were sacred to Apollo. Plutarch (*De Pythiæ Orac.* vii. 574, Reiske) mentions a statue of Apollo with a cock on his hand, to indicate sunrise. Neither Homer nor the writers of the Old Testament mention this bird, not be-

* Will.

† Lustre on.

‡ Sleep and silence.

cause it was unknown to them, but because they had no occasion to notice it. Pindar, 490 B.C., first refers to it (*Ol.* xii. 20), ἐνδομάχης ἄτε ἀλέκτωρ, "Pugnacious as a cock on his own dunghill." Ergoteles, to whom the ode is addressed, was an inhabitant of Himera, in Sicily, the coins of which place bore the effigy of a cock. The Pythagoreans worshipped a white cock. (Plutarch, *Symp.* iii. 5.) It is called in the Mishna (Pesachim, iv. 7), תַּרְנֶגֶל, *Tarnegol*, and the same word is used in the Syriac version of the New Testament. The universal diffusion of this bird is almost as surprising as that of the dog. M. Lesson asks if it is not remarkable to find the domestic hen, differing in nothing from that of our countries, in all the islands of the South Sea, and among people with whom Europeans have certainly never communicated? Cocks and hens, he tells us, were very common at Oualan for example, and the natives were ignorant that these birds were good to eat. (*Penny Cyc.* xviii. 63). It appears from Hesychius that this bird was also called κίκκος, which is of kin to *coq* in French, *göckel* in German, *koczet* in Russian, *cok* in Celtic, and *lukkutas* in Sanskrit, from *kak* and *kue*, to cry, to scream. So also the Latin *gallus*, the German *guller*, and the Gaelic *caolach*, are connected with the Sanskrit *kalas*, ringing, from *kal*, to resound. The domestic fowl was not prohibited to the Jews, therefore the unclean bird, דּוּקִיפָּת, *dookiphath* (Lev. xi. 19, Deut. xiv. 18), lapwing in the English version, was most probably the hoopoe (*upupa**), according to the Septuagint, Vulgate, and Arabic versions, and the opinion of the best commentators (Bochart, *Hieroz.* ii. 346). With respect to the phrase "by cock and pie," the difficulty MR. NICHOLSON finds to be in the word *pie*. In the preface to the Prayer Book "concerning the service of the church," reference is made to the practice of the church of Rome, and to "the number and hardness of the rules called the Pie" (a difficulty which still exists), on which Wheatly refers to Dr. Nichols, one derivation of which word is from πίναξ, table or index, and the other that such tables or indexes were called the pie from the parti-coloured letters whereof they consisted, the initial and some other remarkable letters and words being done in red and the rest in black. A *pie* horse exemplifies this sense. It is also to be remarked that printers call unassorted and mixed type *pie*. The missal or gospels then, being the book on which persons were sworn, might be called *pie* for the same reason that God was called *cock*, to avoid, in appearance, too profane an oath, such as "cock's wounds," "s blood and hounds," &c. So Chaucer's "cockes bones." T. J. BUCKTON.

Wiltshire Villas, Stockwell, S.W.

* The *ἐρωψ* of Aristotle, which made its nest of twigs and human manure (*Hist. Anim.* vi. 1, ix. 15).

APOCALYPSE.

(4th S. iii. 58.)

In reply to DELTA, it may be worth while to name the following:—

"Achillis Bocchii Bonon. Symbolicarum Quæstionum De universo genere, quas seriò ludebat, libri quinque. Bononiæ, 1574. Curia Episc. et S. Inquisit. concessu."

The pictorial symbols are illustrated by engravings of considerable merit, and by Latin odes, in various metres, of the ecclesiastical type of the sixteenth century. They are, however, on general and moral subjects, and are not confined to the Sacred Scriptures, nor are they specially illustrative of the Book of Revelation.

As the book is somewhat rare, it may interest if I append one or two of the subjects represented.

"Symb. 128. Adversus Iram.

Mos est nocentum lædere innocentiam. (Title.)

Agni innocentis vindici integerrimo

Jure hoc dicatur Reginaldo Nerlio. (Dedication.)

O qui secundus es Adamus, CHRISTE optime,

Qui conditus ad imaginem terreni es, at

Cœlestis ipse, judicium id omne auferas

Quod noxa nobis omnibus primi indidit

Parentis olim: da, obsecro, tu vim integram

Puramque nostris judicandi cordibus."

The engraving represents the Saviour bearing his cross, surrounded by Jews in *mediæval* costume; amongst the subordinate figures are a man with "caged" helmet surmounted of (in heraldic language) the Turkish flag and the crescent.

"Symb. 130. Summum Bonum præstat Fides,
Fidem intimus amor in Deum,
Rite ipse cultus omnia.

Andreas Casalio Senatori Bononensi.

Summa petat quicunque bonum summum expetit ultro.

Verum igitur quicunque bonum comprehendere prudens

Optat, eoque aliquando frui, terrena relinquit

Summa petens, summo studio, summoque labore,

Sed prius instituenda investigatio recte."

In this case the engraving represents a female robed and winged, and with laureated chaplet, with open book in right hand, in her left a lyre. Her feet rest on a solid cube of stone, on which is the inscription, θεμέλιον ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον (1 Cor. iii. 11). She sits upon a cloud, and from above descend rays upon her head; and she doubtless represents the Divine Wisdom.

T. W. WEARE.

Isfield Rectory.

In reply to DELTA, there are twelve such representations in—

"L'Histoire du vieux et du nouveau Testament représentée avec des figures et des Explications édifiantes, tirées des Saints Pères etc. Par feu Monsieur Le Maistre de Sacy, sous le nom du Sieur de Royaumont, Prieur de Sombreval. A Paris, chez Christophe David, rue St.-Jacques au nom de Jésus, proches la Fontaine St.-Séverin. MDXXIII."

Though I presume DELTA desired to be referred to a work *exclusively* on the above subject, I have mentioned this one, as it is rather ancient, and the representations curious. BETA.

Amongst the treasures of the Bodleian Library, there is a very early book in vellum containing representations of the symbolical scenes of the Revelations. It is exhibited in one of the glass cases in the principal room, and I had the gratification of examining its exquisite drawing last week. THOS. E. WINNINGTON.

Has your correspondent examined the celebrated block-book of the "Apocalypse" in the British Museum? Some have considered it earlier than the *Biblia Pauperum*. The armour of the soldiers in a plate from this work given by Mr. Noel Humphreys in *The Art of Printing* appears to be of the middle of the fourteenth century, but a MS. of that period may have been copied. The book appears to have been executed early in the fifteenth century. The text is arranged in patches in the cuts. JOHN PIGGOT, JUN., F.S.A.

In Tyndale's New Testament, 1536, will be found *fifteen woodcuts*, and in an octavo Bible, printed by John Bill and Christopher Barker in 1669, *twelve engravings*, such as DELTA inquires after. Of the first I possess a considerable fragment, containing twelve out of the fifteen cuts in the Revelations. The Bible contains one hundred and eighty-four plates, seemingly of Dutch origin; and I shall be happy to submit both volumes to DELTA for inspection, if he will favour me with a line expressing a wish to that effect.

S. H. HARLOWE.

3, North Bank, N.W.

There is a most beautiful MS. of the Apocalypse with coloured illuminations in the British Museum. It formerly belonged to the Abbey of Clairvaux, and is, I believe, about the end of the fourteenth century. FELIS.

MAGAZINE ARTICLES RELATING TO CORNWALL.

(4th S. iii. 35.)

E. H. W. D. will find the article on "Tin Mining in Cornwall and its Traditions," by Mr. Robert Hunt, F.R.S., in *Good Words* for Feb. 1867.

The following may be of some use to your correspondent:—

"A Week on the North Coast of Cornwall. By the Dean of Canterbury."—*Good Words* for April and May, 1868.

"Through Cornwall." By Mortimer Collins.—*Belgravia*, Dec. 1866.

"Sunshine at the Land's End."—*Fraser's Magazine*, Feb. 1867.

"Through Devonshire and Cornwall to the Scilly Islands."—*Bentley's Magazine*, March and April, 1867.

"Are there Jews in Cornwall?" By Max Müller.—*Macmillan*, April, 1867.

"Vestiges of the Cornish Tongue." By C. M. Ingleby.—*Once a Week*, Feb. 17, 1866.

"Fish and Fowl at the Land's End."—*Once a Week*.

"A Visit to Tintagel."—*Once a Week*, May 11, 1867.

"St. Columb and the North-West Coast of Cornwall." By G. F. Jackson.—*Once a Week*, Nov. 1, 1862.

"The Provincial History of England: the West Country: Before the Romans."—*Spectator*, Sep. 8, 1866. See *Spectator*, Feb. 9, 1867: "The *Iktis* of Diodorus Siculus."

"Scenery and Antiquities of Cornwall." By Herman Merivale.—*Quarterly Review*, Oct. 1857. Reprinted in 1865.

"Cornish Antiquities." By Max Müller.—*Quarterly Review*, July, 1867.

"Cornish Mining in Mexico."—*Quarterly Review*, June, 1827.

"An Account of remarkable Subterranean Chambers at Treloar Warren, the Seat of Sir R. R. Vyvyan, Bart., in the County of Cornwall." By J. T. Blight, Esq.—*Archæologia*, vol. xl. p. 113.

"Devon and Cornwall."—*Edinburgh Review*, Jan. 1851.

I should be glad to refer E. H. W. D. to many interesting and important memoranda on the antiquities of Cornwall, contributed at various times to the Cornish (principally Penzance) papers and periodicals, which probably he has not had an opportunity of seeing, but I am afraid to occupy much of your space. W. N.

E. H. W. D. will find much valuable information relating to Cornwall in the *Transactions of the Royal Geological Society of Cornwall* (forming seven volumes), and extending from 1818 to 1865; in the *Annual Reports of the Royal Institution*, from 1818 to 1868; and in the *Journal of the Royal Institution of Cornwall*, of which nine numbers have been published.

The following articles from the foregoing and other sources are fresh in my memory, and are probably such as E. H. W. D. wishes to hear of:—

"Some Arguments in support of the Opinion that the *Iktis* of Diodorus Siculus is St. Michael's Mount." By Dr. Barham.—*Trans. Roy. Geol. Soc. Corn.* vol. iii. p. 85, &c.

"On the Intercourse which subsisted between Cornwall and the Commercial States of Antiquity, and on the State of the Tin Trade during the Middle Ages." By John Hawkins.—*Ibid.* vol. iii. p. 113, &c.

"On the singular State of some Ancient Coins lately found in the Sands at Hayle, and on the Evidence deducible from them relative to the period of the earliest deposition of Sand on the Northern Coast of Cornwall." By Joseph Carne.—*Ibid.* vol. iii. p. 136, &c.

"A Description of the Happy-Union Tin Stream Work at Pentuan." By John W. Colenso.—*Ibid.* vol. iv. p. 29, &c.

"On some of the Deposits of Stream Tin-Ore in Cornwall, with Remarks on the Theory of that Formation." By W. J. Henwood.—*Ibid.* vol. iv. p. 57, &c.

"Notice of an Ancient Smelting Place for Tin, gene-

rally called a Jew's House, lately discovered on the Estate of Trereife, near Penzance."—*Trans. Roy. Geol. Soc. Cornwall*, vol. vi. p. 43, &c.

"Notice of the Occurrence of the Horns and Bones of several Species of Deer in the Tin Works of Cornwall." By R. Q. Couch.—*Ibid.* vol. vii. p. 185, &c.

"Note on the Block of Tin dredged up in Falmouth Harbour." By Col. Sir Henry James, R.E.—*Forty-fifth Ann. Rep. Roy. Inst. Corn.* 1863, p. 29, &c.

"Are there Jews in Cornwall?" By Prof. Max Müller.—*Macmillan's Magazine*, vol. xiv. 484, &c. (Sep. 1866.)

"Jews in Cornwall and Marazion." By Rev. Dr. Bannister.—*Jour. Roy. Inst. Corn.* vol. ii. p. 324, &c. (1867.)

"The Antiquity of Man in the South-West of England." By W. Pengelly.—*Trans. Devon Assoc.* 1867, p. 129, &c.

"On the Phenician Tin Trade of Cornwall." By Richard Edmonds.—*Trans. Plym. Inst.* 1867-8.

WM. PENGELLY.

Torquay.

The following few references may perhaps be of service:—

"Cornwall."—*Quarterly Rev.* No. 204, Oct. 1857. By Mr. Herman Merivale, reprinted in his *Historical Studies*.

"Cornish Antiquities."—*Quarterly Rev.* No. 245, July, 1867.

"The Religion of the Lower Classes in Cornwall."—*Churchman's Family Magazine*, July, 1866.

"The North Coast of Devon and Cornwall."—*Once a Week*, June, 1864.

"The Jews in Cornwall." By Prof. Max Müller.—*Macmillan's Magazine*.

Good Words contains several papers on Cornwall—"At the Land's End," by A. K. H. B., Nov. 1862; "A Week in King Arthur's Land," by the author of *John Halifax*, Jan. 1867. Nov. 1868 contains a paper by the Dean of Canterbury.

UNALED.

DANIEL ROGERS, POET AND STATESMAN.

(4th S. ii. 563.)

I should like to know who and what was D. Vidamus, to whom is addressed a political autograph letter I possess by D. Rogers. It is in Latin and runs thus:—

"Detinuj pedissequi tuū, D. Illustriss' opinione credo tua longius, quod spes esset D. Secretariū rediturū hodie. nunc verò ex ipsius ad aulā nuncio, intelligo, post biduū rediturum. Discessit is antequam in Regiā venire. Sic ne' quæ uolebas illj communicari, nec Responsum ille dare potuit, quod ad te remitterem. Tractatum quem mihi commisitj, apud me non habeo, nec-n eiusmodj observandis hoc tempore, cum in aula sum, uacare possum. Et quia nondum habitum illū induit, quem illj uis concedj, Londinij reliquj, nec de illo ostendendo D. Secretario, quā discederem cogitabā. Sed mentionem faciā, et argumenta insigniora illj co'memorabo, ad eum modū, ut desiderio eius legendj capiatur. Quod ad Statum Galliæ vræ attinet, nobilis ille, quj à Dno' Oratore missus est, communia et vulgaria tantum nouit: uidelicet Aulā commorarij apud S. Germanj fanu', uos nj fallor Laicū uocatis. *Teligniū* redijsse, q^d Regj gratus sit: Mommoranciū et *Bulloniū* plurimū in p'sentj in aula valere: præter Card: *Lottarenū*, (quj ne postulatis Religiosor' subscribat, febrem quartanā finget.) Montpenseriu' in primis

pacj adversarij. *Amiralliū* esse prope Castilionæū suū. Dn̄m Oratorem Irās Deputator' ad Card: *Cast:* misisse, quar' no'ie ad Aulā ventur' esset ille, et responsū Deputatos auide exspectare. Herj q'dem œconomu' suu' misit huc Cardinalis, quj cum *Lecestriæ* comitem paucis conuenisset discessit. An ob absentia Secretarij, procrastinet ille negotiū, nescio: Omnes pacem exspectant et vulgus fert illā facta'. Eirolus q'dam, comes Hibernus ex sua priā, q' in Galliā fugit nup'rime, is m'um Oratorem sollicitauit, ut eius nom' ad Regiā scriberet, quod ille fecit, petit is restituj. Certiora in aula no' sunt, et quia D. Secretarius Irās acceptis statim discessit, veriora de v'ris rebus et plura nescio: Ego tuj memor sum, tibiq; persuadeas memorem me fore postquā D. Secretarius aduenerit. Si etiā aliq'd dignu' tua cognitione accederit, faciam cognoscas vera. Bene vale Illustriss. Domine: Deus opt. max. te cum Coniuge, Dn'a Selectiss^a et uniu'sa familia conseruet incolumē. Cheneo, 8 Augusti.

"Tuj obseruantiss'

"D. ROGERI'.

"Illustriss. et præstantiss^o Dn^o D. Vidamo, Dnō suo obseruandiss^o. Londinū."

D. Vidamus must have been a Frenchman, as Rogers says "from your France."

Teligny, the husband, I suppose, of *Louise de Colligny* (who afterwards married William I. of Nassau, the Taciturn).

The *Cardinal of Lorraine* was the brother of Francis Duke of Guise, who was murdered by Poltrot at Orleans.

The *Admiral* was the illustrious Gaspard de Colligny, father-in-law of *Teligny*, and like him one of the first victims of the atrocious massacre on St. Bartholomew's day.

The *Cardinal de Chatillon*—Odet, brother of the admiral, who afterwards became Protestant. He was murdered in London by his servant.

Montpensier (Loys de Bourbon), governor of Brittany.

Leycester, Robert Dudley, Earl of.

The Secretary. Who was he?

The Speaker. Who was it?

Earl Errol. Irish?

The Queen. Catherine de Médicis.

The King. Charles IX.

The letter is dated from Cheneo. Is that East Sheen?

Montpendier is the same to whom were addressed the letters from Catherine de Médicis I lately transcribed.

P. A. L.

DRAMATIC.

(4th S. i. 267.)

The Theatre was published by Duncombe of Middle Row, Holborn, a discreditable bookseller of the Holywell Street class. He annoyed Matthews by printing reports of his "At Homes," which were hastily put together, omitting many good things, and filling up with rubbish. They are, however, the only records which I know of those delightful performances, and, as such, worth preserving. *The Theatre* was a weekly journal,

price sixpence, with a coloured theatrical portrait in each number. It began April 17, 1819. I have the first nine, and, till I saw the extract from No. 10, I supposed there were no more. The editor must have been wonderfully illiterate even for that time, as he allowed himself to be hoaxed by some *mauvais plaisant*, who sent a series of articles "On the Immorality of some Plays," and "On the Drama in General," containing some superlatively nasty quotations in Latin and French, and some anachronisms in English which one would suppose must have been detected immediately on being read, but which were inserted without suspicion for three consecutive numbers, and not detected till noticed in *The British Stage* of April, 1819. The editor then apologised for having overlooked the improprieties, and declared his belief that they had been sent him by the editor of *The British Stage* (p. 112); of which, however, he offered no evidence.

One or two of the producible quotations may be admitted as curiosities:—

"Each man may behold his own portrait at length, where the shades of vice and lights of virtue are so happily blended as to force the human heart to acknowledge the likeness; or, to use the words of Seneca, 'Tormina ventris non est jucundus.'"—P. 36.

"The remarks of the Bard of Avon on the *Lone at First Sight* of Crauford (1704) are but too true; and *The Amorous Miser* of Tate Wilkinson cannot be too severely reprobated."—P. 68.

The following does not appear in the correspondents' letters, but among other anecdotes:—

"MARLOW AND KING JAMES.—In the time of Marlow fanaticism ran so high, that an order was issued by the Privy Council that no beer should be brewed on a Saturday. This very singular order being the subject of conversation, King James the Second once asked Marlow, during the time he was composing his celebrated *Jew of Malta*, what was his opinion on the subject. 'May it please your majesty,' replied Marlow, 'the reason why they will not suffer any beer to be brewed on a Saturday, is, for fear it should work on a Sunday.'"—P. 91.

This story maintained its place among the "Varieties" for a considerable time; and I last saw it, exactly as above, in the *Penny Satirist*, April 28, 1838.

In looking for these matters, I find a cutting from the *Weekly Chronicle*, December 9, 1837. It is editorial, being among the answers to correspondents:—

"AN ADMIRER OF KEAN AND SHAKSPERE (CHESHIRE CHEESE).—We do not think that Shakspeare has in the least overdrawn the character of Richard the Third. Many others of his tribe were likewise cold-blooded assassins. For instance, we find Henry the Sixth strangled his nephew, Humphrey Duke of Gloucester, in 1447. Then Edward the Fourth, in 1478, caused his brother, the Duke of Clarence, to be drowned in a butt of Malmsey wine; then followed crooked-backed Richard, who, to keep up the character of the family by helping in cold-blood to murder his nephew Henry, son of Edward (whose widow he afterwards forced to marry him), inde-

pendent of getting the children of this latter prince, and also of his afterwards own wife, Edward the Fifth and the Duke of York, smothered in the Tower in 1483."

FITZHOPKINS.

Garrick Club.

TILT.

(4th S. ii. 324, 544.)

It may be interesting to many of your readers to know the derivation of the word *zelt*, mentioned by MR. MACPHAIL (p. 544), and I will translate for that purpose two paragraphs from two excellent German works:—

"The word [*zelt*] is old, *hezelt*, *gezelt*, in Anglo-Saxon *geteld*, and without affix, in Low German *telt*, in Anglo-Saxon *tyld*, in English *tilt*, in Islandic *tiald*, in Swedish *tält*. It is derived from the old word *selida*, *seldo*, dwelling, seat; and *geselidon*, to dwell in, from which is also derived *sidel* [a place to settle upon]. Besides this, we have also in Low German *tent*, in English and Dutch *tent*, in French *tente*, which corresponds with the Latin *tentorium*, and seems to be derived from *tendere*, to draw, to stretch out."—*Adelung's Grammatisch-kritisches Wörterbuch der Hochdeutschen Mundart*, 1801, vol. iv. p. 1652.

Speaking of the same word, Dr. Sanders, in his excellent *Dictionary of the German Language*, with quotations from Luther down to the present time—a work which does great honour to the little town in which it has been meditated and written down, Strelitz—says it belongs to different roots, viz.:—

"I. *Zelt*, mhd. [middle High German] *zēlt*, together with *zēlten*, *zēltenen*, ahd. (old High German) *zeltjan* and *zelter*; compare Latin *tolutin*, *tolutarius* (to which Diez, p. 357, reckons *trotter*). II. *Zelt*, ahd. *zelto*, mhd. *zēlte* (compare also *zelle*). III. *Zelt* [the word we have to do with], ahd. (*ga*)*zelt*, mhd. (*ge*)*zelt*, Anglo-Sax. *telt*, Old Norse *tiald*, &c., to which Schm[eller's bayerisches Wörterbuch] adds, Spanish *toldo*; but vide Diez, p. 358."—*Dr. Daniel Sanders' Wörterbuch der deutschen Sprache. Mit Belegen von Luther bis auf die Gegenwart*, 1865, vol. ii. p. ii., S—Z, p. 1730.

In Plattdeutsch (I am speaking here of the Low German dialect of the two Mecklenburgs, Pomerania, Hamburg, &c.) the letter *z* of a High German word is changed into *t*, generally speaking. The English words, too, are derived from the same source, as for instance:—

High German:	Plattdeutsch:	English:
zuber	töver, tubn	tub
zahn	tähn	tooth
zunge	tung	tongue
zelt	telt, but also zelt	tilt, tent
zoll	toll	toll
zu	to, tau	to
zimmer	timmer	timber
zaun	tabu	town, deriv. at least
zeichen	teiken	token
zählen	tellen	tell
zipfel	tippel	tip

The excellent Plattdeutsch works of the genial Fritz Reuter would be a source of much sound information on this subject. They highly deserve

to be studied by every lover of England's fine and powerful speech. It must be remembered that the orthography of Plattdeutsch is not yet quite fixed: the works of Fritz Reuter and of Klaus Groth, the author of the highly poetical *Quickborn*, will be the standard for it.

HERMANN KINDT.

Germany.

WINCHESTER CATHEDRAL: ST. AMPHIBALUS.

(4th S. iii. 45, 91.)

Published matter is public property—so far, at least, as criticism is concerned. Nor do I consider that any person has a right to claim credit for anything but *what* he writes. This is not the first time that the gentleman who is so irate with me has had to confess to misstatements. Witness his article on St. Herefrid, 4th S. ii. 258, in which he acknowledges a misquotation, and also a wrong date. In the same article he commits another blunder, for he writes—

"St. Bede also chronicles his death in his *Epitome Historiæ Anglorum* (a faulty title) thus: Anno septingentesimo quadragesimo septimo Herefridus vir Dei obiit."

Now as Bede himself died in A. D. 735, and his own obituary occurring in this very list, a rare miracle would it have been indeed if, according to F. C. H., he had chronicled that of Herefrid, who survived him full twelve years. In his list also of East Anglian Saints (4th S. ii. 593), this correspondent says in a foot-note under the name of St. Sethryd, "Called by Ven. Bede *Sedrido*. See his *Hist.* lib. iii. c. viii." Now Bede does *not* call her by this name, but by that of Sæthryd, as given in the catalogue.

These instances, in addition to the two others which I have pointed out, may serve as a guide to the readers of "N. & Q." as to the amount of credit they may be disposed to yield to all the statements of F. C. H. In a record of facts, "hurry" is wholly culpable, "inadvertency," for the most part. Where verification is easy, both are without excuse.

With motives I have nothing to do, and hope I am too well bred to impute them. My observations applied to what the writer *said*, not to what he might have *purposed* to say. Let them, if he wills it so, be "merely solemn and uncivil trifling"—bear "the appearance of captiousness or uncourteousness"—but if they be based upon *truth*, and exceed not the limits of sound and lawful criticism, the cardinal point is saved; the rest, but as matter of opinion, is of very trifling moment.

If, in closing, I might give a word of counsel, I would say to F. C. H. for facts go to the fountain head; take them not at second hand. See a very seasonable suggestion in "Notices to Correspondents" in "N. & Q." 4th S. iii. 24.

EDMUND TEW, M.A.

I am unfortunately detected in another slip, having antedated the dedication of the third erection of Winchester Cathedral a whole century! What could have possessed me to make so egregious a mistake? Why, the simple fact that I had lying before me the work of that venerable antiquary Dr. Milner, his *History of Winchester*, where, in vol. ii. p. 58, 3rd ed., the date is given 548 instead of 648; and so I copied undoubtedly what was no doubt a mere misprint, when the very name of the consecrator, St. Birinus, had I reflected, would have sufficed to correct the mistake. Dr. Milner, in his vol. i. p. 72, gives the date correctly 648. But it seems a favourite amusement of Mr. Tew to "hunt the slipper."

F. C. H.

WINDEBANKE.

(4th S. iii. 61.)

There is a curious confirmation of your reference to the probability of Secretary Windebanke, when running from the search of the Long Parliament to France, having done so in such haste as to take his pen with him. This reference is in the very rare print by Glover, *circ.* 1641, which represents the worthy official with a pen behind his ear and in the act of replying to a speech of his fellow exile, John Lord Finch of Fordwich, Keeper of the Great Seal, 1640.

The latter appears in the engraving, which is in two parts, in ovals, with finches' wings attached to his shoulders, in the act of flight, and turning back his head as if looking homewards. Above him is written—

"Help me (now) my *Finches* wings,
Yonder is *such* doings."

From his mouth proceeds—"Who thought of a Parliament?"

Windebanke's reply is—

"See but a Windy-bancke, and thou art out of their reach."

It seems as if these portraits were copied at the time of their publication, for before me lies a rare broadside entitled—

"Time's Alterations, or a Dialogue between my Lord Finch and Secretary Windebancke; at their meeting in France, the eight of Jan. 1641. Brought up to *Billingsgate* the next Spring tyde following."

Below the portrait of the former, instead of the above cited verses, is—

"That I have wrong'd the land I now repent,
But who the Divell thought o' the Parliament."

Below the portrait of the Secretary is—

"Beware you false traytors that are left behind,
'Tis best for you to sayle by Windebanck's wind."

The dialogue begins with the words of the latter, who says—

"Well met, my Lord: it seems that you have taken

flight over the great Pond: pray what newes in *England*?"

Finch replies:—

"Faith I durst not stay to hear what newes, for I fear if I had tarried a little longer, my wings would have been clipt."

The dialogue continues with reference to contemporary events and persons, among them "Sir John (Suckling) and others of the ryming crew."

On turning to Mr. Tuckett's reprint of *The Stage-Player's Complaint* (John Tuckett, 1868), I find a reference to the fellow-portrait in the pair to which I have here called your attention. The *Complaint* is a dialogue, in which Quick says:—

"Oh the times, when my tongue have ranne so fast upon the *Scaene*, as a *Windebankes* pen over the Ocean."

Light adds his lament:—

"Oh the times, when my heeles have capoured over the stage as light as a *Finches* feather."

A very fine proof of Glover's print is to be seen in the Print Room, British Museum, and a copy by Thane is in the Duke of Gloucester's Illustrated Clarendon's *History of the Rebellion*, vol. ii. Nos. 3. and 4, a magnificent collection of engravings, referring to the work of Clarendon, which is in the Print Room. Prints of this engraving comprise six verses. F. G. STEPHENS.

10, Terrace, Hammersmith, W.

SHIPBUILDING (4th S. iii. 14, 70)—W. P. will find the evidence he inquires for in the third volume of "*Lettres, Instructions, et Mémoires de Colbert*, publiées d'après les ordres de l'Empereur . . . par Pierre Clement, Paris, 1864." It is scattered through the whole volume, but he will find especial notices on p. 299, and on pp. 121, 162 of the continuation.

In answer to the second part of his query, I would say that no stress is now laid on great rapidity in shipbuilding. Experience has clearly shown that the timbers, when placed in position, require time to settle, and that if this time is not given, the work is neither firm nor stable. Such experiments, therefore, as those made by Colbert, would now be considered as useless display and very unmeaning waste of money.

With reference to MR. TOMLINSON'S remarks, I beg to say that I object to his fathering on me his own misapprehensions. In the article in *St. Pauls* referred to, I have said nothing about sawing or preparing timber, or about puddling pig iron, any more than I have about planting acorns, or surveying ground previous to digging for ore. Neither have I supposed that a ship could be built in seven and a half hours. What I have said is, that a ship actually was built in seven hours; and about that statement there is no *supposition* whatever, unless indeed I may be con-

sidered to have supposed that the hundreds of men implicated—Colbert himself, M. de Seignelay his son, the Duke de Vivonne, a great number of the leading men of the day, the superintendents of the various royal dockyards, and the editors of several newspapers—did not combine to hand down to posterity a flagrant and utterly unmeaning falsehood. THE AUTHOR OF THE ARTICLE IN

"ST. PAULS."

ANGLO-ITALIAN NEWSPAPER (4th S. iii. 30.)—G. II. J. asserts that the first English newspaper published in Italy appeared on 5th December last. I beg to say that at Naples last summer an English weekly journal was published regularly, and it had been, I believe, established for a considerable time. A. W. T.

LOBBY (4th S. ii. 579; iii. 47.)—Could we connect this word with *lodge*, *loge*, &c.? M. Littré evidently thinks we can, and Chambers's *Etymological English Dictionary* is of the same opinion. I believe there is much to be said for the probability of their assertion. The following, extracted from Littré's *Dictionnaire de la Langue française*, will show whether I am right:—

"LOGER. Étym. prov. *lotja*; catal. *lloja*; espagn. *lonja*; portug. *loja*; ital. *loggia*; coïre, *laupia*; lombard. *lobia*; angl. *lodge*; bas-latin *laubia*, *lobia*, *lobium*; de l'ancien h. allem. *lauba*, *lauhja*; allem. *Laube*, feuillée, parce que de telles cabanes étaient faites en feuillage. *Loge*, vu les formes congénères, ne peut être attaché à *locare*.

Amsterdam.

II. TIEDEMAN.

GERONA: PORCELAIN (4th S. iii. 105.)—I beg to inform your querist J. V., who seeks information on this curious porcelain tea-service, that the correct reading of the Spanish sentence should be as follows:—

"Antes la muerte que consentir vivir pr (para?) un tirano."

I may add that the shield has three bars *wavy* surmounted by a coronet. W. CHAFFERS.

HANNIBAL'S PASSAGE OF THE ALPS (4th S. ii. 490.)—I have not the Latin text of Orosius at hand, but in King Alfred's Old-English version of that author the deed in question is thus spoken of. I quote from the last edition, by Bosworth (London, 8vo, 1859), book iv., chapter viii.:—

"Hannibal abrac mid gefeohte ofer þa beorgas, þe mon hætt Perenei, þa sindon betwux Galleum and Ispancum. And sibban he gefór ofer þa monegan þeoda, oð he com to Alpis þam muntum, and þær eac ofer abrac, þeh him mon óstrædlice mid gefeohtum wiðstode, and þone wég geworhte ofer [munt Iof]. Swa, þonne he to þam syndrigum stane côm, þonne het he hine mid fyre onhætan, and siððan mid mattucum heawan; and mid þam mæstan geswince þa muntas oferfór."

At p. 143, Prof. Bosworth thus renders the above into our own day's English:—

"Hannibal rushed in war over the mountains called the Pyrenees, which are between France and Spain. Afterwards he went over many nations, till he came to the mountains [named] the Alps, and there also rushed over, though he was often withstood in battles, and made the way over mount Jove. So, when he came to the separate rock, he ordered it to be heated with fire, and then to be hewed with mattocks; and with the utmost toil went over the mountains."

Here we have *mattocks*, not *vinegar*.

GEORGE STEPHENS.

Cheapinghaven, Denmark.

BOOKS ON BELLS (4th S. iii. 13.)—The best books on bells, though some of them are devoted exclusively to their inscriptions, are—*The Bell: its History and Uses*, by the Rev. Alfred Gatty (London, George Bell, 1848); *An Account of Church Bells*, by the Rev. W. C. Lukis, M.A., F.S.A. (J. H. Parker, 1857); *The Church Bells of Sussex, with the Inscriptions of all the Bells in the County*, by Amherst D. Tyssen, reprinted from vol. xvi. of *The Sussex Archæological Society's Collection*, (Lewes, Bacon.) The Rev. H. T. Ellacombe (a frequent contributor to "N. & Q.") has written several little works on the subject, and has now in the press a large work, well illustrated, which will be a valuable contribution to bell literature.

In the *Ecclesiologist* for 1867, p. 363, a valuable paper on German campanology, giving particulars of very early bells and their inscriptions, will be found.

JOHN PIGGOT, JUN., F.S.A.

"PANSE," IN THE SENSE OF TO DRESS A WOUND (4th S. iii. 34.)—This word, now obsolete in Scotland, must be derived from the Latin *parado*, as it is obviously used by Ralph Erskine in the verse quoted by MR. SALA from the *Gospel Sonnets* in the sense of to *open*, not to "dress," an imposthume. The parallel illustration in the two following lines, as well as the doctrinal scope of the entire piece, places this beyond question:—

"Law terrors *panse* the putrid sore,
And gospel-grace *applies* the cure:
The one plows up the fallow ground,
The other sows the seed around."

Jamieson in his *Scottish Dictionary* (Longman's edition, Edinburgh, 1837) throws no light on the meaning of this now obsolete word, mentioning only the Gallic derivative of the old French *panser* (signifying to *meditate*) in the three various forms "pance, panse, pense." W. T.

RAD. DE EURE (4th S. iii. 60.)—Isabel, daughter of Ademar de Atthelles (as he is called in the Patent Rolls, whose real name was Strabolgi, son of David Earl of Athole and Joan Comyn his Countess), was the wife of Ralph de Euer or Eure in 1376.—(*R. Pat.* 50 Ed. III.)

Maude, or Matilda, daughter of Henry Lord Fitzhugh and Elizabeth Grey de Rotherfield, married, in her mother's life, i.e. before Sept. 1427, Sir William de Eure.—(*Test. Vetusta.*)

The date of Sir John Pudsey ought to show whether his wife was the daughter of Isabel de Strabolgi or of Maude Fitzhugh. Isabel de Strabolgi was descended through the paternal line from the houses of Dovor and Comyn, and illegitimately from King John. Her mother's name was Mary, but I do not know whose daughter she was.

HERMENTRUDE.

PASSAGE IN LUTHER (4th S. iii. 59.)—Whether the exact words cited by C. T.—"Esto peccator et pecca fortiter, sed confide fortius"—are to be found in Luther's writings, I cannot say, never having met with them precisely as he gives them; but there are several expressions in his works to the same effect. The following are instances:—

"Wir sagen also, das die rechten heiligen Christen müssen gute starcke Sünder sein, und solche Heilige bleiben."

"We say too, that real holy Christians must be good stout sinners, and such remain holy."—Wittenberg ed. of *Luther*, iv. 305.

"Also sihestu, wie reich ein Christenmensch oder Getauffter sey, welcher, wenn er auch wil, seine Seligkeit nie verlieren kan, durch die Sünden, si mögen so gros sein, als sie wollen, es sey denn, das er nicht glauben wolle. Denn keine Sünden können in verdamnen, als der Unglaube allein."

"You also see, how rich a Christian or baptized man is, who, even if he will, can never lose his salvation, through sins, be they ever so great; it can only be so if he will not believe. For no sins can damn him, but unbelief alone."—Jena edition, ii. 285.

"Christus ist die Vergebung rechtschaffener Sünde, als die Eltern ermorden, öffentlich lestern, Gott verachten, die Ehe brechen, etc., das sind rechten Sünden."

"Christ is the forgiveness of righteous sins, such as killing parents, public slander, contempt of God, adultery, &c., these are righteous sins."—Wittenberg, xii. 22, v. Leipzig.

F. C. H.

These words are in a letter of Luther to Melancthon, dated St. Peter's Day, 1521.

Full information about them will be found in Hare's *Vindication of Luther*, 2nd edit., pp. 178-194, where may be seen also the best apology which that thorough-going partisan could make for words which he admits, at first sight, look like "hell casting up its spray into heaven." Its general force may be estimated from the paraphrase in p. 186, where he renders "esto peccator et pecca" "acknowledge that thou art a sinner."

It is, however, impossible to believe that Luther really meant the words as a license or invitation to sin. But, not only from the passage, but, as I suppose, from the general tendency of Luther's writings, it can hardly be denied that they are not only insufferably rash and inaccurate, but that they do indicate a very great presumption, and carelessness of that deadly region of Solifidianism,

Antinomianism, and so forth, to which mankind are prone enough without such special perversion.

Hagley, Stourbridge.

LYTTELTON.

The passage occurs not in any regular theological work of Luther's, but in a letter written by him to Melancthon on St. Peter's day, 1521, during the second month of his confinement in the Wartburg. Part of the letter is lost; the conclusion is:—

"Si gratiæ prædicator es, gratiam non fictam sed veram prædica: si vera gratia, verum, non fictum peccatum ferto: Deus non facit salvos fide peccatores. Esto peccator et pecca fortiter; sed fortius fide et gaude in Christo, qui victor est peccati, mortis et mundi. Vita hæc non est habitatio justitiæ, sed exspectamus, ait Petrus, coelos novos et terram novam, in quibus gratia habitat. Sufficit quod agnovimus per divitias gloriæ Dei Agnum, qui tollit peccata mundi; ab hoc non avellet nos peccatum, etiamsi millies, millies uno die fornicemur aut occidamus. Putas, tam parvam esse pretium et redemptionem pro peccatis nostris factam in tanto et tali Agno? Ora fortiter: es enim fortissimus peccator."

I have often heard the words quoted by C. T. treated as an exhortation to sin and rely on faith. I think the context will show they were not, and that Luther did not, in a private letter, advise his respectable friend Melancthon to commit such and so many sins. The expression is turgid and exaggerated, as Luther's often are; but I see nothing in the substance inconsistent with his general teaching.

I have answered the query as *history*, carefully trying to avoid being drawn into theology. I have used Archdeacon Hare's posthumous work, the *Vindication of Luther* (Cambridge, 1855), to which reference may be, easily made, as copies are abundant and cheap.

H. B. C.

U. U. Club.

MARTIN LUTHER'S WEDDING-RINGS (4th S. iii. 66.)—It seems that these rings have been shooting up like mushrooms of late. We hear of one at a jeweller's in Waldenburg; of another at a bric-à-brac dealer's in Geneva. I myself saw one at a friend's in Worms last summer, during the grand "Luther's Fest" (I gave a description of it some time back in "N. & Q.") Besides these I saw, many years ago, one (said to be the original) at Leipsic; and, if I mistake not, likewise one at Weimar or Gotha. I much fear Madame Michel Girod of Paris, your correspondent A. P. mentions, must content herself with possessing merely a faithful representation of the original ring: for it can hardly be supposed that the bric-à-brac man knew so little of his calling as to part with this precious relic for a mere trifle, when so shortly after a great price should be offered for it! Surely the inscription inside must have opened his eyes to its value. There is evidently a mistake as regards the date, as given by A. P., 1589. Nor can one exactly understand how this ring, which, from its smaller size, is said to be "the bride's ring," bears the inscription "D.

Martino Luthero Catherina v. Bora." This surely does not mean "Dr. Martin Luther to Catherine von Boren," but the reverse?

P. A. L.

"SHAMUS O'BRIEN" (4th S. iii. 60.)—If your correspondent from Bradford, who inquires about the poem of "Shamus O'Brien," will apply to Mr. John Heywood, bookseller, Deansgate, Manchester, he may obtain one or more copies. Mr. Heywood printed and published it in 1867 at the moderate price of 3d.

O. P.

THRESHOLD (4th S. ii. 613.)—A flail is almost always termed a *dreshel* or *drashel* by farm labourers in East Cornwall. *Dreshel* occurs in "Video's List of Words and Phrases common at Polperro" (East Cornwall), "but not usual elsewhere," ("N. & Q." 1st S. x. 479,) where it is defined as "the flail to thrash corn with."

WILLIAM PENGELLY.

EARLY ENGLISH POEM (4th S. ii. 576.)—In a MS. (B. 14-19) belonging to Trinity College, Cambridge, there is another version of the above, consisting of twenty-four double lines. In my version I find I have made one mistake in line 5: for *huert* read *smert*.

W. T. T. DRAKE.

FUNERAL CUSTOM (4th S. ii. 605.)—There are no doubt many parishes in which the use of rosemary at funerals is still retained. The *Exeter Gazette*, in giving an account of the funeral of Mr. J. L. De la Garde, a surgeon in that city, says that, "in accordance with the usual custom, sprigs of acacia were dropped on the coffin at the conclusion of the ceremony," &c.

In this case the acacia (the shittim wood of the Bible) took the place of rosemary, as did boxwood at the colliers' funeral at Hindley. [F. W. J.]

EAST ANGLIAN SAINTS (4th S. iii. 68.)—St. Wendred occurs in a list of names of saints forming the Appendix to Bishop Challoner's *Memorial of Ancient British Piety*, of whom the learned author could only state that they were honoured by our ancestors, but that nothing is known of their lives or festival days.

F. C. H.

THE BULL (4th S. iii. 59.)—Your correspondent should study the Chillingham cattle, as they are the least altered descendants of the great primeval cattle (*Bos primigenius*). A good engraving of a bull will be found in this month's part (January) of the *People's Magazine*, by Harrison Weir. These cattle roamed through the forests of Europe during the stone age, and were domesticated in Switzerland by the lake-dwellers. Lord Tankerville's park (referred to in a record of the year 1220) contains the remnant of this breed. A few more are in the Duke of Hamilton's park at Chartley, where the curious superstition exists that "the birth of a black calf portends some calamity to the noble house of Ferrers." Mr. Timbs remarks that the year of the battle of Burton Bridge, a

black calf was born; and the downfall of the great house of Ferrers happening at the same period, gave rise to the tradition. By a curious coincidence, a black calf has been born whenever a death has happened in the family of late years. The decease of the earl and his countess, of his son Lord Tamworth, of his daughter Mrs. William Joliffe, as well as the deaths of the son and heir of the eighth earl, and his daughter Lady Frances Shirley, were each preceded by the ominous birth of a black calf. In the spring of 1855 an animal perfectly black was calved by one of this weird tribe in the park of Chartley, and its birth was soon followed by the death of the countess.

JOHN PIGGOT, JUN., F.S.A.

CONWAY FAMILY (4th S. iii. 59.)—The following, which is in manuscript on the back of the title-page of a copy of the Genevan Bible, 1603, which I purchased at the sale of the late Marquis of Hastings' books, may be interesting to the inquirer on the subject, and to others. I give it exactly as written:—

"The Right Hon^{ble} the Lady Frances visc^{ess} Conway & Killvlt, Daughter of S^r Francis Popham of Littlecott, in the County of Wilts, Knight, relict of the late Right Hon^{ble} Edward Lord Visc^t Conway & Killvlt, & Baron of Ragley, departed this mortall life att Ragley Lodge, in the Parish of Arrow, in the County of Warwick, the 7th day of May, 1671, where, after some time Lyeing in State according to her degree of Visc^{ess}, she was Honorably Conveighed in a Hearse adorned with Shields & Esccheons, attended by serdall of the Nobility and Gentry, To the Parish Church of Arrow afores^d, and was intered in a Vault appropriat vnto the family of the afores^d Lord Conway. The Defunct had issue by her s^d Husband the Lord Edward visc^t Conway 4: Sonns and 3 Daughters (viz^t) John Eldest Sonne, Edward 2^d Sonne, Francis 3^d Sonne, Thomas 4th Sonne, Dorothy Eldest Daughter, Anne 2^d Daughter, and another that dyed young; John & Thomas afores^d dyed young; Edward, now Lord visc^t Conway, married Anne the Daughter of S^r Heneage Finch of Kensington, & Sister of S^r Heneage Finch his Ma^{ies} Atturney gen^{all}, by whome his Lord^{sh} had issue a Sonne named Heneage that dyed about the age of two yeares, & was intered in the afores^d Vault, Francis as yet vnmarried, Dorothy Eldest Daughter of the defunct, married to S^r George Rawdon, Barr^{tt}, by whome she has issue Edward Eldest Sonne, about 15 yeares old, John 2^d Sonne, Arthure 3^d Sonne, & serdall other Sonnes that dyed younge, & 3: Daughters (viz^t) Mary Eldest, Dorothy 2^d, and Brilliana third. This Certificate was taken by Tho: Holford Portcully for S^r Edward Walker, Knight Garter, Principall Kinge of Armes, & the truth thereof attested this 17th day of June, 1671, by the Subscription of the Right Hon^{ble} Edward Lord visc^t Conway."

HENRY YOUNG.

12, South Castle Street, Liverpool.

CHAPMAN'S HYMNS OF HOMER (4th S. iii. 28.)—I am obliged to MR. HOOPER for having pointed out my supposed error, in assigning the publication of Chapman's translation of the Hymns of Homer to 1613. That date, however, I merely conjectured, and placed the figures between brackets accordingly. I am afraid that MR.

HOOPER has taken up some positions which are not quite tenable. I do not think that without any authority MR. HOOPER should have questioned (1) whether John Bill was king's printer in 1613, or (2) whether W. Pass was an engraver in practice as early. Moreover, I must confess that I do not perfectly understand what MR. HOOPER signifies when he observes—"The fact is, the copy in Mr. Heber's library was *probably* a presentation to Francis, second Lord Russell," &c. It seems to me that, so far as the probability goes, it is far more likely, from the tenor of the inscription I quote in my *Handbook*, that the person to whom it was addressed was William, Lord Russell, who, according to MR. HOOPER, died in August, 1613. The poet evidently addresses a patron of long standing, to whom he had owed many favours.

The date 1624 I totally disbelieve in the absence of direct evidence to support it. But certainly some stress must be laid on the circumstances (1) that the Hymns are dedicated to the Earl of Somerset after his fall, and (2) that the *Odyssey* having been licensed only in November, 1614, the "crown of the work" may be fairly presumed to have followed, not to have preceded it. Still we cannot be sure of that; and the only certain testimony is, so far as my judgment goes, that supplied by the dedication to Somerset, which may make it necessary to put the date forward to perhaps 1615 or 1616. But even then I shall be shown to have been wrong by no more than two or three years, while Mr. Singer and his follower are considerably wider of the mark. That Chapman should have had the *Odyssey* ready for press in the winter of 1614, and should then have permitted ten years to elapse before he added the finishing stroke, it is difficult to credit; for it must be remembered that the *Odyssey* itself had followed the *Iliad* in quick succession.

W. CAREW HAZLITT.

Miscellaneous.

NOTES ON BOOKS, ETC.

Lives of Lord Lyndhurst and Lord Brougham, Lord Chancellors and Keepers of the Great Seal. By the late John Lord Campbell, LL.D., F.R.S.E.

We have read this book with great pain. It is one which is calculated to damage Lord Campbell's character as a man and as an author, and to do little credit to the judgment of those by whom it has been given to the world. Lord Campbell's *Lives* of his two great contemporaries—rivals we cannot call them, they were so immeasurably his superiors in every respect—are written in a most disparaging spirit. It would seem as if the Noble Lord had undertaken the work before us for the purpose of establishing the intellectual equality of John Lord Campbell, John Singleton Lord Lyndhurst, and Henry Lord Brougham; and that conscious how hopeless it was to attempt to "level up" his own reputa-

LONDON, SATURDAY, FEBRUARY 13, 1869.

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Notes.

GRIFFIN, BISHOP OF ROSS, IN SCOTLAND, 1417.

The name of this bishop, hitherto unnoticed by all our ecclesiastical historians, having been recovered by me during my researches into the episcopal succession of the Church of Scotland, I think that the result is worthy of record in the pages of "N. & Q."

My notices of this omitted prelate are but meagre, I regret to say; but some additional facts relative to his history, as also to the periods of his nomination, resignation, or death, may perhaps be obtained through some of your numerous learned correspondents.

The earliest notice I have discovered of Bishop Griffin is in *Les Écossais en France—Les Français en Écosse*, par Francisque-Michel (Londres, Trübner et C^{ie}, 1862, 8vo, 2 vols., pp. 548, 551); vol. ii^e, "Additions et Corrections," p. 499 (referring to vol. i^{er}, p. 124), where it is stated as follows:—

"Les passages suivants serviront à compléter le tableau des relations entre la France et l'Écosse dans le premier quart du xv^e siècle:—

"R. P. en Dieu monseign^r Greffin, évesque de Roz au royaume d'Écosse, et Jehan de Lethe, escuier, ambassadeurs es parties de France de par le duc d'Albanie, gouverneur dudit royaume, traittoient avec la reyne et monseign^r le duc de Bourgogne à Troyes pour faire la guerre aux Anglois par les Escossois. ('Compte de Pierre le Moinat de Musigny, trésorier de Vesoul pour monseigneur le duc en son comté de Bourgogne au bailliage

d'Amont, pour un an, fini le dernier décembre 1417; dans les *Mémoires sur l'Histoire de Bourgogne*, tom. ii. Bibl. imp., S. F. 292, p. 791.'")

"Le roy fit venir des Escossois à son secours à l'encontre de Henry de Lancastre, son adversaire d'Angleterre, qui damnablement s'esforçoit usurper sa seigneurie en occupant dès lors une partie du duché de Normandie."

"Maistre Jehan de Queux, conseiller et m^e des requestes de l'hostel du roy, fut envoyé en Escosse vers le duc d'Albanie et autres seigneurs dudit royaume pour les prier et requérir et sommer sur l'aide qu'ils avoient promis au roy."—*Ibid.* p. 803."

"Il fut fait alliance entre le roy, le roy d'Écosse et le duc d'Albanie," etc.—*Ibid.* p. 805."

The next mention of this prelate is in the *Vetera Monumenta Hibernorum et Scotorum* of Theiner (Romæ, typis Vaticanis, 1864, folio, p. 370), where, No. DCCXXXIX., is an epistle from Pope Martin V., addressed to Thomas de Myrton, Canon of Brechin, Bachelor in Decretals, constituting him for six months Nuncio Apostolic to England and Scotland; and afterwards it is stated as follows:—

"Similis littera passus datur Venerabili fratri Griffino, Epō Rossensi ac dilecto filio Fynlao de Albama [*sic* Albaniā?] ord. Predic. professori, ac in sacra pagina Bacalario, Nuntiis sedis apostolice ad Regnum Scotie profecturis, qui Nuntii Collectores etiam in eodem Regno constituuntur, et mandatum habent, ut omnes, qui ibidem Benedicto XIII. antipape adhererint, a censuris ecclesiasticis absolvere possint. Dat. Constancie Kal. Marcii, Pontificatus nostri anno primo [March 1, 1418]. *Reg. de Curia*, lib. i. fol. 87."

The third and last notice is from *Africa Christiana*, by F. Morcelli, S. Jes. (Brixiae, 1816, 4to, vol. i. p. 184), where, under the see of Hippo—Hipponis Regiensis—is given, among the titular successors of the celebrated St. Augustine: "Grisnius, an. M.CCCC.XXIII., Episc. Rossens. in Scotia (ex lib. Arch. Sacri Colleg.)"; and his successor, as Bishop of Hippo in partibus infidelium, is stated to have been "Petrus, an. M.CCCC.XXIII. (in Reg. Eugenii III., etc.)."

From the above brief notices, I have ventured to infer that "Griffinus," "Greffin," or "Grisnius" (the latter a misspelling apparently of his name, either in the Roman archives or in F. Morcelli's extract from the records of the Sacred College), was a prelate named Griffin, and probably a Scottish ecclesiastic; who was sent, towards the end of the year 1417, as one of the ambassadors from Robert Duke of Albany, then governor of the kingdom of Scotland, to arrange a treaty with Queen Isabella of France and the Duke of Burgundy, for the prosecution of a war with England.

He is next found as one of the Nuncios Apostolic sent early in the year 1418 by Pope Martin V. as commissioners from the Holy See, to absolve the Scottish nation from ecclesiastical censures incurred through their previous adherence to the cause of the anti-pope Benedict XIII., who had been deposed and deprived of his dig-

nity at the General Council of Constance on July 26, 1417. The result of this was, that it was decided in a parliament, or council of the three estates of the realm, on October 3, 1418, that Scotland should renounce the anti-pope and acknowledge Pope Martin V. as head of the church.

Finally, Bishop Griffin appears as titular of the see of Hippo (an ancient African bishopric) in the year 1423, having apparently resigned the Scottish see of Ross in 1420; and as Peter, his successor in the title of Hippo, is found there under the year 1433, it may be inferred that Griffin had died previously to that date.

There is no great difficulty, therefore, in assigning to Griffin his proper place among the bishops of Ross: for Keith, in his *Historical Catalogue of the Scottish Bishops* (edit. 1824, by Russell), states that "John, Bishop of Ross," appears as a witness to a deed among the "Writs of the Laird of Brodie" in 1420 (August 14); and he is recorded, in the *Registrum Episcopatus Brechinensis* (Bannatyne Club edit. 1856, vol. i. p. 39), as "Johannis electi confirmati Rossensis," present by his procurator at a provincial council of the Church of Scotland, held at Perth, on July 16, 1420 (*Concilia Scotiæ*, by Robertson; Bannatyne Club edit. 1866; tom. i. pp. 80-81, and tom. ii. pp. 77-78): so that his appointment to the bishopric must have taken place some time in 1420, on the vacancy caused by the resignation of Griffin; and his consecration between July 16 and August 14 in the same year, and in all probability at the above Scottish provincial council. With regard to the period of Griffin's succession to Ross there is some doubt, as the names of his predecessors in that see, and indeed throughout the fifteenth century, are so loosely, and in numerous instances erroneously recorded, by all previous writers—more especially by Keith and Spottiswoode—as to render the compilation of a correct list a considerable labour. In December, 1404, Alexander was Bishop of Ross; having, undoubtedly, succeeded another prelate of the same name on May 9, 1371, and nominated by direct provision of Pope Gregory XI., who annulled his previous election by the cathedral chapter of the diocese (Theiner, *Mon. Hib. et Scot.*, DCLXXXIX., pp. 342-3). In Grub's *Ecclesiastical History of Scotland* (1861, vol. i. p. 359), it is stated, doubtfully, that two prelates of the name of Alexander ruled the diocese of Ross in succession since the year 1357; but the first Alexander was nominated, on Nov. 3, 1350, by Pope Clement VI. to this see, then vacant through the voluntary resignation of Bishop Roger (Theiner, DLXXXIX., p. 294); an earlier date than that hitherto assigned for his succession. Grub also asserts (apparently on the authority of *Acts of the Parliament of Scotland*

(vol. i. pp. 185, 226) that "Alexander was Bishop of Ross in March, 1416": if this date is correct, the episcopate of Griffin must have been extremely brief, while that of his predecessor was unusually long, having been no less than forty-five years, 1371-1416. It may, therefore, be concluded that Griffin was Bishop of Ross from either 1416 or 1417 until the early part of the year 1420.

Before concluding this long article it may be noticed that the Dominican friar, Finlay of Albany ("Fynlaus de Albama"), who was joined with Bishop Griffin as Papal Nuncio to Scotland in March, 1418, was evidently the ecclesiastic of that name and order who was chaplain and secretary to the Duke of Albany (hence, doubtless, styled of Albany), then governor of Scotland; and became, shortly afterwards, Bishop of Argyre—"Episcopus Lismorensis, sive Ergadiensis, frater ordinis Prædicatorum" (*Fordun*, & Goodal, ii. 483)—after a long vacancy, or rather hiatus, in the succession there. When the house of Albany fell, on the return of King James I. from his twenty years' captivity in England, Bishop Finlay remained faithful to the family of his patron; and fled to Ireland in May, 1425, along with Sir James Stewart, the only remaining male scion of the race of Albany. At the request of the King of Scots, Pope Martin V. granted a commission to the Bishop of St. Andrew's and Dunblane to inquire into the rebellious proceedings of the Bishop of Argyre and his desertion of his see, with power to summons him before them, and, if proved guilty of treason, to pass sentence of deprivation; but in the meanwhile Fr. Finlay, O.S.D., had died in exile about the year 1426, and his successor was appointed before July, 1427, by the same pope, namely, George de Lauder, or Lawater, preceptor of the hospital of St. Leonard's, near Peebles, who was still sitting there in May, 1467.

At this period, unfortunately, Theiner's records of ecclesiastical affairs are very scattered and brief, and this at the very time when all our records, both ecclesiastical and civil, are equally meagre; however, if space can be given me in a future number of "N. & Q.," I hope to be able to send for insertion in its pages a more correct catalogue of the succession of the Bishops of Ross (my native county) than has hitherto been published. But I expect that Dr. Gordon of Glasgow, when he has reached the see of Ross in his valuable *Scotichronicon*—of which five parts have already appeared, together with one of Appendix, and the first of the *Monasticon*—will have anticipated me; but it will only then be a case that "cedunt arma togæ," and none will rejoice more than your correspondent of many years in his Indian study.

A. S. A.

Allahabad, E. I., Dec. 30, 1868.

THE CANNING EPISODE.

In an article on Mr. Yonge's *Life of Lord Liverpool* in the last *Quarterly Review* is the following passage:—

"We had rather hoped that we should have found in Mr. Yonge's volume some reference to the famous Peel and Liverpool controversy which arose in the House of Commons in 1846. The point at issue was whether Sir Robert Peel had or had not confessed to Lord Liverpool in 1825 that, in his opinion, the time had now arrived for the Roman Catholic Question to be settled; the consequence being that, if he had, then his refusal to serve under Canning, because the latter was in favour of a settlement, was indefensible. It was said that Sir Robert Peel had the copy of a letter in his desk which he had written to Lord Liverpool containing the confession aforesaid; and we thought it just possible that among Lord Liverpool's papers our author might have found the original. However, he has not done so, nor can we find throughout his pages any allusion to any discussions or interchange of opinion whatever between the two statesmen on the subject. This is rather singular, because Lord Liverpool must have attached great weight to the opinion of a colleague who, besides having been secretary for Ireland, was comparatively free from those prejudices which obscured the judgment of the more passionate of the Protestant champions."

The writer of this passage must have a very imperfect recollection of what occurred in 1846, or he never could have contemplated the possibility of such a letter being found among Lord Liverpool's papers. It is true that on the occasion of what was called the "Canning Episode" (an apter name than the "Peel and Liverpool Controversy") reference was made to an article published in the *Edinburgh Review*, in which it was alleged that Sir Robert Peel had such a letter in his writing-desk. Sir Robert Peel, in consequence, looked up all his letters to Lord Liverpool in 1825, and found only three, not any of which answered the *Edinburgh Reviewer's* description of the imaginary note. Not that Sir R. Peel expected to find such a note: he knew it did not exist because it had not been written, but he wished to convince others of that. Sir R. Peel expressed his belief that the communication between Lord Liverpool and himself, in 1825, was a verbal one, and we may, now, safely conclude that it was so.

I have ventured to make these observations because the question is one in which I took much interest. Indeed, several years ago I closely examined the whole of the evidence bearing on the subject, and satisfied myself—as I think I could not fail to satisfy others—that, although there appeared to be strong *prima-facie* grounds for the charge against Sir R. Peel, there was not actually the slightest real foundation for it. I still have by me, in MS., the result of my investigation of what is really a very curious and interesting incident of political history, and, perhaps, some day—"death I'll print it."

The *Quarterly* also contains a note to the article

on Lord Campbell's lives of Lyndhurst and Brougham, which states that the term "Conservative" was first used to denominate a party soon after the passing of the Reform Bill, about the time of the formation of the Carlton Club. This accords with my recollection, and I think—though here I speak hesitatingly—that Sir R. Peel was the person who so applied it. I remember, however, it occurred to me, at the time, that this use of the word might have been suggested by a speech which Canning made at Liverpool in 1822, in which he referred to the middle class in these terms: "Of that most important and *conservative* portion of society, I repeat, I know not where I could look for a better specimen than I now see before me."

C. Ross.

RIPON BONEHOUSE.

There are, I believe, at least two ancient collections of unburied human bones in England: at Rothwell in Northamptonshire, and at Hythe in Kent. There was also until lately a third, more interesting perhaps than any other, at Ripon Cathedral; and some one, I think, ought to make known the fact that this last collection has been wilfully put out of sight for ever.

It had been one of the curiosities of Ripon for centuries. Skulls and bones, containing among them the makings of many thousand skeletons, were piled around one of the chambers of the crypt in solid walls, each wall five feet high and five feet thick, besides another mass that lay under the floor. An old sexton, some eighty years ago, had arranged them thus: placing the skulls and thigh bones as far as he could in front, and the smaller bones behind. Two skulls were kept apart, and separately shown to visitors; one of them eaten through by disease; the other cut in two horizontally by a felonious eighteenth-century barber, who used the upper half as a soap dish, until conscience compelled him to restore it.

No one, so far as I know, could tell for certain how or when this great army of dead men came together above ground; only it was clear, I believe, that their crania were not all of the same type, nor of the same period.

Whether they were friends or foes, however—whether they belonged to one century or to another, they had been lying peacefully together for ages, and were now at rest, in decent orderly sequence, within the consecrated walls of the minster. Strangers were allowed to see them, it is true, but I am not aware that they were ever disturbed or treated with irreverence. And as an awful and stirring memento of some remote past, they might have been profitable, one would think, at all times, even to the dullest of British Philistines; for it is not conceivable that any one should stand in that chamber, visibly surrounded by the

unknown and immemorial dead, without having some small flicker of imagination fanned into life within him.

The dean and chapter of Ripon, however, must have thought otherwise; for in May, 1865, without consulting any one except the sexton, they carted away these unhappy myriads, and buried them all in two great pits in a remote corner of the cathedral churchyard. One of the pits measures 12 feet by 8; the other 16 by 8; and each is 12 feet deep. The turf that covers them is marked at every corner by a little boundary stone, and there is no other record, except two slabs placed in a low wall near, to celebrate this feat which the dean and chapter have performed.

When that wall is pulled down, the skeletons and their strange history will be forgotten.

Such are the facts I learnt at Ripon, when I went again last summer to see the Bonehouse, and found it empty, swept, and garnished.

ARTHUR J. MUNBY, M.A.

MILTON. — To gleaners of "Miltoniana" the following scrap may be interesting. I found it at Longleat among the papers of Sir William Coventry, Secretary of State, belonging to the Marquis of Bath. The secretary appears to have been on the watch to prevent or suppress publications hostile to the government. There is neither name of informant nor date to this memorandum, but it was written of course very soon after Milton's death (1674). The "Mr. Skinner, a scholar and bold young man" named in it, was most likely Cyriack Skinner, one of Milton's intimate friends, of whom there is some account in a note in Todd's *Life of Milton*: —

"I am enformed That since the death of Mr Milton, his bookes have byn lookt over by one Mr Skinner a scholar and a Bold Young Man whoe has cull'd out w^h he thought fitt, and amongst the rest he has taken a Manuscript of Mr Milton's writen against the Civil and Ecclesiasticall Government of this Kingdom which he is resolved to print, and to that purpose is gone into Holland, and intends to print it at Leyden (and at this present is either there or at Nimeguen), and then to bring and disperse the Copys in England. This Skinner is nephew (or of neerer Relation) to that Skinner that occasion'd that difference betweene the two Houses of Parliament: and, as I am informed, his Father is in some office at the Custom House."

J. E. JACKSON.

Leigh Delamere, Chippenham.

SAINTS PUDENS AND PUDENTIANA. — Mons. Vitet, in his *Études sur l'Histoire de l'Art*, devotes a chapter (1^{re} série, p. 197) to "Les Mosaïques chrétiennes de Rome," and gives an account of his visit to the church of "Sainte-Pudentienne, près de Sainte-Marie-Majeure, au bout de la Via Urbana, entre le Viminal et l'Esquilin." It was there that he found a mosaic, in one of the least

known churches in Rome; in fact, a church, he says, where nobody goes. M. Vitet, however, prompted by the true antiquarian spirit of research, found his way to the church, and discovered a "grande œuvre—un vrai tableau où toutes les conditions du style pittoresque sont fidèlement conservées; disposition savante et animée des personnages, . . . tous les traits essentiels de l'art antique se trouvent là encore vivants," &c.

M. Vitet assigns the production of this mosaic to a period between the Milan edict in 313 and the taking of Rome by Alaric in 410; and in this conclusion he is supported by the great authority of Signor de Rossi. Residents in Oxford will recollect the very interesting lecture given by Mr. J. H. Parker, in which he related his visit to the church of St. Pudens, and the stop put to his explorations by order of the Pope, who has since become more reconciled to the object of such researches, which are purely antiquarian and historical. M. Vitet expresses his surprise that even Murray—whose Handbooks, he says, are true masterpieces of accuracy even as regards the latest and most delicate questions in art—affords only two lines to this mosaic.

JOHN MACRAY.

Oxford.

AUTOGRAPHS IN BOOKS.—

(1.) "The Lavves Resolvitions of Womens Rights; or, The Lavves Provision for Woemen. A Methodicall Collection of such Statutes and Customes, with the Cases, Opinions, Arguments, and Points of Learning in the Lavv, as doe properly concerne Women. Together with a compendious Table, whereby the chiefe matters in this Booke contained, may be the more readily found. London; Printed by the assignes of Iohn More, Esq., and are to be sold by Iohn Grove, at his Shop neere the Rowles in Chancery Lane, over against the Sixe-Clerkes Office. 1632." Sq. 8vo, pp. (14) 404. B.L.

On the title-page, "semel et semper.—Tob: Swinburne." There are several corrections, in the same hand, near the beginning of the book. Henry Swinburne, the great civilian of York, by a codicil dated July 15, 1623, gave to his son Toby his dwellinghouse in York. (Wood's *Ath. Ox.* Bliss. ii. 290.) On July 6, 1652, Tobias Swinbourne of Linc. Coll. took the degree of LL.D. (*Ibid.* iv.; *Fasti*, ii. 171.)

(2.) "Herodian of Alexandria His Historie of Twenty Roman Cæsars, and Emperors (of his time). Together with the most Solemne Deification of the Roman Emperors and Empresses. Interpreted out of the Greeke Originall. London, Printed for Henry Taunton, and are to bee sold at his shop in St. Dunstons Churchyard in Fleetstreet. 1635." 12mo, pp. (10) 434.

On the title-page, "Henry Bradshawe." On the fly-leaf, in a modern hand: —

"Henry Bradshawe, whose autograph is on the title of this curious book. 1660, July 19th. Col^l. Henry Bradshawe, eldest brother to that monster John Bradshaw, whom we scorn to honour so much as to rail at, if it were

manners to rail at the Devil—was committed to the black rod, as a prisoner of state. *Merc. Pub.* July 12 to 19."

(3.) "P. Terentii Afri Comœdiæ. Dublinii: E Typographia Academiae. MDCCXLV. 8vo. pp. (8), 286."

(Dedication, "Philippo Dormer Stanhope, Comiti de Chesterfield," signed "Johannes Hawkey.")

On a fly-leaf, "The Gift of David Garrick, the English Roscius." In a later hand:—

"This is a very beautiful and correct Edition, in which the more remarkable various readings are found at the end—it was formerly in the possession of the celebrated David Garrick, and was presented by him to his friend Canon Baylie, of Lichfield. W.B."

See further, Lowndes's *Bib. Man.*, ed. Bohn, pt. ix. 1863, p. 2606. The Rev. Hugh Baylie died June 9, 1833, aged seventy; see the *Gent. Mag.* of that year, ciii. (ii.) 89. In the same vol. are given some of his letters, whence I extract the following:—

"Nov. 5, 1782 Mr. Peter Garrick (brother to our English Roscius) has presented me with a beautiful edition of Horace, which was his brother's. I am delighted with the invaluable gift, and turn over the volumes as a hermit does his beads, and imagine I catch inspiration every hour."—*Ibid.* p. 127.

W. C. B.

"HE'S GONE NORTH ABOUT."—This is, I believe, the usual expression of a sailor in reply to a brother salt who has inquired for a shipmate who has paid the debt of nature other than by drowning.

Shakspeare has an analogous passage that I imagine in some measure explains the meaning of the nautical use of the heading of this note. If not, an explanation from some kind correspondent of "N. & Q." will oblige:—

"You are now sailed into the north of my lady's opinion; where you will hang like an icicle on a Dutchman's beard, unless you do reclaim it by some laudable attempt."—*Twelfth Night*, Act III. Sc. 2.

J. A. G.

Carisbrooke.

P.S. My thanks to G. D. T. and MR. BURTON for their replies to my query of B. West's portrait, and also their courteous approbation of my suggestion. To the latter gentleman's doubt, my reticence was occasioned by being at a distance from the picture, but I have no doubt as regards its being the line-engraving from Sir Thomas Lawrence's painting alluded to by MR. BURTON.

LIVING CLOCK AT LAUSANNE!—Many have remarked on the fine tones of the cathedral clock at Lausanne. The fact is, there is no clock! A "fire observer" resides in one of the western towers, and has a chronometer by which he regulates the time, and strikes the hours on the great bell. This feat accomplished, he ascends to the roof, and with a speaking-trumpet informs the city that "it has struck nine," or whatever the hour may be. In case of fire the same man sounds

the great bell, and with his trumpet calls out "Fire! fire at —!" By means of an instrument, to which a day-and-night telescope is attached, the direction of a fire is generally ascertained. However, the "fire observer" is often deceived, and a wrong locale named.

JAMES HENRY DIXON.

ODD YANKEES.—I was so greatly amused by the accompanying extract, which I clip from a paper I receive as an exchange for *? published at the extreme verge of civilisation (*The Examiner* of Dec. 4, 1868, Barrie, Canada West) that I forward it in the hope you may find it a place, to the equal entertainment of your appreciative and intelligent readers:—

"A curious thing about New England is the variety of eccentric characters to be found there. In almost every town there is a farmer or mechanic who has addicted himself to some kind of knowledge very remote from his occupation. Here you will find a shoemaker, in a little shop (which he locks when he goes to dinner or to the post-office, much to the inconvenience of customers), who has attained celebrity as a botanist. In another village there may be a wheelwright, who would sell his best coat for a rare shell; and not far off a farmer who is a pretty geologist, and is for ever pecking away at his innocent rocks. Again, you will find a machinist who is enamoured of 'large paper' copies of standard works, and rejoices in the possession of rarities in literature which he cannot read. I know an excellent steel-plate engraver who, besides being a universal critic, is particularly convinced that the railroad system of the world is wrong—ties, rail, driving-wheels, axles, oil-boxes, everything,—and employs his leisure in inventing better devices. Then there are people who have odd schemes of benevolence, such as that of the Massachusetts farmer who went to Palestine to teach the Orientals the true system of agriculture, and was two years in finding out that they wouldn't learn it. There are morose men and families who neither visit nor are visited; and there is occasionally a downright miser, of the ancient type, such as we read of in old magazines and anecdote books. There are men, too, of an extreme eccentricity of opinion."

SCHIN.

Queries.

AMPHIGORY.—Can any readers of "N. & Q." furnish the remaining verses, or any particulars concerning authorship, of the following amphigory,* which I believe never to have appeared in print? It belongs to a class of metrical composition which flourished in the eighteenth century, and was adopted by poets who never flourished at all:—

"Oh! that my tongue could bleat like buttered peas,
Engendering windmills on the British seas;
Where Charon, sailing in his western barge,
Gave to great Hancock's man peculiar charge
To run full butt against subjunctive mood,
And fatten padlocks on Antarctic food:
Thus have I seen an enigmatic bat
Glide through the zenith in a slipshod hat."

JULIAN SHARMAN.

[* ? Fr. *Amphigouri*, or nonsense.]

MR. ASHPITEL AND THE "OWL."—Could not a list of the late Mr. Ashpitel's contributions to *The Owl* be published? It would gratify many who, like myself, delight in such *nugæ*. Graceful poetic trifles, dissociated from their author's names, are apt to perish. I have this eccentric little journal from its commencement, and should like to identify the writings of one accomplished contributor.

MAKROCHEIR.

THE CODEX MAYERIANUS.—What is this codex, which the *British Almanac* for the present year describes as having been "discovered" by Dr. Simonides? It is mentioned in the article on "Free Public Libraries of Great Britain." Is this Simonides the same person who is so well known as having attempted on several occasions, at Oxford and the British Museum, to foist off spurious MSS. on the public as genuine productions of a remote antiquity?

J. MACRAY.

DOUGLAS FAMILY.—Would any of your Scotch correspondents enlighten me on a point of the genealogy of that greatest of Scottish historical families—the house of Douglas? Sir Bernard Burke, in the Torphichen pedigree, states the Sandilands family to have become heirs general of the Douglas line, at the death of the hero of Otterbourne, the second earl, in consequence of the marriage of Sir James Sandilands with Eleanor daughter of Archibald Douglas of Douglas. But in his descent of the Duke of Hamilton he states this Archibald to have had a son William, who left by his second wife George Earl of Angus, direct ancestor of the duke.

Q.

HUBERT GOLTZIUS.—Several authors state that Goltzius' first work, the *Vivæ omnium fere imperatorum imagines*, published at Antwerp in 1557, was immediately translated into Spanish and published in that language in 1560. I have never yet met with a copy of this Spanish edition, nor with a French edition said to have been published in 1561, and have reason to doubt whether either of these editions ever existed. I have the Latin, German, Italian, and French editions, all printed by Giles Coppens at Antwerp in 1557. If any of your readers can inform me of the existence of a copy of any other edition, I shall be extremely obliged.

I also wish to know whether any one has met with any edition of the same author's *Fasti Magistratum et triumphorum Romanorum* (originally published at Bruges in March, 1567), which is said to have appeared in 1571.

W. H. JAMES WEALE.

Bruges.

INGOT, ENGLISH; INT, HINDUSTĀNI.—

"When the box was opened, it was found to contain three bricks (ints) or ingots of pure gold, forty-two gold mohrs, and several golden and inlaid trinkets."—Major Stewart's *Memoirs of the Emperor Humāyun*, p. 43.

Is the Hindustāni word for brick, *int*, derived from the Sanskrit? and can any proof be adduced that the ints of gold taken as prize-money at Banda and other places in 1858 were not current during the reign of Janamejaya, son of Pārikehit, in A.D. 1521?

Has the int standard weight any fixed value? is it used as a mould for silver, as well as gold? and does it correspond in shape, or otherwise, besides in name, with the ingot of Europe?

R. R. W. ELLIS.

Starcross, near Exeter.

THE IRON GATES NEAR CHORLEY.—M. G. Lewis, in the introduction to his ballad of "Guy the Seeker" (*Romantic Tales*), says that the idea of his wizard was suggested by the sign of a public-house "near Chorley, Lancashire," where a knight in armour, and brandishing a sword, is standing aghast at the sight of a spectral figure enveloped in flame, and issuing through some huge iron gates. He says "the house is called 'the Iron Gates.'" Does it still exist, and if so, where is it? and what is the legend or story connected with so strange a sign? When I last visited Chorley I could not discover the house, but my stay was too brief to make a proper investigation. Some Lancastrian learned in legendary lore will perhaps solve my queries.

STEPHEN JACKSON.

JEU DE LA GUERRE.—I read in Bescherelle's *French Dict.* ii. 80:—

"*Jeu de la guerre*.—Beaucoup plus compliqué que celui des échecs, mais présentant une image assez exacte des différentes actions d'une campagne."

Where can I meet with a full description of this game?

G. A. SCHRUMPF.

Whitby.

COUNT DE FIRMAS PERIES: STRATEGY, OR MILITARY CHESS.—In a late number of *All the Year Round* I find it stated that in 1815 Comte de Peries made known to the Parisians a game denominated "Strategy, or Military Chess." It was played upon a large chequered board with two armies divided into the three modern military services. Can any of your readers oblige me with further particulars, or put me in the way of obtaining them? In 1864 I published the rules of a game entitled "Battalia, or Military Chess," intended to be an actual imitation of a modern campaign; and I am anxious to discover how far I may be amenable to the charge of pirating the ideas of Comte de Firmas Peries.

D. A. P.

"ROBERT MARCHBANK, PRINTER, in the Custom-house Entry, Newcastle." [Tyne.]—When did Marchbank publish, and what is the range of his publications, ballads, godly books, and chap-books? Perhaps Mr. J. MANUEL will oblige me with the information.

JAMES HENRY DIXON.

"MY DOG SAM."—Can any of your readers inform me where I can find an article entitled "My Dog Sam," or some such title? The only clue that I can give to its locality is that it appeared in either the *Sporting* or the *New Sporting Magazine*, about twenty years ago, in association with a series of papers entitled "Masters of Fox Hounds." If any one who owns the volume containing the article will kindly lend it to the writer of this note, whose address may be learned from the editor of "N. & Q.," he will confer an obligation on

F. R. S.

MARMITES.—What are *marmites*? Where have they been dug up?

E. H. W. D.

JOHN BAPTIST MONOYER, commonly known as "Baptiste" the flower-painter, 1635-1699.—I wish to ascertain where the portrait of this artist by Sir G. Kneller is, and also the size of the painting. Any information on the subject will oblige

CHARLES WYLIE.

3, East Terrace, Kensington, W.

THE PREFIX "OT."—The derivation of the prefix *Ot*, which occurs in names such as Otford, Otling, Otmere, &c. appears to have caused considerable difficulty to philologists. In the Rev. Isaac Taylor's *Words and Places*, different derivations are offered in each case, which leads to the supposition that no one is altogether satisfactory. *Otford* is derived from *Offa* on p. 312; but on p. 463 the same name is said to come from the Saxon *æt* or *ætt*. Again, on page 140, in the note, a new derivation is suggested for *Otling*, following Grimm, from the Saxon *Aethel*.

May I ask whether the prefix *Ot* would not be better connected with the Norse word *Vatn*, "a lake"? It would at least give one uniform derivation for all these places. *Otmere* would then be the "lake moor"—a meaning quite borne out by the character of the place; the names "Marlake, Great Pill Lake, Little Pill Lake, together with many others still surviving to show that the Otmere was once even more than it now is, the lake moor. The same derivation would then probably be applicable to the village of Oddington, bordering on the Otmere, which was in former times known as *Otendun*, or the "lake fortress," a spot in which many remains are from time to time discovered. *Otlinga Saxonica*, a district bordering on the *Littus Saxonicum*, would mean the Saxon "lake district," and the *Otford* over the Dasent in Kent would be simply the "lake ford"; its name being taken from the natural feature presented by the river at that spot.

OSWALD J. REICHEL.

Cuddesden College, near Oxford.

RAWTHMELL'S COFFEE-HOUSE.—The Society of Arts held its first meeting in March, 1754, at "Rawthmell's Coffee-house in Henrietta Street,

Covent Garden." Can any of your readers enable me to ascertain which house in Henrietta Street now occupies the site of the above coffee-house? The Council of the Society of Arts desire to put up a tablet upon it, commemorative of the spot.

P. LE NEVE FOSTER.

SENTRY-FIELDS.—A correspondent of the *Gentleman's Magazine* for 1781 (p. 305) has mentioned certain fields in Cornwall contiguous to the parish churches, called "Sentry-fields." His exact words are:—

"There is in most parishes of this county a field (generally near the churchyard), which is commonly called the *sentry* (perhaps *sanctuary*); but this field is not always glebe land, or at least has been filched from the church in some instances."

I have been unable to verify the truth of this statement; for, except in the parish of St. Buryan in the extreme western part of the county, I know of no field that can claim the name of "sentry." In that parish, about three-quarters of a mile east-south-east of the church, are the dilapidated remains of an ancient building, which is said to occupy the site of the original sanctuary or oratory, traditionally reported to have been founded by Athelstan about A.D. 930. By the inhabitants of the surrounding country this structure and the land adjoining is known as the "sentry."

My queries are these:—1. In what parishes besides St. Buryan are there "sentry-fields"? 2. What is the probable derivation and meaning of the word "sentry" in the sense here used? Some have suggested *cemetery*, others *chantry*. Which is correct? 3. Is the term "sentry-field" similarly applied in other counties?

E. H. W. D.

ROBERT SMITH: "EPISCOPACY AND PRESBYTERY."—In the year 1714 there appeared a little 12mo volume, containing a mixture of satires and elegies, entitled—

"Poems of Controversy betwixt Episcopacy and Presbytry: being the substance of what past 'twixt him and several other Poets; as also several Poems and Merry Songs on other Subjects; with some Funeral Elegies on several Noblemen and Gentlemen. In two parts. By Robert Smith, School Master at Glenshee. Never before published. Printed in the year 1714."

Can any of the numerous correspondents of "N. & Q." afford me any information as to the author of so very singular, curious, and interesting a collection, and his character and principles, &c.?

THOS. G. STEVENSON.

Edinburgh.

SUBSIDENCE OR SUBSIDIENCE.—Is the second syllable long or short? We say "diffidence" and "confidence," although in the Latin the vowel is long. The question was lately asked at a party where there were ten naturalists present, eight of whom maintained that the vowel should be short, and two that it should be long. The dictionaries make it long.

P.

SUPPORTERS OF THE FIRST DUKE OF LANCASTER.—Can any of the heraldic correspondents of "N. & Q." inform me what were the colours of the supporters of the arms of Henry, first Duke of Lancaster, who died in 1361? They are engraved in the recent edition of Gregson's *Portfolio of Fragments relative to Lancashire*, but no colours given. The dexter supporter is an antelope, the sinister a leopard with spots like torteaux; and I should be glad to know the colours of these animals.

G. D. TOMLINSON.

Huddersfield.

ST. AUGUSTINE.—The new work by Mrs. Somerville on *Molecular and Microscopic Science* bears on its title-page, as motto, a quotation from St. Augustine, than which it would not be easy to find a more happily chosen one. It runs as follows:—

"Deus magnus in magnis, maximus in minimis."—*St. Augustine*.

Can any one point out in what treatise or part of Augustine's writings this felicitous quotation is to be found?

P.

SAINT VALENTINE.—A long while ago I knew Saint Valentine, and was indeed privy to some of his little affairs. At that period he had a friend or relative, who was almost invariably associated with any mention of him. For the last thirty or forty years, however, I have heard nothing of this individual; his name has dropped out of the Calendar: it was *Orson*! I have never noticed his death in any obituary, and my present inquiry is to learn if there is any account of his death to be found anywhere. Did he marry? Had he any family? If so, what has become of it? If my memory serves me right, he was so excellent a friend to Saint Valentine that he ought not to be forgotten in this ungrateful manner.* Any information will be thankfully received by

BUSHEY HEATH.

WORLD'S END TOKEN.—Old people have told me that before the end of the world we shall know no difference between summer and winter (owing to equalisation of the temperature) "except by the springing of the leaf"; and that the Bible says as much. What can be the origin of this curious belief?

W. H. S.

Queries with Answers.

ANCIENT MAPS OF IRELAND: ORTELIIUS.—In Mr. Trench's (so-called) *Realities of Irish Life* there is a map which professes to give Ireland as it was portioned out in ancient times amongst the Milesian and Anglo-Norman families. Mr. Trench calls it a curious document, and says it was pub-

[* Some notices of Orson, the famed hero of romance, will be found in Wheeler's *Noted Names of Fiction*, ed. 1866, pp. 273, 378.—ED.]

lished about the time of Smith O'Brien's rebellion in 1848. I remember seeing, ten or fifteen years at least before that time, what I suppose was the original of this map—a very old document, uncoloured, which as a child I used to hear, I think, my father call an "Ortelius." Can any one kindly inform me why it was so called? Was Ortelius the designer's name? The new map gives a greater number of names than I remember on the old, but omits some; amongst others, those of De Cantelon and Le Fureter, some of the earliest Norman settlers in Ireland *temp.* Henry II.

HIBERNIA.

[Ortelius was a famous Dutch geographer, who flourished in the sixteenth century. He occasionally visited this country during the reigns of Edward VI. and Elizabeth, and is said to have suggested to Camden the idea of his *Britannia*. The map to which our correspondent alludes, is one among others which has been reprinted from his principal works on geography: the *Theatrum Orbis Terrarum*, 1570, and *Thesaurus Geographicus*, 1594. In his map of the British Isles, published at Amsterdam about 1640, he divides the whole soil of Ireland between fifteen tribes, to whom he gives Latin appellations. In that of England he has associated a few Saxon, with a fairer sprinkling of Latin names. We can discover no trace whatever of the map adopted by the followers of the late Mr. Smith O'Brien; if still in existence, it will most probably be found to be based, like that appended to the volume by Mr. Trench, upon the excellent topographical and historical map which accompanies the "*Annals of the Four Masters*, showing the Five Kingdoms of the Pentarchy as they existed under the Milesian Kings, with the Old Principalities," &c. 4to. Dublin, 1846.]

SHAKSPEARE: WHITTINGTON.—In Aldersgate Street is an old wooden house, bearing an inscription that Shakspeare lived there in 1596; and in Butler's Alley, Moor Lane, is a house stated to have been the residence of Sir Richard Whittington, 1314. Can any of your readers tell me if there is any truth in the two inscriptions?

PETER SCHIMMELPENNICK.

Clapton.

[The only notification we have met with of Shakspeare's residence in Aldersgate Street is the following vague statement, inserted in the *City Press* of Oct. 13, 1866:—

"SHAKSPEARE'S RESIDENCE, ALDERSGATE STREET.—A correspondent calls to mind a tradition that the house, No. 134, Aldersgate Street (just taken by Mr. Joseph Smith, newsagent), is the one in which Shakspeare is believed to have resided when proprietor of the Globe Theatre in Golden Lane. The house was called in Shakspeare's day 'The Half-Moon Hotel,' which the inscriptions in the various woodwork hieroglyphics imply and portray. It will now vie with any other in the City for its elaborate carving in wood and primitive panels, worthy of the attention of the curious in those matters. During the late repairs a coin was found, dated 1596."

We believe that Shakspeare's place of abode in London before July, 1596, has not been traced; but that he was then resident in Southwark is proved by a paper extant at Dulwich College, noticed by his recent biographers.

Sir Richard Whittington's London residence was in Hart Street, four doors from Mark Lane. There is an engraving of it in the *Gentleman's Magazine* of 1796, p. 545.]

"ERNEST, OR POLITICAL REGENERATION." — I beg to inquire through your valuable journal if any reliable information can be given to me respecting the authorship of a poetical work not published but "printed for the author by Edward Gadson, Upper Martin's Lane, London," entitled *Ernest, or Political Regeneration*, in twelve books, 12mo, 1839. This singular work, very wild but ably written, extremely democratic and still more inordinately verbose and diffuse, was reviewed in the *London Quarterly Review* for Dec. 1839. In that notice the reviewer states the name of the author was known to him, but will not be divulged by him, as "he had retreated into his sanctuary of silence and privacy." The work was reviewed *in extenso* in the *Monthly Magazine* for July, 1839, edited by Mr. J. A. Heraud.

R. R. MADDEN.

[Soon after this remarkable production appeared it was rumoured in literary circles that it was from the pen of Capel Lloft, the younger, author of *The Whigs*, 1835, and *Self-Formation*, 2 vols. 1837.]

THOMAS CLARKE. — This gentleman published two or three volumes of verse: one entitled *Love and Duty, and other Poems*, 1843, which contains some specimens of a translation of Tasso's *Aminta*. He also published *A Day in May, and other Poems* (1838). Can you tell me anything about the author?

R. I.

[Mr. Thomas Clarke, we believe, is still living in America. His last work, *Sir Copp: a Poem for the Times*, in six cantos, was published by Clarke and Co., Chicago, 1865, 8vo. In the Preface to this work, the author states that "it is proposed also to republish here, from the London editions, the most popular of the author's works."]

OLD SCOTTISH DIRECTORIES. — I should feel obliged to any reader of "N. & Q." who can inform me what is the date of the earliest *Directory* for Scotland, and where I can inspect a complete set from their commencement?

R. S.

[The earliest Scotch *Directory* was that of Edinburgh, published by Mr. Peter Williamson; an interesting memoir of whom will be found in Kay's *Portraits*, Edinburgh, 1842, vol. i. p. 128. On p. 138, the editor states that the copy of the *Directory* before him bore the date of 1788; but from the documents which he subjoins, it is evident that it is a second edition.]

Replies.

THE FERARAS OF ITALY.

(4th S. ii. 363; iii. 39.)

In a recent article upon "Ancient Swords,"* reference is made to an unsatisfactory notice of "Hungarian blades" by the Count d'Albanie. Upon this subject it is needless to remark, because the Count having *never* emitted *any* observations upon Magyar weapons, the notice is an indulgence of imagination which concerns only the author; but his citation of certain Italian authorities for the declaration that blades marked with the name of Ferrara are unknown to Italian antiquaries, and that even the existence of this name is ignored in the North of Italy,† are evidences calculated to deceive inquirers: not only in the history of arms, but of nomenclatures in that country.

The inveracity of the first assertion, however, is exposed by the proof that a family of celebrated sword-makers named Ferera existed in Italy before the year 1583;‡ that Ferera blades have been brought from Italy to England by Foster, the late experienced dealer in curiosities; and that, in 1819, *very fine* examples, marked "COSMO FERERA" and "ANDREA FERERA," were in the possession of Signor Gasperoni, the eminent Negoziante de Curiosita at Venice.

The assertion respecting the non-existence of the name of Ferera in the North of Italy, if it applies to the present time, is irrelevant; but if, according to the theory of the casuist, it is intended to show that the appellation never existed in the Transalpine Peninsula, the fallacy of this inference is amply demonstrated by the following examples; in which it is proved that not only individuals, but families named Ferera, have been eminent in that city and in Florence, Modena, Lombardy, and Genoa, from the thirteenth to the eighteenth century: —

- 1264. Ferari a troubadour, flourished at Florence and in Lombardy.—*Biog. Univ.*, xiv. 403.
- 1310. Ferrara, Filippo, a distinguished theologian; so named from the place of his nativity.§—Zedler, *Univ. Lex.*, tom. ix. col. 620.
- 1390. Ferrara, Tomasio, a learned Dominican; also named from his birthplace in the ducal city of Ferera.—*Ib.*
- 1403. Ferrariensis Bartholomeo, a learned Dominican; also named from his origin in Ferera.—*Ib.*
- 1444. Ferrari, Antonio, Doctor of Medicine in the University of Ferrara, from whence he received his sobriquet; though he was born at Galatina, in the kingdom of Naples, and thus familiarly called "il Galatino."—*Biog. Univ.*, xiv. 404.

* "N. & Q.," 4th S. iii. 40.

† *Ib.* pp. 39, 40.

‡ Cigogna, *Trattato Militare*, 4^o, Venetia, fol. 62.

§ The name of the Ducal City of Ferera being in *Latin* Ferrara.—Zedler, *Univ. Lex.*, tom. ix. 616.

- Ferrari, Giovanni Matheo, physician in the first half of the fifteenth century; born at the Castle of Grado, in the Milanese, from whence he was named Giovanni de Grado.—*Biog. Univ.* xiv. 403.
1481. Ferraris Luigi, so named from his nativity in the city of Ferera; a learned Dominican, Procurator-general of his order at Rome in 1481.—*Zedler, Univ. Lex.*, ix. col. 619.
1484. Ferrari, Gaudenzio, called "il Milanese," from his birth at Valdugia, in the duchy of Milan, A.D. 1484: celebrated painter, pupil of Andrea Scotto and Pietro Perugino, and friend and companion of Raphael. Before this time the name of Ferrara had become hereditary, as Gaudenzio is designed "de la famille des Ferrari."—*Biog. Univ.*, xiv. 407.
1497. Ferrari (also written Ferrera), Bartholomeo, founder of the Clerks Regular of St. Paul: in 1497, the family Ferrari, which gave birth to Bartholomeo, was one of the most distinguished in the city of Milan, and held no existing association with that of Ferrera.—*Ib.* xiv. 405.
1500. Ferraro, John Baptist, Bishop of Modena; born at Modena in 1500.—*Zedler, Univ. Lex.*, ix. 626.
1511. Ferero, Augustino, Bishop of Nissa.—*Ib.* 638.
1517. Ferero (also written Ferrerio), Bonifacio, Cardinal in 1517.—*Ib.*
1522. Ferrari, Luigi, mathematician; born at Bologna Feb. 2, 1552.—*Biog. Univ.*, xiv. 406.
1565. Ferero, Guido, Cardinal Bishop of Vercelli; born 1565.—*Zedler, Univ. Lex.*, ix. col. 638.
1577. Ferrari, Francesco Barnardino, a distinguished member of the Ambrosian College; born at Milan in 1577.—*Biog. Univ.*, xiv. 409.
1583. "Andrea dei Ferari"—"Andrew of the Feraras," i. e. one of the family of Ferrara: one of the most celebrated sword-makers in Italy before the year 1583.—*Giov. Mat. Cigogna, Trattato Militare*, 4^o, Venetia, 1583, fol. 62.
- Gioloto degli Ferari, i. e. one of the Feraras; a distinguished bookseller and printer at Venice in the sixteenth century.—*Biog. Univ.*, xvii. 408.
- Ferrarus, or Ferrari, Giovanni Baptisti; a Neapolitan writer upon veterinary surgery in the sixteenth century.—*Zedler, Univ. Lex.*, ix. 619, 629.
1589. Ferrari, Sigismundo, a learned Dominican; born at Vigevano, in the Milanese, in 1589.—*Biog. Univ.*, xiv. 408.
1599. Ferrari, Andrea, a celebrated painter; born at Genoa in 1599.—*Ib.* xiv. 407.
1614. Ferrarus, or Ferrari, Andrea; Canon of the Cathedral of Nola in 1614.—*Zedler, Univ. Lex.*, ix. 619, 629.
- Ferrara, Gabriel, an Italian writer upon surgery, in the early part of the seventeenth century.—*Ib.* 619.
1626. Ferari, Filippo, a learned ecclesiastic; born at Ovillo, in the Milanese territory; died in 1626.—*Biog. Univ.*, xiv. 407.
1655. Ferrari, Giovanni Baptisto, a learned Jesuit; died in 1655.—*Ib.* 408.
1717. Ferrari, Guido, a celebrated author; born at Navara in 1717.—*Biog. Univ.*, xiv. 411.

These examples are sufficient to prove that the name of Ferrara, derived from the ducal city, existed in the North of Italy at the decline of the thirteenth century, and that it was established as a surname in that country before the year 1484.

That Andrea, the celebrated sword-maker, belonged to one of the native lineages, is demon-

strated, not only by his Italian designation—"de i Ferari, of the Feraras"—*—but by the express declaration of Cigogna, that he *abstained from including in his notices any of the artisans of Germany, France, and Spain, and confined his enumeration wholly to the most excellent armourers of Italy.*†

This concentration of authorities for the nationality of the artist, is supported by the rarity of his name in Spain. Thus, in the Spanish indices of Pinelo, there occur only eleven examples of the appellation, and of these six are *Italian*.‡ But in the article upon "Ancient Swords," the Spanish nationality of the Feraras is supported by the citation that, in 1866, two gentlemen named Fereira existed at Oporto.§

Without inquiring into the paradoxical illustration of Spanish surnames by those of Portugal, it is sufficient to observe that the family of Fereira is aboriginally Portuguese; derived either from the town of that name, near the right bank of the Zezere, in the province of Estramadura, or from the lesser place of the same appellation, in the department of Alemtejo. For the extent of the lineage in Portugal, abundant evidence is afforded by Muchado, who, in his *Lusitanian Bibliographia* enumerates fifty-four eminent individuals of the name.||

I have three ancient swords:—One in a half-basket hilt, the blade thirty and a quarter inches long, single-edged, stamped on one side "AN. DR. EA.," on the other side "FA. RA. RA." Another, double-edged blade, thirty-two and a half inches long; inscription on both sides, illegible (query, Russian). Another, evidently from its basket hilt a Highland sword; broad double-edged blade, twenty-five inches long, deeply engraved on both sides "A. W." between two crossed anchors; date under, "1782." E. B.

PAROCHIAL REGISTERS: THE GREAT SNOW OF 1614-15.

(4th S. iii. 16.)

I am induced by the exhortation of MR. SLEIGH to follow his example and send you copies of some memoranda which I extracted from the parish registers of Beeston next Mileham in Norfolk. The extract marked II. runs wonderfully parallel with that from Youlgreave, but it will be observed that the great snow of 1614-15, which began in Derbyshire on January 16, did not fall

* So in the French biographies; Gaudenzao, the celebrated Milanese painter, is designated "de la famille des Ferrari."—*Biog. Univ.*, xiv. 407.

† *Giov. Mat. Cigogna, Tratt. Milit.*, fol. 62.

‡ Pinelo, *Bibl.*, fol. Mad. 1737.

§ "N. & Q.," 4th S. iii. 40.

|| Muchado, *Bibl. Lusit.*, fol. Lisb., 1759, tom. iv. 348.

in Norfolk until the 21st, and in the latter county remained four days later. I have retained the original spelling, the modernisation of which would detract from the quaintness of the narrative. Many other entries in these books of local events are exceedingly curious and amusing. I believe I have transcribed all that are so. The lower portion of some pages, however, are not legible.

G. A. C.

I.

"For the tyme of seaven years past before this yeere and the like ann^o 1611^o, there hath bene much contrarietie continued of weather, as verie hott & verie cold and all vntill 1614. in one daye, drie weether one daye and wett another: or the daye drie & the night wett, or the night contrarie to the daye, cold weether in the sommer and warme & hott in the wynter. In these tymes was the straunge Tyde att Lynne w^{ch} ran up into the teusdaye markt: drowned . . . warehouse and much of Marisland Wisbich & many other places. It was on the Wednesday on a doome weeke * before Easter.

"A great and continuinge snow & frost was in the yeare 1607. It beganne wth a great drivinge snow the tewsdaye sennet before Christmas, and so continued wth a rymie manner of Frost vntill Candelmas followinge. And then in the space of two dayes y^t was svddenly gone. The yce did grow vnto a greate thicknes in that tyme: That all waters and great passinge Rivers wth boates were shutt vpp, and any might safly walke too & froo vppon them. Ther followed after this a pleasant springe & somer. And next Wynter was a contrarie open tyme wthout almost any frost or snow att all. In the tyme of Christmas 1609 there were 3 strange fludds of water, one vppon S^t Stephens daye night: the second vppon new yeere even morninge, and the other vppon new yeere daye in the morninge. none could passe by Bayes bridge to Church well but by horsse, some such waters did also suddenly fall since. In the tyme of wyntercome harvest in that yeere there fell such waters that destroyed much of the corne: and as strange a fludd followed in that havest tyme.

"In the yeere 1610 there was a great fall of rayne & water that beganne about the mydds of October and continued to the mydds of Februarie followinge. Then beganne as great a drowght w^{ch} lasted from that tyme vnto the mydds of Maye next. Husbandmen could not plowe their lands to sowe: and suddenly towards the end of Maye there was much rayne and eu^{ry} man did sowe his land. It grew freely and brought fruit plentifully. This drought cam wth many dryinge east & north wynds & want also of any rayne. Grasse did little grow: and water shrunke & pits were almost drie by this mydds of Maye 1611^o.

"Vppon the 16 daye of June being then Sunday in this year 1611^o there happened a greate and fearfull tempest of wynd & rayne, but most of wynd about hie noone. It was a p^rfect calme before & was as calme agayne by 2 a clocke in that daye. The tempest continued but one hower or not much more; but yt was so dryving and furious that yt much feared many and many howses and trees torne downe. The next tuesdaye followinge beinge Guild daye att Norw^{ch} for the solemnitie of the maiors feast there att night about the hower of 10 or 11 a clocke in a thronge & crowd of people ther were troden vnder foote & so smothered & slayne 31 psons.† A sudden mist

* I do not at this moment remember having met with this term for Passion week elsewhere.

† Blomefield says that this catastrophe was occasioned by the people taking fright at some fireworks falling amongst them.

. succeding this sudden storme. So went god befor knowinge what . . . (another line illegible).
. pcedit ic Deus nos"

II.

"Februaia Ranson filia Willmi Ranson baptisata fuit quinto die Februarij, nata fuit primo die eiusdem 1614. mensis: in quo die vel paulo ante magna et gravissima nix cu congelata glacie cepta est: cu in p^rcedentib3 temporib3, viz. p totu festivalis nativitatis tempus usq3 in hoc ferè temporis tam magna et p iucundissima fuisset temporis serenitas.

"This snow beganne the 21 of Januarie and continued untill the 16 of March when yt sone melted awaye yet some . . . longe. It was a greater snow then had bene knowne before in the memorie of man. It was deepe generally: and at four strange drivinge dayes of snow so driven that people could not passe from towne to towne, nor in the same towne from one street vnto another. The

Jan. 22 first drift of snow was from the East. The second
& more from the Weest. The third from the North: w^{ch}
Feb. 12 was the great snow uppon the 12 of Februarie
being then Sunday. It was so great, so sharpp

wth wynd & grevous, that few or none could come att Church that daye. It did drive as a mist for darknes, none could goe against yt: and scarce wth the side of yt. A further drivinge daye of snow was on Quadragesima

26 Sunday then the 26 of Februarie: and this cam from the South w^{ch} continued feersly vntill one a

clocke, and then beganne to rayne somewhat in the afternoon: whervppon cam a beekninge (?) of a suden (?) thaugh. After March 4 was another great & could drivinge wyndie daye agayne more snow fell but most of yt melted awaye. It was more cold & as sharpe drivinge as the former had bene, and cam from the East, yea this was more terrible & fearfull then all the rest. One died wth yt wthin ovr bounds towards Dunham. Diu'se perished in manie places. There went out att Rudham carts & in their returne that cold drivinge daye, they left their carts in the feild and the horses went from them: some went home: but 5 in their traieses were found 2 dayes after, 3 dead and 2 almost dead. The men, 3 went so longe will in the open feilds that they all were found dead in 3 seu'all places. Shepe died abundantly this yere, and haye was att 3^s 4^d—4^s & 5^s a yard & C at some places."

"Martij xij.—There was such a water this Sunday att Baye's bridge that the people could not passe to Church but by horsse & other in bootes: & this came by the Thaugh after the great snow. iam satis terris niuis atq3 diræ, &c."

BISHOP PERCY OF DROMORE.

(4th S. iii. 18, 25, 52.)

Every literary man is too apt to imagine that his own special study or hero must be equally interesting to all others as to himself; and so I am sure that the Editor of "N. & Q." must have no easy task in selecting from his correspondence what is likely to prove generally palatable to its numerous readers. I cannot, however, help thinking that any information about Thomas Percy is likely to prove interesting, of whom Dr. Johnson said that "he was a man out of whose company *he* never

* In the margin of this paragraph there is written: "Sic acta Dei nostra facta designant. Eius naturalia, nostra temporalia; Divina, humana."

went without learning something,"—and "laudari a laudato viro" is a feather in the cap of any one. And where is the man who has not heard of the *Percy Reliques of Ancient English Poetry*?

Though certainly he was not so graceful a letter-writer as Horace Walpole, yet he may be called a very good one; and those letters of his recently communicated to "N. & Q.," addressed to Mr. Astle, give us a very good idea of the studies of Percy. One wonders how he managed to find time for so much correspondence, in addition to his literary labours and the duties of his profession. Besides, on reading his letters to Mr. Astle and those to George Paton, of Edinburgh, and the large number in Nichols's *Illustrations of Literature*, his thoughts and tastes are so well mirrored and depicted, that we may say of Percy as Horace did of Lucilius:—

"quo fit, ut omnis
Votiva pateat veluti descripta tabella,
Vita senis."

There is one point upon which I have not been able to get any information; it is this: whether there is any record of Percy's having been a friend or acquaintance of the poet William Cowper, and whether any letters passed between them? For Cowper came to reside at Olney in 1767; and having lived there for nineteen years, then went to take up his abode at Weston Underwood, but a mile distant, in 1786. Percy was appointed vicar of Easton Maudit in 1753, and lived there usually for nearly thirty years, resigning in 1782. It is but five miles from Olney; and without much stretch of the imagination one can conceive Percy, then a quiet country parson, dropping in of an evening, or spending an afternoon on the banks of the sedgy Ouse, with Cowper and John Newton, then curate of Olney, in order to hold high converse, and to be mirrored in answering minds. And why may we not suppose Mrs. Percy to have been the friend of Mary Unwin? The shy melancholy disposition of Cowper might, however, have made him disinclined to associate with many neighbours—still, this seems a subject worth investigating.

Cowper continued to live at Weston Underwood until 1795, pronouncing it to be one of the prettiest villages in England, and made it so, too, in his verse and prose. One cannot endorse such praise as this; though, on a summer's afternoon, it is indeed delightful to spend an hour in the Wilderness, and indulge in a day-dream in the Temple there, "fleeting the time" as they did in Arden's shade, according to Will. Shakspeare. It is in much the same condition as when the poet used to sit within it, revelling in its perfect seclusion, and in perfect contentment too, as he sings:—

"God gives to every man
The virtue, temper, understanding, taste,
That lifts him into life, and lets him fall
Just in the niche he was ordained to fill."

It might be that as Cowper penned these lines he thought of the different lot of his old school-fellow, Warren Hastings, compared with his own. The latter had ruled the destinies of millions of human beings, whilst he had been rhyming in seclusion on the banks of the Ouse. Born within a year of each other, they had both been educated at Westminster, and played together in the cloisters of the Abbey, when Vincent Bourne, of classic fame, was one of the ushers of the school, and for whose memory Cowper ever entertained feelings of the deepest affection.

It seems, too, matter of doubt whether Percy was educated in the Grammar School of Bridgenorth, founded in 1503, though he was unquestionably born in that town. No register of pupils educated there is kept. There is the following passage in *Boswell's Life of Johnson*, leading one to infer that Newport School, in the county of Salop, had that honour; it is as follows:—

"The bishop (i. e. Percy) also informs me that Dr. Johnson's father, before he was received at Stourbridge, applied to have him admitted as a scholar and assistant to the Rev. Samuel Lea, M.A., head master of Newport school in Shropshire (a very diligent good teacher, at that time in high reputation), under whom Mr. Hollis is said, in the Memoirs of his Life, to have been also educated." And a note at the foot of the page by Boswell adds: "as was likewise the Bishop of Dromore many years afterwards."—Vol. i. p. 44, edition 1851.

It is possible that Bridgenorth School might have been in a state of decadence at that time, and that consequently the young Percy was sent to Newport. He was certainly a Careswell exhibitor at Christ Church, in 1746, but both these schools have some of these exhibitions allotted to them. Perhaps this doubt might be set at rest by some reader of "N. & Q.," or reference to some passage in the letters or writings of Percy.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

JAPANESE LADIES.

(3rd S. i. 409; 4th S. iii. 46.)

When in Paris (during the great Exhibition 1867), I saw several Japanese young ladies whose teeth were perfectly red with that stuff made of pepper-vine, quicklime, &c. As I was born in East India, and know that country pretty well, I can vouch for Crawford's and P. A. L.'s information. The composition of the preparation in Java is mostly the same in all the principal places. The leaf of the pepper-vine, called in Malay *Sirih* (Jav. *Seroeh* or *Soeroeh**, Latin, *Charica betle*), is the principal part of the whole. The plant itself (called *Sirih bocah*, Latin, *Charica siriboa*) is very common on the Indian islands, and very little care is needed to make it grow properly. The person

* Pronounced *seroo* and *sooroo*.

who is going to chew *sirih* takes a clean leaf of moderate size; on that he puts a little *Kapoer* (ka-poor) or *Sirih sa kapoer*, that is to say *chalk* or *quicklime*, which may be exchanged for or united with (according to taste) *katjoe*, or *Terra japonica*—a kind of decoction of the *Acacia catechu*; after that he adds a bit of *gambir*, or fruit of the *gambir-tree* (*Nauclea gambir*), and also a piece of *pinang-nut*, fruit of the *pinang-tree* (*Areca catechu*). The cud is then ready; it is gently folded and introduced between the teeth. The *sirih*-leaf has a sharp biting taste, as the mustard, and the *gambir* possesses a sort of narcotic acridness which is considered a great delicacy. The juice of the mixture, mingling with the saliva, produces a reddish slaver, called *loed* (*looda*). This *loed*, when in the mouth of a priest, is sacred, and the Indians are convinced that it cures wounds and drives away the devil. A man, for instance, cutting a branch of a holy tree, and meeting with an accident, can do nothing better than to go at once to his *Bappá*, father (the common word for the *Hadji*, or priest), who, when certain that the accident was the consequence of the wrath of the spirit inhabiting the tree, will read his prayers and spit the man's face full of *loed*, which immediately removes the evil spirit and brings him to rest.

Every one in Java, however poor he may be, possesses at least a *tampat-sirih* (i. e. *sirih-box*), divided into various compartments*, and containing the necessary ingredients for making *sirih*. The poor have a wooden one, the rich a copper or silver one, &c. The box is placed on the table for private use, and also for that of the guests, who freely partake of *sirih*, without even being invited to do so. The red or brown teeth of a person are not only not considered ugly, but they are actually admired and found beautiful by all those well educated enough to know the superiority of the Indians above dogs and . . . *white foreigners* (*Orang blanda*).† H. TIEDEMAN.
Amsterdam.

"OSSA INFERRE LICEBIT."

(4th S. ii. 467.)

In the discussion upon the true meaning of these words it will be certainly better if, as suggested by QUEEN'S GARDENS, the entire inscription as it occurs on the monument be submitted to "N. & Q."

* These compartments are styled *anak tampat* by the people, that is to say, the "children of the box." *Anak*, child, is very often used in this hyperbolic fashion, the pendulum of a clock being baptised *Anak klontjeng*, the child of the clock.

† Literally *Dutch men*, from *orang*, man (so *orang-outan*, man of the wood) and *blanda*, Dutch. This word is a contraction of *Hollanda*, *Ollanda*. The Dutch having been almost exclusively on these islands for centuries, the natives know no other *white* foreigners but those from *negri blanda*, the empire of the Dutch.—H. T.

I therefore send the complete reading as rendered by Mr. Roach Smith, F.S.A., in the 2nd vol. of his *Collectanea Antiqua*, where may be seen a figure of Cælius attired in full military costume. "He wears a civic crown, upon his wrists are *armillæ*, and over his dress are suspended *torques* and *phalaræ*, the details of which and the mode of fastening being clearly depicted." The inscription runs thus:—

"M. Coelio, Titi Filio, Lemonia, Bononia, legionis xviii. annorum liii. semis; cecidit bello Variano; Ossa inferre licebit, P. Coelius, Titi Filius, Lemonia, frater fecit."

It is here expressly declared that he fell in the campaign in Germany, and in the three words which succeed this statement, I can but agree with your correspondent there is nothing to be considered as a "formulary solemnly forbidding any disturbance of the remains of the deceased." The monument was doubtless erected long after the battle. It is a *cenotaph*, that is to say, a tomb without an occupant. As a warrior Cælius fell in battle, and his remains were probably among those gathered together, *brought in*, or *buried* on the occasion of the avenging campaign of Germanicus six years after the conflict. It was at a short distance from the forest of Teutoburgium where the bones of Varus and his legions lay still unburied. Tacitus records that Germanicus resolved to pay the last offices to the relics of his slaughtered countrymen, who had been cut off almost to a man; and a graphic account is given of the plains as being white with bones, the fragments of javelins, and limbs of horses, human skulls upon the trees, and even the savage altars where the tribunes and centurions were offered up as sacrifices. The avenging army collected the bones together. Whether they were burying the remains of strangers or of friends, none knew; all considered themselves as paying the last obsequies to their kindred and brother soldiers. This was an act of piety due to the slain. Among the Romans it was considered little short of a crime to remain unburied. In common with the Greeks, they possessed a rooted superstition that if a body remained uninterred, the soul of the individual could not cross the Styx to its resting place, but wandered for a hundred years miserable and alone. There is a passage to this effect in the sixth book of the *Æneid*. It runs—

"Hæc omnis, quam cernis, inops inhumataque turba est;
Portitor ille, Charon; hi, quos vehit unda, sepulti.
Nec ripas datur horrendas, et rauca fluentes,
Transportare prius, quam sedibus ossa quierunt.
Centum errant annos volitantque hæc littora circum;
Tum demum admissi stagna exoptata revisunt."

This passage is quoted by Dr. Dyer in his recent work on the Antiquities of Pompeii. The conquering general therefore but fulfilled a religious duty in giving the fleshless bones of his country-

men a general interment, and it is to the legality of this act that I venture to think the three words refer.

JOHN EDWARD PRICE.

OPALS.

(4th S. iii. 59.)

Sir Walter Scott in his *Anne of Geierstein* mentions that the hydrophane or Mexican opal loses its beauty when exposed to water—this he ascribes in that work to supernatural agency. After that romance was published, opals were considered unlucky, though the ancients considered they possessed many virtues. The opal, according to Mr. Harry Emanuel, is the only precious stone which defies imitation. But according to the *Art Journal* Mr. John Jefferys of Tottenham-court Road has produced a very effective imitation of this jewel. The “ruby fire” it is easy to obtain, but the green seemed to defy all efforts. After three or four years experimentalising he has produced the “green fire,” and his imitations are almost undistinguishable from the real gem. The Mexican opal, however, can be restored to its original colour by a moderate application of heat. A dealer always holds this gem in his hand before showing it, and it is much more brilliant when warm.

The beautiful iridescence of the precious or noble opal is ascribed by the Abbé Haiiy to thin films of air filling cavities in the interior, and by the reflexion and refraction of the light imprisoned within openings arranged in regular directions. The gem is composed of pure silica and water, and is particularly fragile. The finest known is in the museum at Vienna, and is valued at more than 50,000*l.*; it was found at Czernowitza.

Pliny relates that a Roman senator, Nonnius, was outlawed by Marcus Antoninus because he refused to give up an opal valued at 20,000 sesterces, or 170,000*l.* He submitted to exile rather than part with it. The ancients gave it the name *Pæderos* or Cupid, but the name has been applied to other stones, as the amethyst and pinkish almandine. The semi-opal is merely a pure calcedony of a pale milky blue. The opal was scarcely ever engraved: the only known specimen engraved with Sol, Jupiter, and Luna was in the Praun collection. Marbodius tells us that it conferred the gift of invisibility upon the wearer. *Opalus* was supposed to be only another form of *ophthalmius*, “eye-stone,” whence sprung these notions of its virtue. This derivation gave birth to the old spelling “ophal.” In the list of Queen Elizabeth’s jewels (Harl. MSS.):—

“A flower of gold garnished with sparkes of diamonds, rubies, and *ophals*, with an agate of her majestie’s viznomy, with a pearle pendant and devices painted upon it. Given by eight masks in the Christmas week anno regni 24^{mo}.” (King’s *Nat. Hist. of Gems*, 245.)

So far was the opal from being considered unlucky in the middle ages, that it was believed to

possess united the special virtue of every gem with whose distinctive colour it was emblazoned. Petrus Arlensis (*temp.* Hen. IV.) says:—

“The various colours in the opal tend greatly to the delectation of the sight.”

Barbot says:—

“Certain groundless stories, founded doubtless upon the legend of ‘Robert the Devil,’ have in our day discouraged the use of the gem as an ornament. It were useless to point out the absurdity of this supposed malignant influence, which is manifested, as they say, by the fading of its colours: a change really due to the atmospheric and accidental causes already pointed out.”

JOHN PIGGOT, JUN., F.S.A.

NATURAL INHERITANCE.

(4th S. ii. 343, 513; iii. 38, 71.)

I am partially, not however wholly, anticipated by your correspondent P. A. L., to whom we must all tender our best thanks for a most interesting anecdote of poor Archduke Maximilian. Whether “the received version in the family itself” be or be not correct, or what princess has the questionable honour of introducing the “Austrian lip,” I think I have shown on genealogical grounds that the palm cannot be given to Margaretha Maultasch. I say “questionable honour” advisedly; for, if I misunderstand not my author, Lamartine (*Histoire des Girondins*, livre premier, xii., in his “Vie de Marie-Antoinette comme femme”) sets down in her list of charms “une bouche grande, des dents éclatantes, les lèvres autrichiennes, c’est-à-dire saillantes et découpées.”

I have referred to Coxe’s *House of Austria*, vol. i. ch. xv. p. 211, ed. Bohn. He gives, not dogmatically, the credit or discredit to Cymburga, daughter of Ziemovitz Duke of Masovia (Poland), wife of Ernest “the Iron,” mother of Frederic III., grandmother of Maximilian I. “She was the mother of several children, . . . and from her are said to have been derived the thick lips, the characteristic feature of the Austrian family.”

The curious information furnished by your various correspondents of the freaks of “natural inheritance” may allow us to believe that Cymburga’s peculiarity of “mouth” or “lip” was for some generations dormant. At least her grandson Maximilian possessed it not. Coxe, p. 392, quoting Fugger the Austrian biographer, tells us that his mouth was small and handsome.

Ordinary readers of “N. & Q.,” as well as of history, will probably be inclined to believe in the version adopted by the Austrian house, though I can find no notice of this peculiar feature in Charles of Burgundy save that given by P. A. L.

CHARLES THIRIOLD.

Cambridge.

A remarkable instance of the resemblance of descendants to their remote ancestors was shown in 1866, when the portrait by Mytens of the first Earl of Kinnoul was exhibited at the National Portrait Exhibition at South Kensington. If it had not been for the costume, the picture might have served well for a portrait of Sir John Drummond Hay, Her Majesty's minister at Tangier, or his brother, Colonel Drummond Hay, formerly in the 78th Highlanders, and yet they are great-nephews of the ninth Earl of Kinnoul.

G. F. D.

I am afraid "N. & Q." will tire of "natural inheritance," but as the editor requests notices of instances personally known to the writers, I send some more.

About thirty years ago Mrs. D., now residing in London, walking in the archiepiscopal palace at Rheims, stopped before a picture with the exclamation, "How like dear Aunt Jane!" and on inquiry was told it was a portrait of "Monseigneur l'Archevêque"—Talleyrand, to wit. By-the-way, he always made a dissyllable of his name—Tallrand. The estimable lady who so closely resembled him was the daughter of a descendant of French Huguenot refugees named Jane d'Abzac, wife of Sir M. C., whose second son Henry, the first time he met Talleyrand at Lord H.'s house in the stable-yard, went straight up to the then exile, addressing him, "Monsieur s'appelle d'Abzac?" On comparing notes they found that they had had a common ancestor at a remote period. This Rev. H. C. often assisted in the service at the old French chapel in Peter Street, Dublin, now the Molyneux Asylum for the Blind. He was himself so French in appearance that one evening at Lord H.'s, when he was talking and gesticulating in what was really his mother tongue, some inquired "Who is that charming little French abbé?"

At the temporary museum formed in Lancaster last summer, during the visit of the archæologists, the room was hung with several portraits of Lancaster worthies, among them that of a constable of the castle some two hundred and forty years ago. Allowing for the difference between a staid dignitary of sixty five and a sprightly schoolboy of sixteen, this picture bore a great likeness to a young descendant of the constable's, who bears the same Christian and surname, who is now at Eton.

The readers of "N. & Q." may call to mind a notice of the Pistrucci family in *The Times* last autumn, which observed that the males were divided into soft and hard handed; that the hard handed were all gem-cutters, and that in this generation there is a hard-handed daughter, who is one of the best female gem-cutters in Italy.

E. S. N.

"I was looking, in company with Mr. Hazlitt, at an exhibition of pictures in the British Institution, when, casting my eyes on the portrait of an officer in the dress of the time of Charles II., I exclaimed, 'What a likeness to B. M.,!' (a friend of ours). It turned out to be his ancestor, Lord Sandwich. Mr. Hazlitt took me across the room and showed me the portrait of a celebrated judge who lived at the same period,—'This,' said he, 'is Judge So-and-so; and his living representative (he is now dead) has the same face and the same passions.'"—*The Autobiography of Leigh Hunt*, p. 3, 8vo, 1850.

JUXTA TURRIM.

CLIMACTERIC YEARS (4th S. iii. 110.)—Without wishing in the least to interfere in the discussion of the word *climacteric*, I beg to be permitted—as one who whilom had something to say on another subject which has been imported into the discussion by your correspondent J. VAN DE VELDE, namely, the century question—to expose a fallacy, which is none the less a fallacy because it was uttered by the illustrious Arago. And although your correspondent pronounces it to be a "solution" of the question, so far from being so, it is nothing but the veriest begging of the whole point at issue.

When Touchstone makes his first assertion—"It is ten o'clock"—even he thinks no argument necessary to his subsequent deductions:—

"'Tis but an hour ago since it was nine,
And after one hour more 'twill be eleven."

And when M. Arago said, "Or, il est constant que cette année a été comptée *un, dès son commencement*," that assumption likewise would be all-sufficient in itself; provided, only, that it were admitted. But, without such admission, to gravely proceed to argue a deduction from it, was only to disguise opinion with a semblance of proof.

M. Arago must have forgotten that the Christian era did not commence with a year 1, actually current; but that it was a retrospective theory, invented several centuries after its hypothetical commencement; and that, as theory, the elapsed years were more likely to have been accounted as completed years than as current years—even if it were not a fact that reckoning by completed years had become very much in vogue about the time the Christian account of years was instituted.

THE AUTHOR OF "AN EXAMINATION OF
THE CENTURY QUESTION."

P.S. The reference to Vieta and De Thou by MR. BUCKTON (p. 111) proves nothing, unless closer dates be given to Vieta's birth and death than the respective years. For if the birth were in an early month of 1540, and the death in a later month of 1603, then would Vieta have been in his sixty-fourth, and not the sixty-third year of his age.

BRIDGET CROMWELL (4th S. ii. 600.)—I am compelled to answer my own query. Since writing the article referred to above, I have examined very carefully the parish registers of St. Ann, Blackfriars, and discovered the following entries among the burials:—

“1646, Dec. 2. A stilborn child of Colonel Charles Fleetwood and Frances his wife.

1651, Nov. 24. Lieftenant-Generall Fleetwoods wife.

1662, July 1. Col. Fleetwood second wife.”

The second entry refers, of course, to Fleetwood's first wife Frances Smith, mentioned in the first entry; and the third undoubtedly indicates Bridget Cromwell. It was probably some reminiscence of these two burials that led Fleetwood to select St. Anne's church as the place of his third marriage, a year and a half later. The exact record of that marriage is as follows:—

“1663, Jan. 14. Charles Fleetwood, Esq^r, and Madame Mary Hartof.”

The names of other Fleetwoods occur in St. Ann's registers at that period, but I trace no connection between them and the Parliamentary general. I may mention also, that there are several entries respecting the family of Fleetwood's associate, Major-General Harrison, showing that both were for some time residents of that parish.

It is clear, therefore, that Bridget Cromwell died and was buried at St. Ann, Blackfriars, more than nineteen years before the date of her hitherto reputed burial at Stoke Newington.

JOSEPH LEMUEL CHESTER.

DANIEL ROGERS, POET AND STATESMAN (4th S. iii. 133.)—Dominus Vidamus, with reference to whom your correspondent P. A. L. inquires, was John de Ferrieres, *Vidame* of Chartres, an eminent French Protestant, who was several times in England during the reign of Queen Elizabeth. There is a great deal about him in Strype's various works. The only authorities accessible to me at this time describe a *Vidame* in contradictory terms; one, as a kind of bishop's chancellor, another, as a holder of episcopal lands subject to the duty of defending the bishop's territorial rights. The Secretary mentioned in Rogers's letter was probably Walsingham. BETA.

MODERN LATINITY (4th S. iii. 21.)—As my query on this subject was not addressed to capacious grammarians, I fear I may not have stated its terms with sufficient precision. Certainly I did not mean to say that the resources of Latin speech would not, on some fitting occasion where it was required for rhetorical or picturesque purposes, enable a writer to press into the service of a verbal substantive the construction belonging to the verb. In the instance quoted from Cicero by CPL., *responsio* simply abstracts the action denoted by the verb; it means an *answering*, and

not an *answer*, and in this application it acquires an additional force and fitness by assuming the construction which belongs to the verb from which it is derived. So, when Cicero speaks of “*reditus Romam*,” he ventures on the expression because *reditus* in his mind denotes the act of his returning, not the fact of his return. Such exceptional phrases have grace and power in their proper place, but it is hardly justifiable to imitate them in such commonplace Latinity as you expect to find on the title-page of a book. I say this with all deference to the “learned author” of *Responsio Anglicana*, of whose identity I am unfortunately ignorant—his name not appearing in the advertisement to which I referred.

C. G. PROWETT.

Garrick Club.

If Cicero is to be trusted, *responsio* may be “rightly followed by a dative.” I cannot, at the moment, hit upon the place; but I know he has this expression: “*sibi ipsi responsio*”—an answer returned by a speaker to his own question.

EDMUND TEW, M.A.

Patching Rectory.

SERGEANTS (4th S. ii. 608.)—I am inclined to think that this word, in its primary sense, is neither less nor more than *substitute*, and that, allowing for archaic spelling, it is derived from the French neuter verb *servir*, “to act instead of.” Sergeants-at-law are counsel who are bound to act for the crown, either in the absence or in aid of the attorney and solicitor-general.

When the trials for high treason in connection with the Bonymuir skirmish took place in Scotland, the government, looking to the fact that they were the first cases which had occurred since the law of treason had been made the same in Scotland as in England, sent down a learned sergeant to assist them. Lord Jeffrey, who was the leading counsel for the defence, after objecting to what is technically called the array of the jury, and failing therein, started another objection, which he introduced as one to the *poll* thereof—another technical phrase in Scotland—but immediately showed that this was not his meaning, by touching the top of his head, in allusion to the form of the learned sergeant's wig with its black patch on the crown. (Query—is it not some remnant of the tonsure?) The Court, which sat under a special commission, repelled the objection.

Sergeants in the army appear to be named from the same idea of substitution. During the existence of the old infantry formation, the captain of infantry was placed in the centre of the front rank of his company; but as he was only armed with a sword, when a bayonet charge was ordered, his covering sergeant, with his *spontoon*, took his place.

I find in our old Scotch records a curious and, I may add, singular instance of the use of the word. It is a *Judicium redditum per Henricum SERIANTEM de Colbanyston*, which is sought to be reduced in the King's Court. (*Act Parl. Scot.* vol. i. 119; Robert I. 22 Sept. 1321.) There can be no doubt that here *seriant* means a person setting as judge in the Barony Court during the absence of the baron himself, in fact acting as his depute or substitute. GEORGE VERE IRVING.

CHANTRIES IN BARKING CHURCH (4th S. iii. 60.) For further particulars respecting these chantries, see the second volume of *Transactions of the London and Middlesex Archaeological Society*. May I also take this opportunity of informing the subscribers to the volume which you have so kindly commended, that, since its publication, I have added considerably to my researches; and that I have prepared for deposition in the British Museum, or some other public library, an interleaved copy with many MS. notes. My book did not profess to be a complete history of this interesting parish, and the volume in its present form is disfigured by one or two (unintentional) errors: hence I think I decided wisely in entitling it *Collections in Illustration of the History of All Hallows, Barking*. J. MASKELL.

44, Great Tower Street, E.C.

"GRAMMACHREE MOLLY" (4th S. iii. 27.)—This song, better known under the title of "Molly Astore," was written by the Rt. Hon. George Ogle, born 1739, died 1814. He represented the city of Dublin in 1799, and voted against the Union. His charming pastoral was addressed to a certain Miss Moore, whom the author afterwards married. The song enjoyed great popularity in the final quarter of the last century, chiefly owing to the beauty of the music. It is the same air to which Sheridan wrote his song, "Had I a heart for falsehood framed," in the *Duenna*.

MR. MAC CABE, who answers the query concerning this song in "N. & Q.," says it appears, both words and music, in the *Ladies' Magazine* (No. 35). This is correct; but he is sadly out in his chronology when he says the same magazine (1785-92) contains many other songs by "Mr. Handel, Henry Purcell, and other eminent composers of that day"!

EDWARD F. RIMBAULT.

BÉZIQUE (4th S. iii. 80.)—Why this deservedly popular game is thus spelt I am unable to inform M. E. B., but I happen to know that in Italy there is an old game at cards called "Bazzica," and from this I should infer that our present game derives its name from the Italian one. I take the opportunity of advising Bézique players to disregard the published rules in two parti-

culars—that which forbids trumping until the last hand is played out, and the other which only allows the sequence of *quinte major* to be counted when made *in trumps*. These two rules, in my opinion, deprive the game of much variety and interest. Trumping should be allowed throughout, and *quinte major* in any suit should count, although at a lower rate than when it is in trumps.

M. H. R.

QUOTATION WANTED (4th S. iii. 81.)—

"E. Knowell. A jet ring! O, the poesie?"

"Stephen. Fine, I'faith—

Though Fancy sleep
My love is deep.

Meaning that though I did not fancy her, yet she loved me dearly.

"E. Knowell. Most excellent!"

"Stephen. And then I sent her another, and my poesie was—

The deeper the sweeter,
I'll be judged by St. Peter.

"E. Knowell. How by St. Peter? I do not conceive that.

"Stephen. Marry, St. Peter, to make up the metre."—Ben Jonson, *Every Man in his Humour*, Act II. Sc. 2.

E. YARDLEY.

WORCESTERSHIRE CAROL (4th S. iii. 75.)—The carol of "Dives and Lazarus" is not scarce. I have seven copies from different parts of the country agreeing, with very slight verbal alteration, with that given by F. S. L., excepting that his second verse is omitted, and that they conclude with the three verses below.

"Joseph was an old man, and an old man was he,
And he married Mary, the Queen of Galilee,"

is the commencement of what is called "The Cherry Tree Carol," sometimes beginning—

"Joseph was an aged man."

The second carol referred to by F. S. L. may be this:—

"Then Dives looked up with his eyes,

And saw poor Lazarus blest:

Give me one drop of water, brother Lazarus,
To quench my flaming thirst.

"Oh! had I as many years to abide

As there are blades of grass,

Then there would be an end, but now
Hell's pains will ne'er be past.

"Oh! was I now but alive again

The space of half an hour:

O that I'd made my peace secure,

Then the Devil should have no power."

WM. SANDYS.

This quaint old carol is perfectly well known, and many versions are extant. I have three copies before me, respectively printed at Halifax, Birmingham, and Warwick. Each agrees in giving the name properly as Dives, not *Diverus*; and I have always heard it so sung. Hone quotes it in his *Ancient Mysteries Described*, remarking upon the

quaint idea of Dives' sitting upon a serpent's knee:—

"However whimsical this may appear to the reader, he can scarcely conceive its ludicrous effect, when the metre of the last line is solemnly drawn out to its utmost length by a Warwickshire chanter, and as solemnly listened to by the well-disposed crowd, who seem without difficulty to believe that Dives sits on a serpent's *knee*. The idea of sitting on the knee was, perhaps, conveyed to the poet's mind by old woodcut representations of Lazarus seated in Abraham's lap. More anciently Abraham was frequently drawn holding him up by the sides, to be seen by Dives in hell. In an old book now before me, they are so represented, with the addition of a devil blowing the fire under Dives with a pair of bellows."

The other carol mentioned by your correspondent, "Joseph was an old Man" (not *hoary* man), is printed in Hone's book just quoted, in Sandys' *Carols Ancient and Modern*, and in several other works. It is undoubtedly ancient. The subject of Mary's longing for the fruit on the cherry-tree, and Joseph's refusal to gather it for her on the return of his jealousy, is one of the series of the celebrated *Coventry Mysteries*.

EDWARD F. RIMBAULT.

F. S. L. will find the entire carol at p. 94 of the collection of Christmas carols, entitled *Songs of the Nativity*, which I edited for Mr. Hotten of Piccadilly, some two years since. I obtained the copy from a broadside, printed at Worcester in the last century.

W. H. HUSK.

SUSSEX NEWSPAPERS (3rd S. v. 75.)—At the above reference, it is stated that there is a perfect set of the *Sussex Advertiser* newspaper from its commencement in 1825 to the present time in the British Museum. This is an error, as on reference to the first number of this paper in the British Museum it will be found to be No. 4089, vol. lxxix, Monday, Jan. 3, 1825, and states that it has been regularly published every Monday morning nearly eighty years, so that it must have commenced in 1745, and this is the year given in Mitchell's *Newspaper Press Directory* as to its establishment, and consequently the British Museum collection wants eighty years. I believe the publisher, Mr. George Peter Bacon, of 41, High Street, Lewes, has a complete file of this, the oldest Sussex newspaper, from its commencement, and it is to be hoped he will present the volumes before the year 1825 to the British Museum. This leads me to ask the readers of "N. & Q." if they can inform me what has become of the collection of old London and country newspapers that were preserved at the Chapter Coffee House, Paternoster Row, and also at Peel's Coffee-house, Fleet Street; the former I find, from the supplement to the *British Directory* for 1793, had a collection from the year 1762, and the latter from June 1773.

R. S.

Clapham, Surrey.

OLD BALLAD: "KING ARTHUR," ETC. (4th S. i. 389; ii. 237; iii. 93.)—I must request MR. CUBWEN to understand that my communication (4th S. iii. 19) had no reference whatever to the ballad set to music by Dr. Callcott. When I said that the ballad I gave differed essentially from the usual versions, I had in my eye such as the one given at ii. 237, the famous one:—

"When great King Arthur ruled the land," &c. and similar ones which have appeared in various publications. From all these my ballad certainly "differs essentially"; and this was all intended to be conveyed by

F. C. H.

"AS MAD AS A HATTER" (4th S. iii. 64.)—I beg to state that only three days since I heard a person in Carlisle use the word "nattering" mentioned by Halliwell. I am told it is an old Cumberland word, but its meaning will be more clearly expressed by the popular word "nagging" than by any other. It has just occurred to me that "nag" may owe its derivation to "natter."

S. L.

DISSENTERS' REGISTERS (4th S. iii. 81.)—The registers of births, baptisms, deaths, and burials, of all denominations of English Nonconformists, from the earliest times to 1857, are in the custody of the Registrar-General at Somerset House, and are made legal evidence by the Acts 3 & 4 Vict. c. 92 and 21 Vict. c. 25. Fees, 1s. for search, 2s. 6d. for certificate, and 1d. for stamp: total, 3s. 7d.

W. H. W. T.

The registers of births and baptisms of Dissenters, deposited at Somerset House, commence about the middle of the last century, some few fifty or sixty years earlier. Some of the registers of the Society of Friends begin in the Commonwealth, and some of those of the French Protestant refugees as early as 1567.

JOHN S. BURN.

Henley.

TUBB FAMILY (4th S. ii. 253.)—The name of the red gurnard (*Trigla hirundo*), among the folk of East Cornwall, is the tubb: so that the arms of the family should be (instead of three gurnards hauriant gu.) three tubbs hauriant proper.

THOMAS Q. COUCH.

Bodmin.

APPLE-PIE BED (4th S. iii. 69.)—In the Midland Counties there is a kind of apple-pie much in vogue, especially with school-boys, called a *turn-over*. I submit that this may do for *apple-pie bed*. The mode of its manufacture is not unlike that of the "instrument of playful torture" here referred to. It is made without a dish, the crust being simply turned over the apple.

EDMUND TEW.

STONEING CROSS (4th S. iii. 23, 93.)—By analogy, this should seem to be nothing but a stone cross. "A stunning cross"! Oh, W. H. S.! what

are you about? It is very common in Devonshire to say, "a stoneing jug," for a stone jar; or, "a stoneing jar." Perhaps it should be *ston-en*, as made of stone, just as oaken is made of oak—as, an oaken chest, &c. They also say "an elming tree," for an elm tree; but it is pronounced in three syllables, *el-m-ing*. The expression, "an ashen staff," is also usual. I think I have likewise heard "a beechen tree."

P. HUTCHINSON.

FIRST BOOK PRINTED IN MANCHESTER (4th S. iii. 98.)—Is there not some inaccuracy in the concluding part of the article with the above heading, where it is stated that in 1732 was published, by R. Whitworth, Smethurst's *Tables of Time*, and that in the same year was published a mathematical work, the title of which is given, with the date of publication 1737? H. A. ST. J. M.

TRANSLATION OF IRISH BISHOPS TO ENGLISH SEES (4th S. iii. 78.)—Your correspondent UPTONENSIS is in error when he says that "Robert Waldby, Archdeacon of Dublin, was (1395) consecrated Bishop of Chichester, and translated to York." Waldby was not at any time of his life Archdeacon of Dublin. He was Bishop of Sodor and Man, and afterwards Bishop of Aire, in Gascony; and he was translated to the see of Dublin by a papal bull, November 14, 1390. He was translated to Chichester in 1395, and subsequently to York; and dying in 1397, he was buried in Westminster Abbey.

To the list of English bishops translated to Irish sees, as given by UPTONENSIS, let me add the following:—

1800. William Stuart, from St. David's to Armagh.

As a supplement I give the names of four Scotch bishops who have been translated to Irish sees:—

1611. Andrew Knox, from The Isles to Raphoe.

1633. John Leslie, from The Isles to Raphoe.

1640. John Maxwell, from Rosse to Killala.

1693. Alexander Cairncross, from Glasgow to Raphoe.

ABHBA.

BLOODY (4th S. i. 283.)—

"Madelon. Ah! mon père, c'est une pièce sanglante qu'ils nous ont faite.

"Gorgibus. Oui, c'est une pièce sanglante."

Molière, *Les Précieuses ridicules*, xviii.

Les Précieuses also talk a kind of slang of the present day, less vulgar than the sanguinary adjective—

"Je vous avoue que je suis furieusement pour les portraits.

"J'aime terriblement les énigmes.

"Effroyablement belles.

"Une délicatesse furieuse.

"J'ai un furieux tendre pour les hommes d'épée.

"Il a de l'esprit comme un démon."

Indeed, Madelon is descending to the natural in her *pièce sanglante*. JOHN ADDIS, JUN.

RECORD COMMISSION (4th S. iii. 83.)—The Reports of the Deputy Clerk Registers of Scotland (Messrs. Thomas Thomson and William Pitt Dundas) on the state of the Scottish Records were begun to be issued in 1807, and have been continued at intervals up to the present time. Part XVIII. was circulated a few weeks ago. They contain much valuable information, and are of great service to historians and antiquaries.

T. G. S.

Edinburgh.

FLAGELLATION OF WOMEN (4th S. ii. 104.)—I called attention to the strange tendency of writers in feminine periodicals to discuss at length, and with much circumstance, this topic. A journal called *Echoes*, of the 9th of January, informs its readers that a correspondence on the subject has been "going on for months" in the *English-woman's Domestic Magazine*. The "châtiment de l'enfance qui commence par alarmer la pudeur, qui met dans l'humiliation extrême," is to be applied to girls up to the age of sixteen or eighteen; and the sensible suggestion is that the unfortunate young person to be punished should be whipped with a birch or a leather strap when the family meet for prayers. Most people will echo *Echoes* in the opinion that such a correspondence proves "gloomy brutality and unfitness to govern" against the fathers and mothers who have taken part in it. MAKROCHEIR.

MILTON'S PORTRAIT BY MARSHALL (4th S. iii. 95.)—P. A. L. alleges that Milton's Greek epigram, engraved under Marshall's portrait, is different from that given in 2nd S. xii. 82 in the jottings of GEORGE VERTUE, and furnishes what purports to be a corrected version. With the exception of punctuation, in which neither one nor the other is an accurate copy—for the original has no stops whatever, except a comma after *ἐν* in the second line—I find no discrepancy, except that P. A. L. substitutes *τὴνδε τὴν εἰκόνα* for *τὴνδε μὲν εἰκόνα* in the first line, and in this he is wrong. Marshall has probably copied without understanding the characters, and has omitted the tail of the *μ*, and mistaken the form of the next letter; but there is no possibility of reading *τὴν*. Will your correspondent please to say whence he copied his epigram? I write with Marshall's print before me as well as the excellent modern facsimile of it, and Vandergucht's copy prefixed to Tonson's edition of *Paradise Regained* (12mo, London, 1713); and if there be an engraving containing the mistake with which your correspondent prints the epigram, it is one unknown to me, and with which I should like to be made acquainted.

P. A. L. speaks of the epigram as "attributed to Milton." What possible doubt can there be as to the authorship? In the second edition of the

Minor Poems (London, 1673,) it is incorporated in the text as one of Milton's acknowledged works.

J. F. M.

"'DRABBIT IT" (4th S. i. 125, 207, 279; iii. 68.)—As J. PAYNE has ably suggested, the meaning of the expression must have found its origin either among the ancient Germans or Franks. I fear I cannot help him much, as unfortunately I have no book within my reach which refers to the subject; but still I shall endeavour to enlarge his idea on this point by quoting from memory a short passage which occurs in a Dutch prayer-book, and which I often heard repeated in Antwerp, where I resided for several years. It runs somewhat as follows:—

"Laten wij-door. *God's arbeid*; door zijn aardelijksche werken; door zijn lastige leven, en zijn zegepralende dood,—een ziel-verwekkend gebed naar zijn hemelschen troon opdragen."

God's arbeid may here be translated as God's pains, God's troubles, God's sufferings, although its literal meaning bears on another subject.

Among the peasantry of Cornwall and Devon the expression is as common as their "cart wheels"; and as the merry harvestman drives his horse along the rustic lanes, it is not unusual to hear him use the phrase, by way of stirring up the beast, "'Drabbit all! ged along, wull ee?"

But perhaps it may not be thought too refining on the subject to attribute the derivation of the slang to another source—altogether foreign, may we hope, from our daily conversation; yet I am sorry to acknowledge that source is daily brought forward around and about us: I allude to swearing. Could the phrase be considered a corruption of "Damn it all!"?

But dissenting from this, perhaps some of your Dutch correspondents, who are more familiar with the roots of their own tongue than I am, will be enabled to throw a more efficient light on the *tapis*.

H. W. R.

Jersey.

LYLY'S "EUPHUES" (4th S. iii. 76.)—MR. ADDIS does not understand—

"In the choyce of a wife, sundry men are of sundry mindes, one looketh high as one yat feareth no *chips*."

In the North of England, to *chip* is to trip up, to cause to fall, and is commonly used in the wrestling ring. I have frequently heard—"Mind thy *chips*, now, an thou'll bring him down"; and another common expression is, "Leak ta thi feet er thou'll be *chip't* up."

J. P. MORRIS.

Liverpool.

"Hare Sea." Transpose these words and the passage becomes clear. Euphues is discoursing of the Sea Hare.

Seres = Chinese.

JOHNSON BAILY.

TAILOR STORIES AND JOKES (4th S. ii. 437, 587; iii. 84.)—I do not recollect whether any of the

correspondents of "N. & Q." have noticed one of the best of these. After the great peace of 1815 two eminent London tailors went over to Paris to pick up the fashions. They travelled *incognito*, and on arriving at a first-rate hotel gave an order for breakfast. The waiter promptly replied—"Certainement, messieurs, *tout à l'heure*"; upon which, looking at each other, they exclaimed—"Two tailors! are we discovered already?"

RUSTICUS.

"Thrice to thine, and thrice to mine,
And thrice again to make up nine."

Macbeth.

A MS. drama, more than "thrice nine" years abiding on its shelf, outreckons Wellborn's Sartorian chronometry and Carlyle's fractionalities in the following ultra-nonarian fashion:—

"... were one of ye, knights o' the needle,
Paid by the ninth part of his customers
Once in nine years the ninth part of his bill,
He would be nine times overpaid."

Douglas Jerrold's *ad Græcas calendas* can alone transcend this procrastination.

E. L. S.

CADE LAMB (4th S. iii. 104.)—The word *cade* signifies tame, soft, delicate; and is naturally applied to a lamb that has been taken from its mother, and brought up by hand in the house.

F. C. H.

In many counties I have heard this word applied to a lamb brought up by hand; and I should imagine this use of the word to be very general, though I am ignorant of its etymology. In Huntingdonshire I often hear it used with a more extended signification. Thus, a woman, in speaking of a little child, will say, "He's quite a *cade*;" and a farmer, the other day, when showing me a pony, said, "My lads make quite a *cade* of him." The word is evidently used as the equivalent of pet; but is not restricted to lambs reared by hand.

CUTHBERT BEDE.

Stratmann gives—

"Cad, *cmp.* O. Fr. *cadeau*, Lat. *catulus*, cad, young lamb?—*Wr. Voc.* 219.

"*Kodlomb*, cade-lamb?—*Ibid.* 245."

Referring to Wright's *Vocabularies*, I find at p. 219—"Hec *cenaria*, Acce a cad."

This *cenaria* is among the sheep, and so probably means a house lamb. Wright, however, notes that, in the eastern counties, "*Cad* = a little pig." See also Halliwell's *Dictionary*.

Referring to p. 245, I find—"Hic *ricus*, -ci, A a kod-lomb"; which is afterwards explained (? thus:—"Hic *ricus* per -ci *peculas fera dicimu esse*." What is "kod-lomb"?

Levins's *Manipulus Vocabulorum* (p. 8, l. 25) gives—"A CADE, sheepe louse, *pediculus ovis*;" which might possibly help us to interpret *ricus*.

To return to "Cade Lamb." Wright's *Dictionary* has—"CADE (v.) to pet, indulge"; which

is evidently from Fr. "*Cadeler*, to cocker, pamper, &c." (Cotgrave); and this from "*Cadel*, a castling, a starveling, one that hath need much of cockering and pampering." May not *cadel*, I ask, be derived from the Latin *cado*?

Roquefort, however, has — "CADEAU, *cadele*, *cadelle*: jeune chien; *de canis*." The English verb *to coddle* is evidently connected with *to cade*. See Wedgwood on both these words.

JOHN ADDIS (JUN.)

Rustington, Littlehampton, Sussex.

In the *Dictionarium Anglo-Britannicum*, by J. Kersey, London, 1721, F. H. K. will find, "*Cade-lamb*, a young lamb weaned and brought up by hand in a house;" the meaning of the verb *cade* being "to bring up tenderly, to domesticate."

J. VAN DE VELDE.

Mr. Wedgwood derives the word *coddle* from Fr. *cadel*, a castling, starveling; whence *cadeler*, to treat as a weakly child, to pet, pamper. This again agrees with the Latin *catulus*, Provençal *cadel*, a whelp. A *cade-lamb* is simply a *coddled* lamb, a pet-lamb. The old spelling is *kodlomb* (Wright's *Vocabularies*, p. 245.)

WALTER W. SKELAT.

"FAIS CE QUE TU DOIS," ETC. (4th S. ii. 618.) A traditional proverb, often used by the old folks in Flanders, corresponds exactly, though expressed differently, to the one above:—

"Doet wel en laet de wereld praten."

J. VAN DE VELDE.

REV. MR. HILL (3rd S. xi. 456.)—I have found out who he was.

"The Diplomatic Correspondence of the Right Hon. Richard Hill, LL.D., F.R.S., &c., Envoy Extraordinary from the Court of St. James' to the Duke of Savoy in the Reign of Queen Anne, &c."

was published in two volumes in 1845. The editor, the Rev. Mr. Blackley, laments in his preface his inability to furnish anything like a complete memoir. We learn, however, that he was born at Hawkstone, Salop, March 23, 1654, and was educated at Shrewsbury School and St. John's College, Cambridge. In the time of King William III., who highly esteemed him, he was Envoy at Brussels, and Paymaster of the Army in Flanders, and after the peace of Ryswick one of the Lords of the Treasury. Queen Anne appointed him one of the Council to Prince George, Lord High Admiral, and sent him Envoy to Turin. He had taken deacon's orders, which he laid aside when employed in civil affairs, but on withdrawing from them resumed his clerical character, was ordained priest, and became Fellow of Eton. He died June 11, 1727, aged seventy-three, and was buried at Hodnet, where there is a monument erected by himself in his lifetime. His nephew was created a baronet, and was the ancestor of the present Lord Hill. E. H. A.

THE "GOSPEL SONNETS" OF RALPH ERSKINE, V.D.M. (4th S. iii. 34, 114.)—I am certain that a chapbook edition of the above work is still printed somewhere on the Border, but I forget where. The book is too great a favourite to be "out of print." Its high-spiced Calvinism endears it to the Scotch and Border peasants. The lines entitled "Smoking Spiritualised" may be found at p. 40 of *Ancient Poems &c. of the Peasantry*, Griffin & Co., London. Prefixed to the "poem" is a biographical account of Erskine, who, although no poet, was a member of an ancient family and a learned man. The rhymes of Erskine are not "sonnets" in the usual acceptation of the term. But we must bear in mind that the title of *sonnetto* (Italian) = sonnet = *sonnette* (French) signifies a sheep or cattle bell, and was originally applied to pastoral songs and poems, no matter what was the length or structure. Petrarch is supposed by many to have first applied the term *sonnetto* to the poem of fourteen lines; but this is a mistake; the Italians, and also the Spanish and Portuguese, had such sonnets long before the birth of Petrarch. Erskine, in calling his rhymes 'sonnets,' was only following the example of many old English poets and balladists. Thus, in "The Berkshire Lady's Garland" (*Ancient Poems, &c.* p. 90) we find:—

"Such a noble disposition
Had this lady, with submission,
Of whom I this *sonnet* write," &c.

Here *sonnet* means a little poem. An older example is in Shakespeare:—

"I have a *sonnet* that will serve the turn."

I have no doubt that some Scotch or Border correspondent of "N. & Q." will be able to find for MR. G. A. SALA a modern edition of *The Gospel Sonnets*.

STEPHEN JACKSON.

REV. H. F. LYTE (4th S. iii. 106.)—Mr. Lyte's *Poetical Remains* were edited by his daughter, Mrs. Hogg, of Berry Head, Brixham, in whose possession his literary MSS. now are. W. G.

AN ORLEANIST EMPEROR (4th S. iii. 127.)—Owing to the receipt of a kind communication from those who are best able to speak of all that concerns the late King Louis Philippe, I am in a position to answer one portion of my own query of last week. My informants say "King Louis Philippe, when writing *to the Sultan*, styled himself 'Empereur des Français.'" In the same case the Kings of France, his predecessors, were also using (it is believed) the word "Empereur."

CHARLES WENTWORTH DILKE.

MAC ENTORRE (4th S. ii. 487; iii. 116.)—I am afraid that C. S. K. is dealing with a very wild and comparatively modern legend. A grant of coat armour by Alexander II. would be a document which would astonish every Scotch antiquary

The seal of that king is engraved in vol. i. *Act. Parl.* opposite p. 78. He is represented on the reverse mounted and armed, but his shield is perfectly plain, and bears no arms or device. The fact is, that heraldic blazons were not introduced into Scotland till a considerably later date.

GEORGE VERE IRVING.

"TIME IS MONEY" (4th S. ii. 37, 115, 617.) — May not this favourite dogma of political economists be traced in the following passage of Plato?

Τὴν μὲν, ὅπ' ἔρωτος πλούτου πάντα χρόνον ἀσχολῶν ποιοῦντος τῶν ἄλλων ἐπιμελεῖσθαι πλὴν τῶν ἰδίων κτημάτων, ἐξ ὧν κρεμαμένη πᾶσα ψυχὴ πόλιν παντὸς οὐκ ἂν ποτε δύναιτο τῶν ἄλλων ἐπιμέλειαν ἴσχειν πλὴν τοῦ καθ' ἡμέραν κέρδους. — *De Leg.* viii. c. 8, ed. Teubn. 831 c. ed. Steph.

Inquiry is made why no dancing or amusement exists in cities at present, and the answer is the passage I have given: —

"One cause is that the love of money causes time to be without leisure for anything except the acquisition of property, on which the soul of every citizen hangs, so that it can have no care but for daily pecuniary gain."

CRAUFURD TAIT RAMAGE.

Miscellaneous.

NOTES ON BOOKS, ETC.

The History of the Life and Times of Edward the Third.
By William Longman. (London: Longman & Co., 2 vols. 8vo.)

Mr. Longman correctly describes the reign which is the topic of his present inquiries, as a period "full of interest and importance," and "abounding in picturesque incidents." Its variety is comprehensive enough to damp all but the most persevering students, and if it has been neglected by historical writers, as Mr. Longman thinks, that circumstance, like the parallel fact in connection with many subjects in pictorial art, has arisen from its amplitude and diversity, from its vast extent, and from the width and breadth of the canvas required for its adequate representation.

The period opened in the midst of revolutionary criminality and excess. Under the strong hand of the young king, the country subsided into domestic tranquillity. Feudalism attained its highest glory in our foreign wars; and after the lapse of five centuries, Cressy and Poitiers, the siege of Calais, the martial heroism of the Black Prince, and the institution of the Garter, are incidents upon which Englishmen still dwell with pride and pleasure. But it was not merely a time of barren victories and splendid shows. In jurisprudence there were then fixed many of our most important constitutional forms, and, in legislature, some of the strong foundations of our personal freedom. Architecture covered our land with splendid fabrics, the genius of Chaucer led the way to the glories of our poetry and the final triumph of our Saxon speech; whilst Wycliffe trained the minds of men to the highest inquiries, taught them to throw aside some of their most obnoxious superstitions, and guided them to the true fountain of religious truth. These, with a multitude of connected and illustrative subjects, come within the scope of Mr. Longman's work. He has studied the original authorities, has brought out their statements with care, and has assisted his reader

with a variety of pictorial illustrations and maps which will be found extremely useful.

Inedited Tracts illustrating the Manners, Opinions, and Occupation of Englishmen during the Sixteenth and Seventeenth Centuries. Now first published from the Originals, with a Preface and Notes. (Printed for the Roxburghe Library.)

The volumes of Miscellanies published by the Shakespeare and Camden Societies have always proved favourite volumes with the members; and this Miscellany of the Roxburghe Library will no doubt share the same fate. It contains three inedited tracts: the first, *Cyville and Uncyville Life*, of which there are two editions or issues known—viz. of 1579 and 1586, and in which the relative advantages of a town or country life are discussed with considerable ability. *The Servingman's Comfort*—the author of which, J. M., is by some supposed to have been Markham—is certainly replete with curious information on the subject to which it relates; and, according to Douce, is a tract to which Shakespeare was indebted for several hints in his *Love's Labour Lost*. The third tract, fully equal in interest to either of the others, is *The Court and Country*, by Nicholas Breton, 1618. We have only one fault to hint at: the Index and Notes might have been enlarged with considerable advantage to all classes of readers.

THE BRITISH ARCHÆOLOGICAL SOCIETY OF ROME would appear to be in a flourishing condition. Its excursions are well attended. The first was to the tomb of the Scipios, and the other tombs in the southern part of Rome. The second, to the tomb of the Lateran family, in the fosse of the Lateran Palace, and other tombs in the eastern part of Rome, including of course the Baker's Tomb. The excavations are going on steadily; during the month of January another pit has been dug on the line of the wall of Servius Tullius, between the Coelian and the Aventine; another part of the wall, and of the Aqueducts by the side of it was exposed to view. Another pit has been dug in the Circus Maximus, and a part of one of the galleries, with a staircase to it, has been brought to light. Another excavation has been made in the sand on the bank of the Tiber, showing considerably more of the Tufa wall, called the "Pulchrum Littus of the Kings," than was visible before. This is at a place called "Porta Leone," and is exactly opposite to the lions' heads of Etruscan character, carved on large stone corbels in the cliff on the opposite side of the river, at the upper end of the Port of Rome, which were discovered by Mr. Parker two or three years since. The proceedings of the Society have attracted a good deal of attention, and have already excited some emulation. The Corporation of Rome have voted 600*l.* for carrying on the investigations of the Mamertine Prison, in the channel commenced by the Society. Three of the Roman Princes have combined for the same object, and have commenced excavating another part of the wall of Servius Tullius, near the Railway Station. It is to be hoped that these proceedings will be as well directed as those of the British Society have been. Hitherto every object that they have sought for they have found, and they have already thrown considerable light on several vexed questions in the historical topography of Rome, especially the true site of the Porta Capena, the principal chambers of the Mamertine Prison, the Lupercal of Augustus, and several Castella Aquarum, or reservoirs of the Aqueducts, previously unknown; also the source of the Aqua Appia and Aqua Virgo, and the line of their subterranean conduits, or specus, to a considerable extent.

HISTORICAL DOCUMENTS IN THE CITY.—Mr. Orridge, Chairman of the City Library Committee, who has given

evidence, by his book entitled *Citizens of London and their Rulers*, how deserving of attention must be his opinion on any subject connected with the city records, is stirring up the municipal authorities to the fact that they possess a vast body of historical materials of the highest interest, not only to the history of London, but of the nation generally. In two papers which he has printed and circulated, and which, but for their length, we should have been glad to transfer to the columns of "N. & Q.," he points out clearly and distinctly the nature, value, and importance of the City monuments and historical documents; the danger of destruction which they have escaped; the loss to our national history which their destruction would involve; and urges on the Fathers of the City to take the necessary steps for their arrangement and preservation; concluding with the emphatic words, "THE PRINTING-PRESS WOULD PRESERVE THEM." We heartily wish Mr. Orridge success in a work which will deservedly secure for him the gratitude of all students of English history.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

ENGLAND'S HELICON. 1800. The recent reprint in Mr. J. Payne Collier's Blue Series.

Wanted by S. H. Harrison, Esq., 2, North Bank, N.W.

BISHOP BERKELEY'S PRINCIPLES OF HUMAN KNOWLEDGE. Dublin, 1710. 8vo.

Wanted by Mr. W. G. Stone, 46, High West Street, Dorchester, Dorset.

DR. BENTLEY'S CORRESPONDENCE, by Wordsworth.

HANDEMAN'S MAYANIA MEDICA, in German.

LEITCH'S ZOOLOGICAL MISCELLANY.

OSWALD'S WORKS. 3 Vols. 8vo.

J. P. (John Fordage's) WORKS.

PETER STUART'S WORKS.

BARRETT'S MAGAZ. 4to.

PRINCIPLES OF ENGLISH GRAMMAR AND INDEX.

Report price of any works on "Astrology."

Wanted by Mr. Thomas Millard, 20, Ludgate Hill, London.

SUMMER SONNETS. By Mortimer Collins.

Wanted by Mr. C. F. Blackburn, Reading.

CAPPEL'S SHAKESPEARE. Vol. X.

Wanted by Mr. J. W. Jarvis, 15, Charles Square, Hoxton.

Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

Notes & Queries of Jan. 2, 1868. No. 210. Full price will be given for clean copies.

F. H. R. (Cambridge) is in error in supposing that it is not known that the line—

"Men are but children of a larger growth,"

is from Dryden's *All for Love*.

R. ELLIS. Mr. TENNISON was born at Somerby, Lincolnshire, in 1809. For further particulars of the Laureate, consult *The Men of the Time*.

WINE AND WALNUT has long been out of print.

LETTERS OF DR. JOHNSON. The best edition of Boswell is that of 1811, in four vols. 8vo. The best of Croker's Boswell (and the most complete book on the subject of Dr. Johnson) is that in one large 8vo. vol. published by Murray in 1861. The more important of the many other *Lives* of the great Moralist are those of Mrs. Pissani, Dr. Strahan, Sir John Hawkins, Mr. Tyers, and Mr. Nichols.

W. J. F. T. The saying "(Go to Bath)" has been discussed in "N. & Q." (1st S. ix. 177; 2nd S. iv. 362, 412).

C. WATKINS. There are at least four different kinds of *Cypripedium*, so that we are at a loss to discover the one of which a vocabulary is required.

COMES (this week) OF ASTHMA, COUGHS, AND DISCHARGES OF THE CHEST BY DR. LORCOCK'S WAY.—From Mr. G. M. Tredwell, F.R.S.W.A., F.S.A.R., Author of "Shakespeare, his Times," &c. Stokesley, York, Feb. 2, 1869.—"I have always found them to give immediate relief to myself, my wife, and children in difficulty of breathing, coughs, and other affections of the lungs, and witnessed their good effects on my friends (some of whom were asthmatic). I have great pleasure in recommending their use." They have a pleasant taste. Price 1s. 1½d. and 2s. 6d. per box. Sold by all Druggists.

BREAKFAST.—A SUCCESSFUL EXPERIMENT.—The *Civil Service Gazette* has the following interesting remarks:—"There are very few simple articles of food which can boast so many valuable and important dietary properties as cocoa. While acting on the nerves as a gentle stimulant, it provides the body with some of the purest elements of nutrition, and at the same time corrects and invigorates the action of the digestive organs. These beneficial effects depend in a great measure upon the manner of its preparation, but of late years such close attention has been given to the growth and treatment of cocoa, that there is no difficulty in securing it with every useful quality fully developed. The singular success which Mr. Epps attained by his homoeopathic preparation of cocoa has never been surpassed by any experimentalist. Far and wide the reputation of Epps's Cocoa has spread by the simple force of its own extraordinary merits. Medical men of all shades of opinion have agreed in recommending it as the safest and most beneficial article of diet for persons of weak constitutions. This superiority of a particular mode of preparation over all others is a remarkable proof of the great results to be obtained from it. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."

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Notes.

LETTERS OF OLIVER CROMWELL.

The following letters of Oliver Cromwell do not appear in Mr. Carlyle's collection. They are certainly worth reprinting in "N. & Q.," as I apprehend there can be no doubt whatever of their genuineness. Nathaniel Dickenson, to whom the commission was granted, possessed an estate at Claypole in Lincolnshire. He married Elizabeth, daughter of John Claypole of Narborough, co. Nottingham, the husband of Mary, second daughter of Oliver Cromwell. Nathaniel Dickenson was ancestor of William Dickenson, in whose *History of Newark* (pp. 119, 120) these documents are printed from the originals in the author's own possession. The letters are without direction. Mr. Dickenson believed that they were addressed to Lady Claypole. It appears that some other fragments of Cromwell's letters were in his possession, but that they were not considered sufficiently perfect to print. Where are they now? A pedigree of Dickenson may be seen in the same gentleman's *History of Southwell*. Family tradition asserted that —

"this Nathaniel Dickenson was in the royal army, and was taken prisoner in a skirmish with that of the parliament in their return from Scotland in this year [1651]; that partly for the purpose of obtaining their liberty, and partly from disgust at the covenanters who had assumed the regulation of Charles's affairs, the officers all accepted

commissions from the parliament, of equal rank with those which they had held under the opposite party." — Dickenson's *Hist. of Southwell*, 164.

"Oliver Cromwell Esquire, Lord Lieutenant Generall of Ireland, and Captaine Generall of all the Land Forces of the Parliament of the Commonwealth of England.
"To Nattaniel Dickinson Lieutenant.

"By virtue of the power and authority to me directed by the Parliament of England, I do hereby constitute and appoint you lieutenant to Robert Swallow's troope of horse, in the regiment whereof Commissary General John Cleipole is Colonel. These are therefore to make you present repayre unto the said troope, and, taking charge thereof as lieutenant, duely to exercise your inferior officers and souldiers of the said troope in armes. And to use the best care, and indeavour to keepe them in good order and discipline, commanding them to obey you as their lieutenant. And you are to observe and follow such orders and directions as you shall from tyme to tyme receive from myselfe and your superior officers in the army according to the discipline of war.

"Given under my hand and seal the 20th of July, 1651.

"OLIVER CROMWELL."

"Dearest Love,—

"As there is more joye over one sinner that repenteth him of his sinnes, than over ninety and nine just persons that needeth no repentence, so doeth my heart heave with great rejoycings for that it hath pleased the Lord to call to his glorious worke thine undoubted friend Nathan, with other men of Lincolnshire. My prayers shall not be failing to God to keepe them in the waye of godlinesse and the furtheringe of the great worke that is in hand, to the glorie of the Lord and the salvation of these estates, to the doing of which I am called by his especiall grace. I send thee dear heart the commissions thou but minde me I look to thine authoritie for keeping them in the faithfull way rather than to any change in their understanding, for I fear me the old leven is still in their hearts, so I say look to and keep a good watch over these changlings, that before thou . . . commissions thou minde, I repent me not of the trust I put in thine especiall prudence, so God take thee in his keepynge till I see thee, which must not be untill this siege bee up. Thy loving O. C.

"I thank God I can give my sweet heart a good account of her lovinge Father, and howbeit I doe not so oftentimes as is desired bye me send unto thee how itt is with me, yet I nothing doubt of youre prayers in my behalfe that I may accomlishe the glorious worke put upon me for the good of these poor kingdoms and that I may in all things walk as becometh a servant of the Lord. May my poor service be accepted of the sainets and may they direct my goings in the way. I never had more need of their guidings than at this season. Pray for me and counsell thy frends to do so likewise. Mine albeit I fear me some of them love me not over well, not seinge the work the Lord hath put upon me, I mean some of thy cousin Natt's house. My blessing to his little babe, let me hear if thou take it into Northamptonshire with thee, where I will see thee if time permits. When Deane or Ayscough I am still ailinge with the fever and ague. Hoold is a foolish pretender and did me no service, but I could much like to see Patterson again. Bembrigge meets me at Buckland. Fare thee well sweet heart this Easter Eve. O. C."

The siege mentioned in the first letter is no doubt that of Burntisland in Fife. The place surrendered in the latter end of July, 1651. The

second letter is the earlier in date. It was evidently written on Easter Eve, 1651 (March 29). The Lord-General was at this time in Edinburgh. In the beginning of February he had caught a dangerous illness—something of the nature of ague—which hung about him until the following June. Five days before the date of this letter he says, writing to the President of the Council of State, "I thought I should have died of this fit of sickness, but the Lord seemeth to dispose otherwise." A fortnight after he tells his wife, "I praise the Lord I am increased in strength in my outward man." (Carlyle, ed. 1865, vol. ii. pp. 264, 265, 278. Buckland may possibly be a misprint for Bruntisland, i. e. Burntisland. CORNUB.

SHAKESPEARE'S SEVENTY-SEVENTH SONNET.

It has been conjectured, but I forget by whom, that this was written in a table- or commonplace-book. I would go further and say, that it accompanied or was written in a gift table-book, one of fashionable device, and suited for a present or for a youthful gallant, in having a looking-glass and a portable dial on or in either cover. This may be gathered from the words "Thy glass" (l. 1), "Thy dial" (l. 2), followed by "The vacant leaves" (l. 3); and from this, that when the uses of the three have been noted, and when the three have been comprised in the phrase "this book," he then proceeds in a moralising strain to show what may be learnt from each of these parts,—what from the glass, what from the dial, what from the filled leaves. On no other supposition can it, so far as I see, be explained why Shakespeare, when writing a sonnet on a blank-leaved book, and ending it with reference to the book only, should in the course of it twice bring in two objects otherwise unconnected, and not used as links of any connected thought.

That table-books were among the common equipments and requirements of ladies, gallants, and others, is well known. From Touchstone we learn that dials were worn by court folks, and as ladies commonly carried mirrors in their girdles, it is not at all improbable that they were carried also by male fashionables of the day. Or if not carried as mirrors merely, they may have been carried as ornamenting a *multum in parvo* table-book. Two passages in Shakespeare's plays are perhaps due to such a combination. *King Richard II.* (Act IV. Sc. 1) says, while waiting for the glass and *apropos* only of a manuscript paper—

"They shall be satisfied: I'll read enough
When I do see the very book indeed
Where all my sins are writ, and that's myself.—
Give me the glass."

And in the *Second Part of Henry IV.* (Act II. Sc. 3) Lady Percy says—

"He was the mark and glass, copy and book,
That fashioned others."

When also Richard III. soliloquised so cynically after his interview with Lady Anne, it gives, I think, a fuller meaning if we suppose that he speaks of buying, not a dressing-room table-glass, but a pocket-glass, like other fashionable lady-killing fops. In those days also mirrors were inserted as part ornaments of other articles, as for instance of cabinets and the like; and the author of the first act of *Pericles* draws an illustration from a casket thus inlaid when he makes Pericles address the daughter of Antiochus with—

"Fair glass of light, I loved you, and could still,
Were not this glorious casket stored with ill."

BRINSLEY NICHOLSON.

West Australia.

THE SMYTHS IN INVERESK.

The beautiful parish of Inveresk in Midlothian is one unusually rich in objects of interest. Amongst a few of the most notable may be mentioned the ancient burgh of Musselburgh, of which local rhyme says—

"Musselburgh was a burgh
when Edinburgh was nane,
and Musselburgh 'll be a burgh
when Edinburgh's gane";

the battle-fields of Pinkie and Carberry, of the former of which another rhyme declares—

"English gold and Scotch traitors wan
Pinkiecleugh, but no Englishman";

the hermitage of Our Lady of Loretto, where, if we are to believe Sir David Lyndsay, some queer doings took place; the noble old house of Pinkie, with its painted gallery and its family ghost; the green lady; and, to come down to later times, the resting-places of famous "Sandy" Carlyle, the "preserver of the church from fanaticism," and David Macbeth Moir ("Delta").

The registers of the parish are in excellent preservation from the year 1607. Very few parish registers in Scotland extend so far back; and it is remarkable that those of Inveresk have escaped destruction, as the parish had more than its share of wars and tumults. The troops of the Protector Somerset spared nothing that could be destroyed. A hundred years later, we learn from the registers, the advent of Cromwell's troops immediately before the battle of Dunbar created such terror that the greater part of the inhabitants fled with their pastor into Fife; and in the '15 and the '45 the parish was overrun by the Highlanders.

In looking over the registers I have jotted down some particulars of a family who for six generations were small landholders in the parish, and send them to you in case you may think them worth preserving. It is perfectly-certain that the family history was never written before, and runs

little chance of being written again. I have supplemented the information obtained, with some additional particulars gleaned from other sources—the Records in the Register House, Edinburgh; the Acts of the Parliament of Scotland; Pater-son's *History of the Regality of Musselburgh*, &c.

1. Thomas Smyth, "portioner" of Inveresk, living in 1590, is mentioned in some of the charters of the burgh of Musselburgh. "Portioner," it may be mentioned, means a person who holds a part or portion of an estate which has originally been divided amongst coheirs; the portion may be large or small. He was, in all probability, father of—

2. Thomas, also a portioner of Inveresk and a burgess of Musselburgh, who in 1627 purchased from Sir James Richardson of Smeaton the superiority, feu mails, &c. of the shire milne, which became hereditary in the family, and no doubt brought them in a pretty handsome income in those days. He died in 1636, leaving, with other children—

3. Thomas, served heir, June 1636, in two ox-gates of land in Inveresk, two and a half acres in the Muir of Inveresk, and other subjects. In 1656 he, with others, was appointed a justice of the peace under a commission from the Lord Protector, and a few years later was very active in trying witches, of whom several were "convict and brunt" in the parish. He married Margaret Watstone (she may have been his second wife), who was living in 1671, and died in 1678, leaving at least three children: Robert; Archibald, surgeon in Fisherraw, who died intestate, 1699; and Janet, living in 1700, wife of one Henry Montgomery.

4. Robert, eldest son, was in 1662 seised in various subjects in Inveresk. He married Elizabeth Vernor, and died young (in 1666), leaving a posthumous son.

5. Robert, born 1666; married in 1690 Mary, daughter of Walter Elliot (living in 1698), who in 1698 remarried Robert Graham of Slipperfield in Peeblesshire. He also died young, leaving an only son.

6. Robert, living in 1713.

Here ends all I have learnt. I shall be glad to know what became of the last Robert, if there are any descendants of the family still in existence, or if they are—

" blotted from the things that be."

F. M. S.

HAMST'S "HANDBOOK OF FICTITIOUS NAMES."

To Mr. Olphar Hamst is due the honour of having first attempted a systematic elucidation of the mass of literary pseudonyms existing in our literature, and the result of his labours—the *Handbook of Fictitious Names*—is a work both

useful and entertaining. He has brought to light many literary secrets, and has produced a book which would *not* have pleased Bernard Mandeville, who was of opinion that—

"Offering to guess at an Author, when he chuses to be conceal'd, is . . . a Rudeness almost equal to that of pulling off a Woman's Mask against her Will."—*A Letter to Dion* [Berkeley] occasion'd by his Book call'd *Alciphron*. By the Author of the "Fable of the Bees." Lond. 1732, p. 2.

Few people now act upon the principle here indicated, very few literary disguises are successfully preserved, and in most cases the mask is so loosely worn that it can hardly be meant seriously to conceal the face from public observation. Pseudonyms are often assumed from causes which have nothing to do with a desire to remain concealed. The *European Magazine*, in the earlier part of its existence (1782-4) systematically revealed all the secrets of disguised authorship which came into its keeping; and if some journal of the present day were to follow the example, it would deserve the gratitude of literary historians, bibliographers, and booklovers.

A system of unauthorised revelation might be strongly objected to; but in "N. & Q." we have a medium through which such information might be sought, and (where no objection existed) afforded; and if every reader who is in search of this information were to ask through this medium, whether the book were new or old, he would in most cases, I believe, obtain the knowledge desired, and also help to accumulate valuable materials for the future historian. Mr. Thomas's book, full of curious matter as it is, is of course incomplete, and various correspondents of "N. & Q." have already pointed out some of its deficiencies. As a further contribution to the enlargement of the book, I send you one hundred fictitious names not mentioned by Mr. Thomas. To save space, a more compact form of entering them has been used than that adopted in the *Handbook*, and the titles have been abridged as much as was consistent with an intelligible description of the book.

1. Catechism on the Corn Laws . . . By a Member of the University of Cambridge. [T. Perronet Thompson.] Manchester, n. d. 8vo.

2. Life in the Tent; or, Travels in the Desert and Syria, in 1850. By a Young Pilgrim. London and Ashton-under-Lyne. 12mo. [Written by Miss Anne Hindley, daughter of C. Hindley, Esq., M.P. for Ashton, and afterwards wife of Henry Woods, Esq., M.P.]

3. The Questions of Zapata. . . . [By F. Arouet de Voltaire.] London, Hetherington. 8vo.

4. The Border Gipsy; or, The Plighted Vow. An Operatic Drama. . . . By Mungo, the Minstrel. [Mr. Darkison.] Hulme [1868]. 18mo.

5. Practical Guide to Emigrants to the United States and Canada. By a Lancashire Artisan. [Malcolm Macleod.] Manchester, 1866. 12mo.

6. Compendium of a Controversy on Water Baptism. Lond. 1805, signed M. K. [Mary Knowles.]

7. A Literary Curiosity. A Sermon in Words of One

- Syllable only. By a Manchester Layman. [Rev. J. Gill.] Manchester, 1860.
8. Letters of the late Lord Lyttelton. [By William Coombe, author of "Dr. Syntax."] Second American edition. Philadelphia, 1812. 18mo.
9. Curious Remarks on the History of Manchester. By Muscipula, Sen. [John Collier.] Manchester, 1771. Reprinted 186—.
10. Stray Leaves [in verse] collected for the Athenæum Bazaar. By Iota. [John Harland, F.S.A.] Manchester, 1843.
11. Narrative of a Residence in Belgium during the Campaign of 1815. . . . By an Englishwoman. [C. A. Eaton.] Lond. 1817. 8vo.
12. History of the English Stage. . . By Mr. Thomas Betterton. London, 1741. Written by Oldys.
13. Bibliographical Memoranda. Bristol, 1816. Preface signed J—n F—y. [John Fry.]
14. Bibliosophia . . . By an Aspirant. [Rev. James Beresford.] Lond. 1810.
15. Tim Bobbin's Adventures with the Irishman. . By M. R. L[ahoe]. Manch. 1860.
16. Salad for the Solitary. By an Epicure. Lond. 1853, is by an American gentleman, F. Saunders, who has also written a companion volume, "Salad for the Social."
17. Piscatorial Reminiscences and Gleanings. By an Old Angler and Biblioplist. Lond. 1836. [T. Booth?]*
18. The Working Man's Way in the World: being the Autobiography of a Journeyman Printer. [By Charles Manby Smith] London, 1854.
19. Social Life and Manners in Australia. . . By a Resident. [Isabel Massary?] Lond. 1861.
20. Memoirs of a Working Man. [By Thomas Carter.] London, 1845.
21. Alderman Ralph . . . By Adam Hornbook. . . [Thomas Cooper, author of the "Purgatory of Suicides."] Lond. 1853. 2 vols.
22. Fairy Favours; with other Tales. By E. F. D[agley]. Lond. 18mo.
23. Social Wastes and Waste Lands. Flax v. Slave-grown Cotton. By Ajax. [Ainley?] London, 1862. 8vo, pp. 34.
24. Plebeian Politics. . . . By Tim Bobbin the Second. [Robert Walker.] Manchester, 1796. 8vo. Often reprinted.
25. Some Enquiries concerning the First Inhabitants of Europe. By a Member of the Society of Antiquaries in London. [F. Wise.] Oxf. 1758, 4to.
26. Yarns by a Manchester Spinner. [John Cameron.] Manchester, n. d. 8vo.
27. The Golden Wedding Ring. . . By a Clergyman of the Church of England. [Rev. John Clowes, M.A.] Manchester, 1813. 12mo.
28. Short History of a Long Travel, from Babylon to Bethel. Written in the 9th month, 1691. Lond. 1718. Signed S. C. [Stephen Crisp.]
29. Crito, or a Dialogue on Beauty. By Sir Harry Beaumont. [Rev. Joseph Spence.] Lond. 1752. 8vo.
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37. Employers and Employed. . . . By Arbitrator. [T. H. Williams.] Manchester, 1856. 12mo.
38. The Listener in Oxford. By the Author of "Christ our Example," "The Listener," &c. [Caroline Fry.] Lond. 1839.
39. Bobby Shuttle un his Woife Sayroh's Visit to Manchester, un to th' Greight Hert Treasures Eggshibishun. . . Written for Bobby hissel, by th' Editor oth Bowtun Luminary. [J. T. Staton.] Manchester [1857]. 12mo.
40. Number One, or the Way of the World. By Frank Foster. [D. Puseley.] Lond. 1862. 8vo.
41. The Ports, Arsenals, and Dockyards of France. By a Traveller [A. V. Kirwan.] Lond. 1841.
42. Freemasonry, its Pretensions Exposed . . . By a Master Mason. [Ward.] New York, 1828. 8vo.
43. An Enquiry into the Differences of Style observable in Ancient Glass Paintings. . . By an Amateur. [Charles Winston.] Oxf. 1847. 2 vols.
44. The Progress of Honesty. . . A Pindarique Poem. By T. D[urphy]. Lond. 1681. Fol.
45. An Address to the Subscribers to the Library at Hull, at the Opening of the New Rooms . . . from the President. [John Alderson, M.D.] Hull, 1801. 8vo.
46. An Apology for the East India Company. . . By W. A[ttwood], Barrister. Lond. 1690. 4to.
47. An Address to the Nobility and Gentry of the Church of Ireland respecting Tythes. . . . By a Layman. [Dr. P. Duigenan.]
48. Italy as it is. . . . By the Author of "Four Years in France." [Rev. H. B. Best.] Lond. 1828. 8vo.
49. Manchester and the Manchester People. . . . By a Citizen of the World. [J. Easby.] Manch. 1843. 12mo.
50. A Ramble among the Musicians of Germany. . . . By a Musical Professor. [Edw. Holmes.] Lond. 1828. 8vo.
51. The Life of Paine. By the Editor of the "National." [G. J. Holyoake.] 1842. 8vo.
52. Irwell and other Poems. By A. [Anthony.] Lond. 1843. 12mo.
53. A Manual of Punctuation. . . . By a Practical Printer. [John Mitchell.] Manchester, 1859.
54. The Rationale of Political Representation. By the Author of "Essays on the Formation of Opinion." [S. Bailey of Sheffield.] Lond. 1835, 8vo.
55. Peace the best Policy. . . . By Matt. Robinson M[ontagu]. Lond. 1777, 8vo.
56. Shakespeare's Manuscripts in the possession of Mr. S. Ireland, examined. . . . By Philalethus. [Col. F. Webb.] Lond. 1796.
57. The Grimaldi Shakspeare . . . [By F. W. Fairholt.] 1853.
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60. Frithiof's Saga. . . By Esaias Tegner . . . Translated from the Original Swedish by G[eorge] S[tephens]. Stockholm, 1839. 8vo.
61. The Philosophical Library. . . By Josephus Tela. [Jos. Webb.] Lond. 1818. 8vo, 3 vols.

62. Educational Voluntaryism. . . . By Godfrey Topping. [Dr. John Robertson.] Manchester, 1854.
63. Tom Treddlehoyle's Peep at T' Manchester Art Treasures Exhebishon e 1857. Leeds, 1857. [By J. Rogers.]
64. The War: is it Just or Necessary? Signed R. W. S[miles]. 4to, pp. 4.
65. Camp and Barrack Room By a late Staff sergeant. [John Mac Mullen.] Lond. 1846. 8vo.
66. A Letter to the Inhabitants of Sheffield on a Subject which has lately made, and is likely to make, much Noise in the Town and Neighbourhood; or, a Short Peal on the New Bella. . . . Sheffield, 1799. 12mo. [This pamphlet is signed L. L. A portion of it appeared in the "Country Spectator," Gainsborough, 1792-3; over the signature "Leonard Lovechurch." The author was the Rev. George Smith, M.A., Curate of the Parish Church, Sheffield.]
67. Voyage to the Madeira and Leeward Carribbean Isles. By Maria R * * * * *. [Riddell.] Edinburgh, 1792. 12mo.
68. The Rights of Protestant Dissenters to a compleat Toleration asserted. . . . By a Layman. [Samuel Heywood, Serjeant-at-Law.] 2nd ed. Lond. 1789. 8vo. [This book had an important influence on the mind of Dr. Parr. See "Bibliotheca Parriana," p. 15.]
69. Memoirs of a late Eminent Advocate and Member of the Honourable Society of Lincoln's Inn. [William Melmoth, author of the "Importance of a Religious Life."] By William Melmoth [Jun.], Esq. Lond. 1796. 8vo. The name of the subject of this book is not once mentioned in it.
70. Considerations on the Expediency of revising the Liturgy and Articles of the Church of England. . . . By a Consistent Protestant. [Richard Watson, D.D., Bishop of Llandaff.] Lond. 1790.
71. An Appeal to the Justice and Interests of the People of Great Britain, in the Dispute with America. By an old Member of Parliament. [Arthur Lee.] 4th ed. Lond. 1776. 8vo.
72. Speech intended to have been delivered in the House of Commons in support of the Petition from the General Congress at Philadelphia. By the Author of the "Appeal to the Justice and Interests of Great Britain." [Arthur Lee, M.P.] Lond. 1775. 8vo.
73. The Present State of Popular Education in Manchester and Salford. . . . By E. B. [the late Edward Brotherton.] Manchester, n. d.
74. The Question Stated . . . [on Wilkes's Election]. In a Letter from a Member of Parliament. [Sir William Meredith.] Lond. 1769.
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79. The Siege of Rome, and Bishop Colenso slain with a Sling and a Stone. . . . By a Lancashire Lad. [Thomas Sowden.] Manchester, 1857. 8vo.
80. The Letters of Verax on the Currency. . . . [By Dr. Edward Carbutt.] Manchester, 1829. 8vo.
81. The Works of Cheviot Tichburn. [Manchester, printed for private circulation.] With the Types of John Leigh. 1825, 8vo. By William Harrison Ainsworth.

82. Considerations on Lord Grenville's and Mr. Pitt's Bills concerning Treasonable and Seditious Practices. By a Lover of Order. [William Godwin.] Lond.
83. Letter, Commercial and Political, addressed to the Hon. William Pitt. . . . By Jasper Wilson. [Dr. James Currie.] Lond. 1793.
84. A History of Ford Abbey, Dorsetshire. By M. A. [Mrs. Allen.] Lond. 1846.
85. The Wise Judgement. . . . Manchester Wellington Statue by Gabriel Tinto. [G. W. Anthony.] Manchester, 1853.
86. Stories by an Archæologist and his Friends. [By Henry Noel Humphreys.] Lond. 1856. 8vo, 2 vols.
87. Architectural Precedents. Edited by an Architect. [Christopher Davy.] Lond. 1840.
88. Varnishando: a Serio-Comic Poem. By an Admirer of the Fine Arts. [F. D. Astley.] Manchester, 1809. 4to.
89. John Physiophilus's Specimen of the Natural History of Monks. Lond. 1783. Translated from the Latin attributed to Ignace de Borne.
90. A Letter of Remarks upon the Emperor Jovian, by a Person of Quality. [Arthur Earl of Anglesea.] Lond. 1683. 4to.
91. Traits of Private Life. By L. A. [Louisa Anthony.] Manchester. 8vo.
92. Shakespeare's House. [Signed] Dudley Armytage. [William E. A. Axon.] Glasgow, 1868. Single leaf.
93. The Graphomania: an Epistle . . . By the Author of "Varnishando." [F. D. Astley.] Manchester, 1809. 4to.
94. Metrical Records of Manchester. . . . By the Editor of the "Manchester Herald." [Joseph Aston.] Lond. 1822. 8vo.
95. A Letter to a Political Economist . . . on the Subject of Value. By the Author of the "Critical Dissertation on Value." [Samuel Bailey of Sheffield.] Lond. 1826.
96. Reflections upon Learning. By a Gentleman. [Thomas Baker.] 8th ed. Lond. 1756. 8vo.
97. Sins of Government, Sins of the Nation. A Discourse for the Fast appointed April 19th, 1793. By a Volunteer. [A. L. Barbauld.] Lond. 1793. 8vo.
98. Letters on the Prophecies selected from Eminent Writers. By J. Smith, Gentleman. [Charles Baring.] Lond. 1810. 8vo.
99. Government Plan of Education defended. . . . By a Dissenting Minister. [Rev. J. R. Beard, D.D.] Lond. 1839.
100. Annals of the County and City of Cork, commencing with an Abridged Report of the Transactions of the British Association. . . . By a Member of the Association. [Henry Biggs.] Lond. 1843. 8vo.

On some future occasion I will request you to insert a second century of "Fictitious Names."

WILLIAM E. A. AXON, F.R.S.L.

Joynson Street, Strangeways.

EARLY ENGLISH GAMES.—The new editor of Brand, and other persons interested in our forefathers' amusements, may be glad of the following quotation about fourteenth-century games, from William of Nassyngton's *Myrrour of Lyfe*, leaf 95 of Mr. Corser's MS., called "Liber de Pater Noster per Johannem Kylyngwyke":—

Herlotes walkes thurghe many tounes
Wyth speckede mantels and bordouns;

And ate ilke mannes house ga þai inne,
 þare þai hope oght for to wyne.
 Bote "herlotes" mene calles comonlye
 Alle þat hauntes herlottrye:
 Herlotes falles to stande on þe flore,
 And play some tyme ate þe spore,
 Atte þe beyne, and ate þe cate,—
 A foule play holde I þate,—
 And þare agayne may þai noght be
 Whene mene byddes þaim for þaire fe,
 ffor þe rewele of þaire relygyoune
 Es swylke, thurgh þaire professyounne;
 þis es a poynte of þaire reule ilke tyme,
 To lykene mene þare þai come, in ryme.
 ghyte haunte þai oft other Tapes;
 Some ledes beres, and some ledes apes
 þat mas sautes * and solace þat sees;
 Alle þise are bote foly and nycetees.

F. J. FURNTVALL.

THE LATE MR. CLARENCE HOPPER.—There are many friends of the late Mr. Clarence Hopper who regret the loss of his intelligent services in collecting evidence from our public records. That he was something more than a mere transcriber of old documents they had good proof in the valuable aid they often received from his persevering and voluntary researches; and I have the pleasure to mention that a tribute to his merits will be found in *The Register and Biographical Magazine* for March. I have just met with an example of his critical acumen, which I beg to forward to "N. & Q.":—

"The Ancient Motto of the Ironmongers' Company.—Touching the old motto, I consider it a very excellent one, and one which needed no amendment,

"ASSHER DURR.

"Acier as pronounced after the fashion of Normandy and written phonetically would be Assher, as many other words still in use in the *patois* of the country, e. g. *a cette heure* is sounded ashtur, and *comme ça* as comsha; but it is incorrect to assume that assher is a substantive and *dure* an adjective, rendering the translation as *hard steel*, Assher being masculine and *dure* feminine, which would be faulty in the grammatical construction, besides affording a motto with but little meaning. *Dure* in reality is the third person singular of the verb *durer*, and the interpretation then reads, *Steel endures*, or is lasting, exemplifying the adage bearing upon the weakness of each craft for its own material, 'There is nothing like leather.'"

This is taken from a supplementary Appendix to Mr. Nicholl's excellent *History of the Ironmongers' Company*, which has just passed the press.†

JOHN GOUGH NICHOLS.

GOSSON'S "SCHOOLE OF ABUSE" (ED. ARBER.) I have noted a few curious phrases in this book:—

"Caligula . . . brought all his force, on a sudden, to the Sea side, as though hee intended to cutte ouer and inuade Englande." (P. 16.)

" . . . but if he (Vulcan) had broke his arme, . . . either *Apollo* must haue played the Bonesetter, or euery occupation beene laide a water." (P. 21.)

* Make leaps.

[† Mr. Clarence Hopper was a frequent contributor to the pages of "N. & Q." under the signatures of Abacadabra, Ithuriel, &c.—ED.]

"The *Trophees* and *Triumphes* of our auncestours, which pursued vertue at the *harde heeles*." (P. 26.)

Has not "hard heels" been noted lately here? I cannot, however, find it in the Indices. I suppose the phrase means simply "hard (close) at the heels."

"He that compareth our instruments with those that were vsed in ancient times, shall see them agree like Dogges and Cattes, and meete as iump as *German lippes*." (P. 27.)

Does "German" = "brother, cousin, relation" here?

" . . . he (*Caligula*) loued *Prasius* the Cochman so wel, that for good wil to the master, he bid his horse to supper . . . and swore by no bugs, that hee would make him a Consul." (P. 33.)

Is not the meaning of "bug" here very much like that of "humbug"?

" . . . you shall see we will make him to blush like a blacke Dogge when he is graueled." (P. 75.)

JOHN ADDIS (JUN.)

RUSH'S TRIAL.—During this memorable trial, in the spring of 1849, it deserves to be recorded that several sacksful of newspapers were sent off from Norwich every day, besides others contained in the usual mail-bags. At last the excitement and curiosity of the public had so increased, that one night the postmaster sent off *twenty-three* sacks filled with newspapers. The Norwich papers were published daily during the trial, and the proprietor of one paper received ninety-eight pounds in postage-stamps for copies of his paper which he had sent to the various places.

F. C. H.

CONTEMPORARY HISTORY: LORDS LYNDBURST, BROUGHAM, AND CAMPBELL.—At the time Lord Campbell was appointed to the office of Lord Chief Justice, it was "the talk of the clubs"—than which, from my experience, there is not a more unauthentic source of information—"that he contrived to be made Chief Justice of England in place of Lord Denman, who was younger than himself, and who retired on the score of old age."

This is stated in Miss Martineau's *Biographical Sketches*, and it is repeated in the last number of the *Quarterly Review*. It is very surprising that the writer of the article, who professes to speak from personal knowledge of all the circumstances and events on which he comments, should continue to circulate such an error.

He is not above referring to Burke's *Peerage*. He says he did so to see the lineage set forth of Lord Lyndhurst. If he will take that book and turn to "Denman," he will find that the first lord of that name was born Feb. 23, 1779; and then, if he will refer to Stratheden, he will find that "plain John Campbell" was born Sept. 15, 1781.

When one sees mistakes made by writers in our own day, with all the facilities of reference

possessed by them, how can we trust what was written, or what is inferred from that which was written, hundreds of years ago? CLARRY.

ROBERT BURNS.—Some years ago I observed on a pane of glass in an old window in the coffee-room of the White Lion at Chester the following lines:—

“Right fit a place is window Glass
To write the name of Bonny Lass,
And if the Reason you Should Speir,
Why both alike are Brittle Geir,
A wee thing dings a Lozen Lame—
A wee thing spoils a Maiden's Fame.

“ROBERT BURNS,
“Feb. 5th, 1798.”

The capitals doubtless I copied, and have facsimiled the signature. I have waited for a long time expecting to meet some one who might know something of these lines, or whether they have escaped observation. I am in entire ignorance on the subject, but they have so much the ring of Burns that I send them to you in case they should not be known, and in search of an opinion regarding them. W.N.

FIRE EXTINGUISHED WITH VINEGAR.—Whilst hunting out some references in Seymour's *London* the other day I chanced to light upon the following passage (vol. i. p. 654, col. 2):—

“On Candlemas Eve, in the year 1444, about two o'clock in the afternoon, the steeple of St. Paul's was fired by lightning in the middle of the shaft, or spire, both on the west side and on the south; but by labour of many well-disposed people, the same (to appearance) quenched with vinegar.”

Pray transfer it to your pages, that it may be compared with (what I will venture to call) the Hannibalean operation. W. SPARROW SIMPSON.

POVERTY OF SIR WALTER SCOTT'S NEPHEW.—

“A nephew of Sir Walter Scott—William Scott, son of Sir Walter's brother Daniel—is an inmate of the charitable ‘Home’ of the St. Andrew's Society of Montreal. He went to Canada in 1828, was injured by an accident some years ago, and is in feeble health. On week days, this nephew of the author of *Waverley* saws and splits firewood for the Home. He is sixty-four years of age.”

I have taken the above from the *Irish Times* of Jan. 11, 1869. Is it a mere newspaper canard, or can it possibly be true? Y. S. M.

FREE TRADE.—With reference to the positive originality of Messrs. Bright and Cobden on the question of free trade, it may interest some of your readers to know that, in the Evelyn Library at Wotton (where I am writing this), there exists—

“A Discourse consisting of Motives for the Enlargement and Freedom of Trade—especially that of cloth and other woollen manufactures—engrossed at present contrary to the Law of Nature, the Law of Nations, and the Lawes of this Kingdome, by a company of private men who stile themselves Merchant-Adventurers. 1645.”

The small volume is folioed throughout “A Discourse of Free Trade”; and its arguments (particularly against monopoly) are in sympathy with those of all freetraders of the nineteenth century.

MARTIN F. TUPPER.

Wotton House.

Queries.

CONON AND THE RETREAT OF THE SIX THOUSAND BRITONS.

Few events in history are more celebrated than “the Retreat of the Ten Thousand,” and the name of their commander is familiar as a household word to every schoolboy. But how many have heard of the similar exploit of six thousand Britons forcing their return from Italy, under their leader Conon, across the whole of Europe to their native country? The former owes much of its fame, doubtless, to the elegant narrative of its historian general, while the latter may have sunk into comparative oblivion—“caret quia vate sacro.” Yet Sir Walter Raleigh characterises it as second only to the achievement of Xenophon and his Greeks.

In describing the renewal of the war against Persia by Agesilaus, B.C. 396-4, he states that the Spartan king, emulous of the fame of his friend and comrade Xenophon, contemplated a march on Susa at the head of the united forces of the Greek Confederacy to dictate terms to the Great King at his own capital, but the design was frustrated by the outbreak of the Theban war before he accomplished any great or profitable achievements.

“For,” continues Raleigh, “how highly soever it pleased Xenophon, who was his friend and follower in this and in other wars, to extol his virtues; his exploits, being only a few incursions into the countries lying near the sea, carry no proportion to Xenophon's own journey, which I know not whether any age hath paralleled. The famous retreat of Conon the Briton, with six thousand men from Aquileia to his own country, through all the breadth of Italy and length of France, in despite of the Emperor Theodosius, being rather like it than equal.”—*Hist. of the World*, 3rd book of the 1st part, chap. xi. § 1, p. 431, ed. 1687.

I have sought in vain for a fuller account of this retreat, characterised as “famous” by an authority so competent both as a soldier and a historian, but without success. Gibbon would hardly have passed over so dramatic an incident, but I find no allusion to it in his pages.

Such an adventure might well have occurred on the death and defeat of Maximus at Aquileia in A.D. 388, or it may have some relation to the revolt of the British legions in A.D. 407, when the usurper Constantine was invested (among others) with the purple for a brief period. For when he established his authority in Spain, the following year, it was chiefly through the instru-

mentality of a body of British troops about five thousand strong, known as the Honorian Band, and composed of Attacotti (Scots), Marcomanni, and other tribes.

I shall feel greatly obliged for any reference to a complete narrative of this event. My distance from any good library precludes me from prosecuting the search myself.

No mention of this Conon occurs among the eight of the name contributed to Smith's *Dictionary of Biography* by Messrs. Donkin & Mason, nor is he found in the *Biog. Univer.* W. E.

[So far as we are aware, there is no full account of this extraordinary retreat of the six thousand Britons, and which terminated on the western shores of Little Brittany, where they permanently established themselves. Both Latin and Greek writers are silent on the subject; but (as Carte observes) "the silence of those authors in that point, doth not appear sufficient to warrant a rejecting the testimony of the British, especially since one of them, Llywarch Hên, Prince of Cumberland, lived within one hundred and fifty years of the time of this settlement of his countrymen in the Armorican Bretagne." The leader of the Six Thousand was the celebrated Cynan Meiriadog, one of the princes of Powys, and cousin to Helen, the wife of Maccen Wledig (the Emperor Maximus), whom he accompanied with his own retainers on the fatal expedition to Italy in A.D. 388. According to *The Historical Triads of the Isle of Britain* (No. XII.), this expedition constituted one of "the three Mighty Arrogances of the nation of the Cymry; also (one of) the three Silver Hosts"; and is so designated because it greatly impoverished the country both in respect of men and treasure. Archbishop Ussher (*Brit. Eccl. Antiq. et Primord.*, p. 199), following Nennius and other old British chroniclers, states that "Maximus carried with him all the soldiers that Britain would afford; that he would never part with any of them till death had taken him from them; and then all the poor Britons who had escaped from the slaughter of Aquileia were in a miserable condition. The country which they were to repass was in the power of the enemy; they had no ships to transport them over the ocean; but, making their way into Gaul, they pierced as far as Armorica, and settling down there got possession of that country, which is called Little Britain." Maximus had conferred the sovereignty of Bretagne upon Cynan, a gift which was subsequently confirmed to him by the Emperor Theodosius. From him descended the Breton dukes, terminating in the fifteenth century in Anne of Brittany, successively the wife of King Charles VIII. and Louis XII. of France. Additional particulars respecting Cynan Meiriadog will be found in Geoffrey of Monmouth's *British History*, book v. chaps. ix.-xv. inclusive.—ED.]

DID ADAM AND EVE FALL INTO THE SEA?—In Philip de Thaun's "Bestiary," in the *Significacio* of the "elefant," occur the lines:—

"Tut ensemment funt ces bestes en cest mund,
Ki remembrent le fais de l'ancien forfait
Que Eve et Adam firent, que puis en mer chairent,
E puis engendrèrent, e lur peché plurerent."

Is the expression merely metaphorical, or to be taken literally? The passage illustrates the statement in the *Natura*, that the elephant brings forth her young in a deep water for fear of the dragon. In the "Bestiary" of *Reliquiæ Antiquæ*, though that custom of the elephant is related, the falling of Adam and Eve into the water is not mentioned. I can recollect it nowhere else.

The euphuists, in their *fauna* and *flora*, seem merely to follow in the footsteps of the earlier bestiary-writers.

JOHN ADDIS, JUN.

Rustington, Littlehampton, Sussex.

ANONYMOUS.—Who are authors of the following works in juvenile and religious literature?—*Poetry without Fiction*, by a Mother, 1823; *Caroline and her Mother*, 1827; *Sister's Gift*, 1827 (dedicated to the Duchess of Kent); *Friendly Advice to Poor Neighbours: Cottage Tales, &c.* 1829; *Aids to Development*, 1829, 2 vols. Also of a little volume entitled *Parlour Pastime*, containing charades, &c.: Lond. 1857? It is edited by "Uncle George."

R. I.

BELL INSCRIPTION.—The following inscription is given as being on one of the bells in the parish church of Harbledown. It is copied from *A Tour through the Isle of Thanet and some Parts of East Kent*, 1793:—

"O761. HW HCVN LI. WO TH BEL."

There are three bells. The first has on it "Joseph Hatch made me"; the third, "Pro nobis Sancta Katerina"; the second, the inscription given above. I shall be obliged to some reader of "N. & Q." for an explanation of it. The "Joseph Hatch" named above seems to have cast many bells about the commencement of the seventeenth century.

J. M. COWPER.

ROBERT CALLIS.—Some sixteen or seventeen years ago, a second-hand bookseller in London advertised the original manuscript of Callis *On Sewers*. A few days ago I purchased a manuscript which is also said to be the original autograph. I am anxious to know whether the book I have and the one formerly advertised are the same. I think, but am by no means sure, that the name of the bookseller who had it was Hamilton.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

CHURCHES DEDICATED TO ST. ALBAN THE MARTYR.—Can you furnish me with the names of any old churches dedicated to the proto-martyr of England? It has become of late years a somewhat common dedication; but, excepting the abbey, Tattenhall, co. Chester, is the only ancient instance that I know of.

P. M. H.

Oxford.

CHURCHES NOT LIABLE FOR EXPENSES IN MAKING NEW ROADS.—If a certain proportion of the owners of property adjoining the roads laid out on a new estate agree to have the roads properly constructed, the remaining number may be compelled, respectively, to pay their shares of the expense. It was, however, decided in a case before the courts within three or four years, in which a clergyman was sued by the parochial authorities for the proportion alleged to be due on account of his parsonage and the church, that neither the incumbent nor churchwardens were liable for the expense; inasmuch as the church, &c., being a building for parochial purposes, the expense in question should be paid from parochial funds. I shall be much obliged if any reader of "N. & Q." can give me a reference to this case.

JOHN MACLEAN.

Hammersmith.

HAY'S MARTIAL.—What is the date of Hay's translation of Martial? * Can any one explain the allusions in his paraphrase of Ep. XII. 49? —

"Thou master of Tête de Mouton,
Thou Calverly of high renown."

MAKROCHEIR.

HERALDIC QUERY.—Sable, two bends argent on a canton argent, a bend or impaling. Sable, a chevron between three fleur de lis argent. Crest, a wyvern. Who was the bearer of this coat; date about 1775?

U. O. N.

Westminster Club.

INCISED CROSS ON EFFIGIES OF AN ECCLESIASTIC.—In the church at Wellow, in Somersetshire, there is an effigy of an ecclesiastic with an incised Maltese cross on the forehead. Was there any precise meaning attached to this, and are there many instances of it?

FELTON.

JUNIUS REDIVIVUS.—This signature was used by a writer very frequently in magazines and newspapers about forty years ago. Is it known who this person was?

ELLCEE.

MARRIAGE DIGNITIES.—In the case of the widow of a nobleman or baronet marrying a commoner, is it legal and usual for her to renounce her first husband's title, or does she preserve it as a prefix to her newly-acquired name by the second marriage?

BETA.

PRETENDER'S PORTRAIT.—I have an old English glass with the likeness of the Pretender engraved on it, surrounded by a laurel wreath, and the rose and thistle on each side. At the back is the motto "Fiat." Can any one give me information about it?

C. C. A.

PRIMROSE.—Being engaged in collating curious superstitions in the eastern counties, and being

just reminded of a parish in Suffolk where primroses cannot be cultivated to grow wild, I shall feel obliged by your permitting this inquiry of the name of the parish where such singular assertion is made. My friend, who is a clergyman of the Church of England, says that he has often heard of the case, but is unable to say where.

J. PRICE.

PROG.—What is the etymology of the word "prog," meaning provisions? This question was asked in "N. & Q.," 1st S. iv. 315, and has not yet been answered, although a conjecture was hazarded as to its identity with the Russian *pirog*. I am induced to repeat the question at the present time from reading in the letter of Bishop Lyttelton (4th S. iii. 49), "We dined on our cold prog." The date of this letter is 1764. The word "prog," given in Mr. Sternberg's *Northamptonshire Glossary*, has nothing to do with provisions, and is evidently a variation of "prod." Mr. Hotten puts "prog" into his *Slang Dictionary*, but does not attempt its etymology.

CUTHBERT BRIDE.

MRS. ROBINSON, "PERDITA."—Leslie, in his *Life of Sir J. Reynolds* (vol. ii. p. 345), mentions the existence of at least two portraits of this lady painted by Sir Joshua in the years 1782 and 1784. 1. The half-length (engraved by Dickinson, 1785), for which perhaps she sat in the former year, attired in the identical "black riding hat and state lid of feathers" described by the "Man Milliner" in the *Europ. Mag.* for Nov. 1782. 2. A profile, looking across the open sea. Waagen (vol. ii. p. 141) notes the former (?) in his visit to the Munro collection as "the actress in the character of *Perdita*"; and Cotton, who absurdly dates it Sept. 1758, says that a repetition of one of these portraits was purchased by Danby at Lady Thomond's supplementary sale.

I wish to obtain particulars of the size and present locale of any repetitions of the original in the Munro collection, and shall feel greatly obliged by a reference to any notices of this portrait in the *Art Journal*, *Illustrated London News*, or similar publications.

L. X.

Oxford.

SAILORS WITH BLUDGEONS.—In the pantomime of *Robinson Crusoe* at Covent Garden Theatre, Mr. W. H. Payne appears on the stage dressed as a sailor, with a short stick or bludgeon in his hand. I have referred to some old prints of sailors, and find them so represented. Will you kindly inform me whether it was the custom for sailors to carry these weapons; and if so, whether it had any significance beyond mere fashion?

SANDALIUM.

"VIRTUE OF NECESSITY."—Can this expression be traced to a Greek or Roman source? I find it in three authors of different nations, who

[* It was published in 1755.]

flourished at an early period. Our own Chaucer (born about 1345) says, in the "Squire's Tale" (line 10, 907):—

"That I made virtue of necessity,
And took it well."

Again, in one of the earliest Spanish plays, published A.D. 1577 (*Parnaso Español*, tom. vi. p. 63, ed. Madrid, 1772), entitled "Nise Lastimosa," by F. Geronimo Bermudez, I find (Act IV. Sc. 2):—

"Será cordura
Hacer virtud de la necesidad."

And in Rabelais (born about A.D. 1483) there is this expression in his *Gargantua* (i. 11):—

"Il faisoit de nécessité vertu."

Can any correspondent point out an author of any nation, earlier than Chaucer, who made use of the expression? CRAUFURD TAIT RAMAGE.

WARDLAW OF PITREAVIE.—Will you kindly allow me to bring under your notice, and that of your readers, a curiosity connected with the family of Wardlaw of Pitreavie, the representatives of the very old Scotch family, Wardlaw of Torrie? In the wall of Pitreavie House (near Dunfermline) there is a stone with the initials "S. H. W.," perhaps denoting Sir Henry Wardlaw, the first of Pitreavie (but there were subsequent Sir Henries).

Cut out in the stone, running through the letters, and branching out from above the S., there are lines somewhat like twigs, ending below in fruit, or they may be meant to represent harness. I was unable to make out exactly what they were intended for. The same was repeated on a stone above a gate, a little distance from the house, the letters being "D. E. W."—perhaps Dame Elizabeth Wardlaw. Two Sir Henry Wardlaws married Elizabeths: the second of the latter, a daughter of Sir Charles Halkett of Pitferran, being the reputed author of the curious poem *Hardyknute*. Perhaps there is some story connected with the Wardlaws of Pitreavie which might explain these odd lines interlaced among their initials. H. R.

WISP.—What is the meaning of *Wisp* in Wispington, a village in Lincolnshire? Dr. Bonney thought that the name might have been given to the parish from the frequency of Will-o'-the-wisp's appearance on its low and wet lands. If it was Will's favourite resort, which I have never heard, it is not so now, for the drainers have been at work, and the lands are no longer wet. In Wright's *History of Rutland* it is stated that a parcel of land in Braunstonfield, partly wood ground and partly pasture, commonly called the *Wisepe*, was settled in trustees for certain charitable purposes. Will this description of the *Wisepe*, "partly wood

and partly pasture," afford any clue to its meaning? It is certainly not inapplicable, even now, to the parish of Wispington, as evinced by its broad fields and scattered trees. TREBBER.

Queries with Answers.

QUOTATION FROM PRAED.—In a catalogue of second-hand books (Blackburn, Reading), I find this note on an account of George IV.'s visits to Scotland and Ireland:—

"It is rather characteristic that the Scotch title-page to this monument of flunkeyism is comprised in ten lines. The Irish is forty lines of palaver. The royal carriage wheels are reverentially traced with sycophantic minuteness, plates given of spots henceforward holy ground, and portraits of George in Scotch and Irish masquerade. And we send missionaries to the benighted heathen who fall down before brazen images that they set up!

"He was the world's first gentleman,
And made the appellation hideous.—*Praed*."

I have Whitmore's edition of Praed in two volumes (Redfield, New York, 1860), and Moxon's edition of 1864, but can find no such lines as the above in either. Are they authentic?

MAKROCHER.

[The following quatrain is said to have formed a portion of Praed's famous "Epitaph on the late King of the Sandwich Islands" (i. e. George IV.):—

"A noble, nasty course he ran,
Superbly filthy and fastidious;
He was the world's first gentleman,
And made the appellation hideous."

Mr. D. Coleridge, in his recent edition of the poet's works, which purports to be complete, has overlooked this epitaph, the authorship of which admits of no doubt. So far as we are aware, it is only to be found in the first, but very imperfect collection of Praed's poems, which was made and published in the United States of America some twenty years ago. But in that American version of the epitaph the above four lines are conspicuous by their absence. Possibly they constitute a various reading, although it is difficult to assign any particular reason why the author should have suppressed them. For, judging from the ninth stanza of the epitaph, which we subjoin, the cancellation assuredly cannot be attributed to any latent respect he had for the object of his satire:—

"And when Dissension flung her stain
Upon the light of Hymen's altar,
And Destiny made Cupid's chain
As galling as the hangman's halter,
He passed a most domestic life,
By many mistresses befriended;
And did not put away his wife,
For fear the priest should be offended."

And by way of illustrating his text, he adds in a footnote: "When a native of the Sandwich Islands is weary of his first spouse, he may bring home another, but he may not divorce his original chosen consort."]

"ROBINSON CRUSOE."—Some years ago there was a song very popular (now superseded by the music hall "comic" nonsense), narrating in a string of verses the outline of Robinson Crusoe's story. Who wrote the words? Who composed the music? When did it first appear? and in what popular collection is it to be found?

DEFOE.

[The music and words were published by E. Bates, Blackfriars Road, in 1797, and are entitled "Oh, poor Robinson Crusoe. A favorite Comic Chaunt written and sung by Mr. Cussans at the Royal Circus and Sadler's Wells with universal applause." The words are printed in *The Universal Songster* (Fairburn), 1825, i. 54, as well as in the recent editions of Foote's farce, *The Mayor of Garratt*, reprinted in Cumberland's *British Theatre*, and the *British Drama*. The melody of this song, like that of "The Tight Little Island,"* is a vocal version of "The Rogue's March." See Chappell's *Popular Music of the Olden Time*, ii. 720, for remarks on the latter tune.]

WILLESDEN CHURCH.—When visiting this church lately, I was surprised to see a highly-coloured monumental tablet fixed to the wall over the communion table, recording the death of Richard Puno [Paine], Esq. J.P., Dec. 17, 1606, aged ninety-five, and Margaret his wife, Feb. 23, 1595, aged seventy-two, the history of which tablet, &c., I was told, is somewhat interesting. Can this history be given by a correspondent?

T. C. NOBLE.

[Richard Paine was a Justice of the Peace, as well as Gentleman Pensioner to five sovereigns, namely, Henry VIII., Edward VI., Queens Mary and Elizabeth, and James I. In the year 1864 our correspondent MR. JAMES KNOWLES found his tombstone had been sacrilegiously removed from the churchyard and deposited in the engine-house, although it was in very fair preservation. ("N. & Q." 3rd S. vi. 247.) Lysons states that on the east wall of the church is a monument to his memory. It is expected that the members of the London and Middlesex Archaeological Society will shortly pay a visit to Willesden church.]

"MASQUARADE DU CIEL," BY J. S.—Two volumes of plays by James Shirley have recently come into my hands from the late Marquis of Hastings's library. They are all original editions, but one among them somewhat puzzles me. I

* "The Tight Little Island," as many of our venerable correspondents will remember, was in their boyish days the theme of every joyous peasant and patriotic artisan:—

"Daddy Neptune one day to Freedom did say,
'If ever I lived upon dry land,
The spot I should hit on would be little Britain.'
Says Freedom, 'Why, that's my own island.'
Oh, it's a snug little island,
A right little, tight little island;
Seek all the globe round, there's none can be found
So happy as this little island."

can neither find it mentioned in Watt, Lowndes, or a copy in the British Museum. It is entitled:

"Masquarade du Ciel, presented to the Great Queens of the Little World. A Celestiall Map, representing the true site and Motions of the Heavenly bodies through the yeeres 1639-40, &c. Shadowing the late Commotions between Saturn and Mercury about the Northern Thule. With the Happy Peace and Union through the whole Little World made by the Goodnesse of Phebus and Royall Phebe. By J. S. London: Printed by R. B. for S. C. 1640."

It is the usual small 4to size, is dedicated to the queen, and comprises 37 pages. What is the history of this curious masque, and is it unique?

T. C. NOBLE.

[On the authority of Archbishop Sancroft, who had written the name of the author on a copy of this play in the library of Emmanuel College, Cambridge, it is ascribed to John Sadler, who was born in Shropshire, Aug. 18, 1615; admitted pensioner of Emmanuel College, Nov. 18, 1630; M.A. 1638; was fellow of the college the same year, and afterwards Master of Magdalene College. Baxter (*Life* by Calamy, ii. 83; iii. 116) says he was "a general scholar, and an accomplished gentleman: afterwards Town Clerk of London." Kennett (*Register and Chronicle*, pp. 906, 913) informs us that in Dec. 1662 he was deprived of the mastership of Magdalene College, Cambridge, to make way for the old master, Dr. Rainbow, and that he "was town clerk of London all the time of his being master of Magdalene, and before, but not long after." Kennett adds, "It must be owned he was not always right in his head, especially towards the latter end of his being master of the college." There is a very curious account of him in Hutchins's *History of Dorsetshire*, edit. 1815, i. 259; iv. 355. After sustaining some severe losses, he retired to his manor at Warmwell in Dorsetshire, where he died in April, 1674.]

THE BROCAS.—What is the origin and derivation of the word the "Brocas," the name under which the meadow on the Eton side of the Thames is known, from which the boats start at the Eton regattas.

W. F. H.

[The probable derivation of the name is that suggested by the late Mr. Arthur Ashpitel, namely, that the word is derived from the Anglo-Saxon *broca*, a brook; or, as Somner renders it, *rivus*, *rivulus*. Consult "N. & Q." 2nd S. xi. 339; xii. 78, 381.]

"BREECHES BIBLE."—In Caxton's *Golden Legend*, printed by Wynkyn de Worde, 1527, is, I understand, the passage in Genesis:—

"They toke fygge leves and sowed them togyder for to cover theyr membres in maner of breches."

Is this the earliest date of this passage in print?

T. C. NOBLE.

[This may probably be the earliest reading of the passage in *print*, although Wiclif's translation, made about the year 1378 or 1380, is prior in point of time. In the text of the Oxford manuscript printed in 1850, and edited by Forshall and Madden, we read, "And the eigen of

both ben openyd; and whanne thei knewen hem silf to be nakid, thei soweden to gidre leenes of a fige tree, and maden hem brechis." The first edition of the Genevan version, commonly called the Breeches Bible, was published in 1560.]

LATIN GRACES.—Can you tell me of any book which contains the Latin graces used at the colleges in Oxford? P. M. H. Oxford.

[Copies of the various graces used at the colleges of Oxford are printed in *Reliquiæ Hearnianæ*, edit. 1857, ii. 907–921. Mr. Camden, when he was a very young man of Broadgate Hall, now Pembroke College, made the Latin grace which they use to this day.—*Ib.* i. 213.]

Replies.

THE MISTLETOE ON THE OAK.

(4th S. iii. 109.)

I have just read a long letter, signed JAMES H. DIXON, on the subject of "The Mistletoe on the Oak." Should it interest him or any other members of the Murithian Society, I beg to inform them that at the present moment a very fine specimen of the mistletoe is growing on an oak-tree within two or three miles of this place. Eastnor Castle, the residence of Lord Somers, is approached from the north by a road running along the crest of a wooded hill locally known as the Hog's Back; about two-thirds of the length of this drive, between the two lodges, entering from the Malvern and Ledbury road, and on the right-hand side, is the oak-tree in question. From its appearance, I should take it to be a tree of from eighty to a hundred years' growth. Should MR. DIXON wish for any further particulars, I shall be happy to supply them.

S. T. SCROPE, JUN.

Malvern Wells, Worcestershire.

In the museum at Worcester I have often seen a specimen of this plant, parasitic on the oak. The tree from which it was cut was, and I believe still is, a well-known oak in Eastnor Park, the seat of Lord Somers, near Malvern. I know that it bore the mistletoe year after year.

As to the ash: some twenty years ago I saw, in the hall of Troy House, Monmouth, the seat of the Duke of Beaufort, a large plant of mistletoe; and was told that it was preserved as a curiosity, having been cut from an ash-tree on the estate.

W. J. BERNHARD SMITH.

Temple.

In Eastnor Park, Herefordshire, the mistletoe may be seen on an oak. This instance has been quoted before.

I am told that, in the valley of Jehoshaphat, the mistletoe may be seen on several olive-trees.

The berry of this plant is smaller than those in Europe, and of a pinkish colour. O. F. C.

In the *Proceedings* of the Woolhope Society of Herefordshire for the year 1866 are photographs of two mistletoe oaks (*Q. pedunculata*). Of these one is at Eastnor, and has no less than seven boughs upon it, and in every case the tree is withered in the part to which the mistletoe is attached. The other example is on Primrose Hill, in Tedstone-de-la-Mere, and was discovered some thirty years ago by Dr. Cradock, the late Principal of Brasenose College, Oxford.

C. J. ROBINSON.

P.S. Since writing the above, I have seen (through the kindness of the author) Dr. Bull's monograph on the subject. It is published in the *Transactions* of the Woolhope Society for 1864, and is in fact a complete treatise upon the natural and legendary history of the mistletoe. In addition to the two instances of the growth of the mistletoe on the oak already mentioned, Dr. Bull mentions the following, which he has authenticated:—

1. At Badams Court, Sedbury Park, near Chepstow.
2. At Burninsfold Farm, Dunsfold, Surrey.
3. In Hackwood Park, Hants.
4. In a wood by the side of the South Devon Railway, about three miles north of Plymouth."

The author adds:—

"These are all the instances of the growth of the *Viscum album* on the oak that I have been able to authenticate, or believe in, as existing at the present time."

Dr. Bull considers that there is no ground for the suggestion that has been made—

"That we must look for the mistletoe of the Druids, not in the *Viscum album* of our own trees, but in the *Loranthus europæus*, an allied parasite, which is frequently found growing on oaks in the South of Europe."

WHO WERE THE COMBATANTS AT THE BATTLE OF THE INCHES AT PERTH IN 1396?

(4th S. iii. 7, &c.)

As a member of the clan Shaw, and therefore concerned in whatever redounds to its historical renown, I ought not perhaps to demur very much to the conclusion come to by your talented correspondent, DR. MACPHERSON, as to the above question. For, although he takes from us one of our greatest reputed chiefs, from whom some families amongst us still claim to be descended, and hands the proprietorship of him entirely over to our well-beloved cousins the Farquharsons, he nevertheless assigns to the Shaws, the place in the famous conflict at Perth hitherto attributed by the most critical writer (Skene) on the subject, to a much more powerful and distinguished branch of the clan Chattan—namely, the Macphersons.

Let me examine on what grounds:—

1. He says that the testimony of the original authority (Wyntoun) has been garbled and distorted by subsequent writers to suit later popular theories, and fall in with the claims of the more powerful families of after times.—Admitted.

2. He says that there was a race of Shaws or Schas in Rothiemurchus at and prior to the period of the contest.—Admitted. We have charter evidence on the point. (Preface to *Spald. Club Misc.* iv. p. xxvi.)

3. (a) That these Shaws were troublesome to the Earl of Moray, and that therefore he, having an interest in their being weakened, (b) joined with the Earl of Crawford in bringing about this contest.—(a) Very likely, but not proven, (b) therefore does not follow.

4. That Yha, Ha, and Sha are different forms of the same name. But if so, and if the clan Ha or Yha were the clan Sha, why does not Wyntoun spell it so? If Ha or Yha were the same as Sha, then he would have spelled *Sha Farquharis Son*, *Yha Farquharis Son*, which he does not do.

Skene's conclusion on this point is different. One of the ancestors of the Macphersons, in their genealogy as given in the MS. of 1450, was *Heth*. From him, he says, they were called at one time the clan Heth, pronounced in Gaelic Ha or Yha. The son of one of the earliest Shas in Rothiemurchus spells his name, as a witness to a legal document, *Seth*—thus "Ferchard son of Seth." The document was an agreement between Andrew, Bishop of Moray, and the Earl of Moray, A.D. 1234. Heth and Seth, then, are different names; the former sounds *Yha*, the latter *Sha*.

DR. MACPHERSON then endeavours to prove that the clan Farquharson is the same as the clan Chewill or Quhele, from—

1. The resemblance of the name Quhele or Chewill to Janla or Fhiunla (Finlay), a well-known appellation of the clan Farquharson. But they were not designated as the clan Fhiunla or Janla till after the time of their great ancestor Finlay Mor, who fell bearing the royal standard at Pinkie in 1547.

2. From the fact that a certain "Slurach (or Sheach Farquharis Son) *et omnes* clan Chewill" are associated in an Act of forfeiture in 1392 along with Thomas and Patrick Duncanson (the latter the ancestor of the Robertsons of Lude) for their share in the well-known raid of Angus. A Farquharson, he also says, married about this time a daughter of the above Patrick's. This may account for the association in arms of Slurach or Sheach and the haill clan Chewill with the renowned leaders of the clan Donachy or Robertson, but it does not prove that the clan Chewill was the clan Farquharson; for the clan Farquharson had not at that period any existence, if we are

to place any reliance on their own family genealogies and traditions.

It is perfectly true that about this time a daughter of the house of Robertson married the ancestor of the Farquharsons and the founder of the family. The tradition of the Robertsons agrees with that of the Farquharsons on the point. (See Sir R. Douglas' *Baronage*, quoting a MS. history of the Robertsons of Struan.)

But the Farquharson MS. and genealogies all bear that the *first settler* and founder of the clan on Dee side was a Farquhar Shaw from Rothiemurchus, who only settled in Braemar about the period of the contest.

A copy of the well-known Brouchdearg Manuscript lies before me as I write, and also the "Farquharson Genealogy," as given in the *Scottish Nation*. The Brouchdearg Manuscript was written in 1733 by the Tutor of Farquharson of Brouchdearg, himself a Farquharson. He laments in the beginning of it "that it has become a custom, in making out genealogies, to propagate idle stories which conceal and disguise the truth and discredit the whole history, making it pass for an invented fable." He then states his determination "to narrate nothing but what is true."

His record on the point we are considering is simply this: "Farquhar Shaw, whose name *first gave rise* to this surname (Farquharson), came over from Rothiemurchus and took up his residence near the Linn of Dee, where he perished by an accident." This is circumstantial and bears the impress of truth. Moreover the Tutor takes no notice of the story so popular and prevalent at the time he wrote—namely, that this Farquhar Shaw was a descendant of Shaw Macduff, a son of Macduff, Thane of Fife. This theory of the descent of Shaws and Macintoshes from the Thanes of Fife was thoroughly refuted by Mr. Skene in his *Highlanders of Scotland*, published in 1837. We may, therefore, rely on the statement in the Brouchdearg Manuscript.

Who then was this Farquhar Shaw, the founder of the Farquharsons? The common tradition in the Highlands, and particularly amongst Shaws and Farquharsons, is that he was the second son of the Shaw who commanded the victorious party on the Inch in 1396. Between Farquhar the first founder, and Findlay Mor (1540) the second great founder of the family, there were only *three* generations, so that we can approximate to the date of the settlement of the former in Dee side, probably about 1400, corresponding with the tradition that he was a son of Sha Farquharis Son of 1396.

Colonel Robertson, the direct male descendant of said Patrick Duncanson, and the author of a learned and critical work entitled *Historical Proofs of the Highlanders*, concurs with me in the opinion (expressed in a letter written to me on the sub-

ject), that "the Farquharsons *did not* belong to Aberdeenshire at the period of the raid of Angus in 1391, nor had *then* any existence as a clan." DR. MACPHERSON'S theory, therefore, as to their having been the wild Highland Katherans who then molested the Earl of Crawford, falls to the ground.

Who then were the clan Chewill (or [Quhele] and the clan Yha? I presume not to decide. Some writers subsequent to Wyntoun transpose the leaders, assigning Sha to the clan Yha (or Kay, as they ignorantly call it), and Christie Mac Ian to the clan Quhele, or, as they call it, the clan Chattan, from that clan coming more into prominence. But the unvaried tradition of the families themselves (whether the contest is alleged to have been as between Macintoshes and Macphersons, or as between Macintoshes and Macphersons united and the clan Dhail or Davidsons,) has been that a Sha led the victorious party. His grave is still pointed out in the old churchyard at Rothiemurchus; a rude slab marks the spot, and dire will be the fate, says the tradition of the district, of any one who shall venture to disturb it.

The Shaws lost their heritage in Rothiemurchus owing to the slaughter by their chief Allan, of his step-father Dallas of Cantray, in the end of the sixteenth century. In 1594 we have the last mention of the clan Chewill in history, in a "roll of broken clans." They are not mentioned in any document again. They passed out of history at the time the Shaws lost their territory. Were they one and the same, as Farquharson and Fhiunla were the same? In the same list, the clan Farquharson is *separately* entered, which does not tally with DR. MACPHERSON'S theory that *they* were the clan Chewill.

WILLIAM G. SHAW.

Parsonage, Forfar.

"CROM A BOO."

(4th S. ii. 438, 522, 614.)

The reply of A GERALDINE does not partake of the usual courteousness of the scions of the house of the "Geraldines." If he is so well acquainted with the translations of the mottoes of the several branches of the family of which he purports to be a member, why invite the contributors of "N. & Q.," who are by his own showing more ignorant than himself, to stultify their want of knowledge by following his advice to "try a little more," that he may enlighten them, and thus shine the brighter through the dark mass of ignorance which he evidently presumes will be contributed to the pages of a work which has for its object the elucidation and not the confounding of its contributors' ideas.

Does the "author of a History of the Geraldines" assert that "Crom a boo" has any sense at all?

It is to be hoped that we may have a correct rendering from one who professes so much, but in the meantime I must run the risk of either giving him gratuitous information, or exposing my own ignorance by offering the following as the explanation of the motto in reply to his challenge:—

Crom, the son of Maolrin, son of Raghnaid, built a castle on the river Maig, co. Limerick, calling it by his own name; subsequently Maurice Fitzgerald, second Lord Offaly, overran that part of the country, and having taken the castle of Crom adopted the war-cry or motto of "*Crom a buad*" (not Crom a boo), thus expressing his "victory" of Crom, the chief residence of a branch of the O'Donovans.

The descendants of Maurice have retained the sound of the pronunciation in the incorrect spelling of Crom a (or ee) boo. LIOM. F.

As all previous translations of the above are pronounced by A GERALDINE to be quite wrong, I will venture another, suggested by a friend of mine in our college days, long, long ago. In books of heraldry, the meaning of *Crom a boo* is given as *I will burn*, which led my friend to the happy suggestion that it was only a corruption of the Latin *cremabo*. Let this go for its worth; but at least it was "ben trovato." F. C. H.

BRIGHTON BALLAD.

(4th S. iii. 32.)

A version of this ballad is contained in *The Charcoal Burner*, a drama produced at the Surrey Theatre on December 26, 1832, written by George Almar, then an actor at, and writer of pieces for, that theatre, and afterwards manager of Sadler's Wells Theatre. Mr. Almar's version, however, refers not to Brighton, but to Knaresborough in Yorkshire, in and near to which town the scene of *The Charcoal Burner* is laid. I cannot pretend to say which version was the original. Mr. Almar wrote his drama, it will be observed, upwards of thirty-six years ago, and he may possibly have appropriated and altered the Brighton ballad which H. H. says appeared in some magazine about forty-five years ago. In the play-bill of the first performance of *The Charcoal Burner* (now before me) the ballad is described as "a Comic Song, *newly invented*." As I believe the printed copy of *The Charcoal Burner* is very scarce, I have extracted the ballad from it and subjoin it:—

SONG.

"Dark was the night in Knaresboro',
Oh, very dark, I mean;
Few of the lamps were lighted up,
And they could not be seen!

When forth there came a lady gay—
 A lady gay was she,
 And her cloak was made of the best blue silk,
 And it hung right tastily.
 With my tink-a-tink, &c.

“And the lady she went to the Knaresboro’ play
 Nay, walked upon her feet;
 Then into a box the lady went,
 And sat upon a seat.
 And why did this lady lonely go
 So dull and lonely thither?
 Oh, in my opinion, I should suppose
 Because nobody would go with her.
 With my tink-a-tink, &c.

“But the lady was to meet somebody,
 For her own true lover she looked;
 For he said he’d be down from London that night,
 And she knew that his place was book’d.
 But still he came not—he came not then,
 But she hoped that he would yet:
 When lo! a box-keeper burst into the box,
 Who seemed in a terrible pet.
 With my tink-a-tink, &c.

“‘Oh! the coach was overturned,’ he said,
 ‘On which your lover did ride,
 And his large leather box was lost in the dark.’
 ‘Good gracious me!’ she cried.
 ‘But oh, the dear, dear man himself;
 Oh, where is he?’ she said.
 ‘Alas! alas! he was killed by the fall;
 So lady, in fact, he’s dead.’
 With my tink-a-tink, &c.

“He is not dead! you cruel man—
 He is not dead, that’s poz;
 His head was too thick to be kill’d by the fall.’
 Says he, ‘Pon my honour he was.’
 ‘Oh, then,’ quoth the lady, all so sad,
 O’ercome with sorrow deep,
 Since I’ve come at half-price I will see the farce,
 And then I’ll go home and weep.’
 With my tink-a-tink, &c.”
 W. H. HUSK.

A YARD OF ALE. (4th S. iii. 106.)

There still exists at Eton the custom of drinking a yard of ale, or, as it is called there, “the long glass.” Once a week, in the summer half, about twenty to thirty of the boys in the boats, or of the principal cricket or foot-ball players, invited by the captain of the boats and the captain of the cricket eleven, assemble in a room at a small public-house for luncheon. The luncheon or “cellar,” as it is called, consists of bread and cheese, salads, beer, and cider-cup. At the conclusion of the luncheon a boy, previously invited for the purpose, is requested to step forward; he sits down on a chair, a napkin is tied round his neck, and the long glass filled with beer is presented to him. Watches are pulled out, and at a given signal he begins to drink. If he does it in good time he is greeted with loud applause; but if he leaves a drop at the bottom of the bowl it has to be re-filled, and he has to drink again. Two or three

fellows are asked to drink at each cellar, and after this initiation they are entitled to be asked on future occasions. This is a very old institution.
 R. H. B. H.

The custom of serving a quart of ale in a measure a yard long was in vogue a very few years ago at the Dolphin on the Abingdon road, near Oxford. It was a source of considerable amusement when first introduced. Though the house has changed hands since then, no doubt the “pots” are preserved, and might be brought out at the request of a customer.
 H. G. W.

This was not at all an uncommon mode of inducing custom fifty or sixty years ago; but very much later, I remember seeing on a public-house in Byard Lane, Nottingham, two glasses of these lengths painted on a sign, and the inscription—
 “Ale sold here by the yard and half-yard.”
 ELLICE.

There is, or was some years ago when I saw it, a long horn-shaped glass—say three feet—in the cellars at Knole House, Sevenoaks, Kent, out of which visitors were invited to taste the strong ale.
 E. B.

A glass vessel precisely answering to the description given by C. P. T. of that at Lincoln is in the South Kensington Museum. It is thus described on the label:—

“VESSEL.—Clear glass, long trumpet form. A bulb at the lower end; (termed a forfeit glass). *Venetian*. 17th cent. L. 8 ft. 1 in., diam. at mouth 3½ in. Given by Mr. W. Brown of Broad Hinton. 8074.-’62.”

Broad Hinton is a village in Wiltshire. K.

In the year 1858, in a public-house in the village of Sandgate, under Shorncliffe Camp, I drank a yard of ale from a glass vessel precisely similar to that described by C. P. T.

H. A. ST. J. M.

C. P. T. may be interested to know that in Evelyn’s Diary, Feb. 10, 1685, quoted in *Hone’s Year-book*, it is mentioned that on the proclamation of James II. in the market-place of Bromley by the sheriff of Kent, the commander of the troops and other officers drank the king’s health in a flint glass a yard long.
 J. E. CUSSANS.

In reply to C. P. T., I may note that the yard of ale, although a curiosity, does not seem to be extremely rare, for I am informed by one friend of the existence of one of these fun-causing goblets (if I may so term what is of almost non-descript shape) at the King’s Arms (or King’s Head) in the Marketplace at Cambridge; and by

another of one at the Tiger's Head Inn, in the village of Foots Cray, near Chiselhurst. The latter gentleman has recently had no difficulty in getting one made in London for the entertainment of friends, the glassmakers appearing at once to know the proper form, from which I gather that the yard of ale may be met with somewhat frequently. "Ale sold by the yard" is also the proclamation on the signboard of a publichouse in Queen Street, Gravesend. With regard to the second instance I have quoted, my friend adds that "as far as he can recollect he saw it filled much oftener with brandy and water and champagne than with ale;" but it is only fair to humanity to record that the glass in question was of rather degenerate proportions, being in fact only about twenty-six instead of thirty-six inches long.

A. G. S.

Mile End.

HARD WORDS IN CHAUCER.

(4th S. iii. 89.)

MR. FURNIVALL has sent me an explanation of *poudre-marchaunt tart* which seems to be quite satisfactory. He takes *tart* to mean *sharp*, with reference to taste, as it is still used. *Poudre-marchaunt* is a flavouring powder, twice mentioned in *Household Ordinances and Receipts* (Soc. Antiq. 1790), at pp. 426 and 434: "do therto *pouder marchant*," and "do thi flessch therto, and gode herbes, and *pouder marchaunt*, and let hit well stew." My supposition that *poudre* is a verb is therefore wrong. The chief difficulty is in the word *tart*. Not perceiving that it can be taken as an adjective, I was driven to consider *poudre* as a verb from the absurdity of supposing that Chaucer's cook used to boil tarts, as the usual punctuation of the passage seems to imply. The reader will find in the index to the *Babes Book*, s. v. "Powder," further illustrations, including a mention of the *powder of galingale*.

This matter set right, I offer a few more solutions. *Broken harm*, 9299. If *broken* is an infinitive rather than a past participle, it may mean either to *broke* (i. e. to act as a procuress, see Nares), or to make use of, *employ*; since *broken* is another spelling of *brouken*, A.-S. *brūcan*, modern Eng. *brook*, G. *brauchen*. *Harm* sometimes means *mischief* in Old English, and I do not quite see why *broken harm* may not signify to *make mischief*, unless the reading be corrupt. Or it may mean to *enjoy mischief*, for to *enjoy* is, in fact, the commonest signification of *broken* or *brouken*. To *turnen cuppes* means simply to *turn cups*, i. e. to produce wooden cups by the use of the turner's art. There is not the slightest difficulty about it. *Douced* is only another spelling of the musical instrument called a *dulcet*. For *dulcarnon*, see Halliwell and Kersey's *Phillips' World of Words*.

Durense Mr. Morris considers as another form of *duresse*, constraint. It is, I suppose, in the genitive case, and "the newe durense pleasaunce" means "the delight of the new constraint"; but this is a little unsatisfactory. *Consite*, says Mr. Morris, is to *recite*, but I know of no example of this. It seems to me to be merely the verb to *conceit*, i. e. to *imagine*. (See "conceit" in Halliwell.) *Farewell feldefare* is *farewell, fieldfare*! It is clearly a proverb expressing "go, and never mind what becomes of you." The *fieldfare* leaves us as the summer comes, and so we can see him depart without much regret. Tyrwhitt marks *hyghen* as a difficulty; but his reference shows us *on hyghen*, i. e. *on high*, where there is no difficulty. *Tripe of chese* is a piece of cheese; possibly a *third part*. It is curious that Shakespeare uses *triple* to mean *one of three*, expressing by it division by three, and not multiplication. *Viretote* is in Morris's edition *verytrot*, i. e. very trot, quick pace. So *vitremite* should rather be *wyntermyte*, a rough out-of-doors winter cap. *Whipul-tre* Mr. Morris explains by *cornel-tree*: I do not know why. It may mean a tree out of which "whipple-trees" are made. (See "Whipple-tree" in Halliwell.) Nearly all the words now left unexplained are proper names.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

A solution of one of these, *kankerdort*, has occurred to me; which, however, I advance with great diffidence. I would suggest that the word should be divided—not, as MR. SKEAT proposes, into *kankerd* and *ort*, but into *kanker* and *dort*. In Scotland the adjectives *kankered* and *dorty* are quite common, in the sense of "ill-tempered," for which see Jamieson's *Dictionary*.

Their relative nouns would be, respectively, *kanker* and *dort*. I have no recollection of either hearing or seeing the former; but the latter occurs in the common expression, "Meg dorts," that is, "Meg of the tempers."

We are all familiar with the phrase "wrath and rage," in which two words of nearly similar signification are used in conjunction to intensify the author's meaning. Does not Chaucer combine *kanker* and *dort* in the same way, only leaving out the conjunction for the sake of the rhythm?—as a poet of the present day might say, that one of his characters was in a "wrath-rage."

GEORGE VERE IRVING.

Your correspondent's haste is calculated to mar my plan of having Tyrwhitt's list of difficulties discussed *seriatim* in your columns. He has rushed into print heedless of consequences. I differ very much with MR. SKEAT. Some of his notes only serve to show how easily Chaucer may be mis-understood; *ex. gr.* :—

1. *Cankedort*. The terminal here, I think, means a *bed*. Compare the French *dortoir*, also *dormouse*, *dormitory*.

2. *Frape*, I think, means *strike*, Fr. *frapper*. The strike is an old measure of capacity, a bushel, a large quantity.

3. *Gnoffe*, I read *an oaf*, an *ouphe*; a fairy changeling, a blockhead.

4. *Have-bake* means *half-bake*; i. e. raw meat, or underdone food. There is a sort of hasty-pudding produced of such slack-bake.

5. *Span-newe*, A.-S. *spannen*, to stretch; fresh from the tenter-hooks or *stretchers*. Vide Nares' *Glossary*.

6. *Radevore*, I read "a thing of duty," Fr. *re-devoir*, "a redoubled obligation"; a task; what we now call a *sampler*.

7. *Sered-pottes*, I think, means *dried-scabs*.

8. *Counter*, I read "Sergeant-countour," an old shire-officer, otherwise bailiff of the hundred. Vide Cowell's *Law Dictionary*.

9, 10. *Fortened-crece* has nothing to do with abortion. It is literally "*strengthened increases*," i. e. grows by indulgence.

I could easily extend this list, if your readers care to have more from me; it will serve to show how much the subject needs ventilation. A. H.

Farewell feldefare. I rather wonder to find this in Tyrwhitt's list of expressions not understood by him in his Chaucer Glossary. Even without reference to the contexts which he cites, it seems to me obvious that this is a valediction, probably proverbial, to anything which, like the wild and migratory fieldfare, has taken flight, and is not likely to be recovered. In the *Romaunt of the Rose* it is applied to summer friends; in *Troilus*, to something still more fugitive and irrecoverable, viz. that which has been destroyed by fire.

W. P. P.

I would add an illustration of the meaning of "squamous of" as given in the article on "Hard Words in Chaucer."

In a version of the *Te Deum* from a fourteenth century primer given by Maskell (*Mon. Rit.* ii. 12), we have, "Thou wert not skoymus of the maidens wombe." In two other versions of similar date (*Mon. Rit.* ii. 229, 231), "Thou wert not skoymus to take the maydenes wombe."

JOHNSON BAILY.

Pallion.

DANVERS MOTTO (4th S. iii. 106.)—Will W. H. J. kindly furnish me with a reference to the deed in the Addit. Charters, British Museum, relative to the Danvers property in Melksham, Wilts, and a description of any arms or device on the seal in addition to the motto he mentions, and to which

I cannot furnish a satisfactory solution at present? The Danvers family commonly sealed with a quartered coat—1 and 4, Danvers (ancient): 2 and 3, Latimer, Lord Neville, or with the small black-letter ~~2~~ four times repeated, forming a monogram. The date of the deed will decide to which Sir John Danvers the seal belonged. Elizabeth, daughter and co-heiress of Ambrose Dauntesey, Esq. of Melksham, was made sole heiress of her grandfather, Sir John Dauntesey of West Lavington. She became the second wife of Sir John Danvers the regicide, and probably the deed will show that in this mode Sir John Danvers had property in Melksham.

The house once inhabited by Ambrose Dauntesey, and afterwards by his widow's second husband, Henry Brouncker, was pulled down some few years back. I add my address to enable W. H. J., if he will so favour me, to add any information he may have collected from this deed to my West Lavington papers relating to former owners of the estate.

EDWARD WILTON.

West Lavington, Devizes.

ARTHUR ASHPITEL (4th S. -iii. 96.)—Of the estimable and ever-obliging Ashpitel I wish something more had been said. Himself and his little nest in Poets' Corner, Westminster, were made for each other. He had a very fine collection of drawings and articles of vertu, and, if I am not mistaken, some very original and ancient paintings of very great rarity. These are well worth looking after, and I hope the National Gallery will not lose sight of them. Of great talent as a cultivated architect, he was one of the most genial and kind-hearted men I ever knew.*

BUSHEY HEATH.

CALLIGRAPHY (4th S. ii. 518; iii. 115.)—Much already has been said and written on this interesting subject. No one has done it better and more fully than M. Feuillet de Conches in his *Causeries d'un Curieux*; but, however flattered I may be at the wish kindly expressed by MR. HERMANN KINDT that "I would prolong the discussion on the handwriting of eminent men judged by the like," this last word evidently does not apply to your humble servant

P. A. L.

LORD CAMPBELL'S "LIVES OF THE CHANCELLORS" (4th S. iii. 139.)—With the exception of Coke and Mansfield, I believe Lord Campbell to have been the greatest chief justice that England has produced, but as a biographer he deserves the severe judgment you have passed upon him. Perhaps the following lines may deserve insertion. They are from an unprinted paraphrase of the Silenus, in which two briefless barristers bind

[* An interesting account of Arthur Ashpitel from the pen of Mr. Wyatt Papworth appeared in *The Architect* of Jan. 30, 1869. See also *The Builder* of the same date.—ED.]

"plain John," and make him sing how briefs are got. You will remember his quotation of "pauperiem sine dote pati" on leaving the chancellorship of Ireland without a pension.

"Namque canebat uti magnum per inane coacta," &c.

"He sung how Irish chancellors in vain
Whirled through the void, whirl empty back again;
How dowerless poverty industrious looks
For stale old stories filched from stale old books;
Cuts up old newspapers and rakes afar
For circuit jokes, the refuse of the bar;
These the reporter's well-trained skill revives,
And vamps up seven thick volumes of bad lives."

AN INNER TEMPLAR.

FLY—THE VEHICLE SO CALLED (4th S. iii. 92.) I can speak from personal knowledge to taking a ride in a yellow fly called "the Duke of Richmond" at Brighton in the year 1827. My family went to reside at Brighton in 1825, and I think that they were common then; but I have reason to remember the ride in question in the latter end of 1827, as being the first outing after an attack of scarlatina, and as seeing the king during the course of it. I think flies were of earlier date at Tonbridge Wells.

J. WILKINS, B.C.L.

A GIANT'S SKELETON (4th S. iii. 105.)—From time immemorial there hangs in the village church of Hamme, in Flanders, an enormous bone, the thigh-bone of a giant about whom the following legend is told:—Very, very long ago a giant was living in a street called after him, *Reuzen-straat* (Giant-street). At that time a church being erected at Thielrode, on the Durme, this giant was assisting one or two others of his race in the work of building, but had every day to cross the deep river, which he did by wading through it. That the poor fellow perished in the water is most likely, because many years after, his naked bones were picked up by fishermen (*Kunsten Letterblad*, Ghent, 1840, p. 60). This thigh-bone has a length of four feet six and a half inches (Flemish measure), and it takes a ribbon of at least thirteen inches to make the ends meet round the thinnest part. As you can easily imagine, the Michigan giant, "with his low front and his flat head," must have been quite a babe in comparison of mine. Moreover, the description of the American fossil biped rests on the sole authority of a newspaper, while I can safely recommend a visit to the gigantic relic of Hamme to all learned naturalists, Professor Owen not excepted.

J. VAN DE VELDE.

REPRESENTATION OF THE FIRST PERSON OF THE TRINITY (2nd S. xii. 348, 443, 483.)—"Is there any instance of God the Father being so represented in sculpture?" Thanks to the kindness of a fellow-correspondent in "N. & Q." I possess, among many others, a beautiful gutta-percha impression of the oval-shaped seal of the chapter of the Holy Trinity (Breachin Cathedral) representing God the

Father seated on a throne, with a church on the top; the sun, moon, and stars in the background; the word PATER over the head of the Creator, who holds the arms of the cross on which our Saviour is nailed. On it you read the word FIL'; and between the heads of the Father and Son the Holy Ghost is seen descending, and the words ST. SP^s. Much alike, but of inferior workmanship, is the seal of Randolph, Abbot of Dunfermlin, with ECCL'A XPI.

At the annual exhibition of pictures in Paris, 1866 or 1867, Mr. Brion, the well-known and much-esteemed artist, who last year got a first medal for his excellent picture—"The Lecture of the Bible"—sent one representing the creation of the world, evidently inspired by the words (Daniel vii. 9)—"Whose garment was as white as snow, and the hair of his head like the pure wool"; the Creator with outstretched arms and long white flowing beard and hair, which seem to mix with the clouds.

P. A. L.

STRANGE PHENOMENON (4th S. iii. 125.)—MR. BAKER has had the good fortune of seeing a sight rare indeed in these days of good draining and high farming, but common enough in the marshlands in our grandfathers' days. He has seen a Will-o'-the-Wisp, or Jack-a-Lantern. This luminous gas is exhaled from swampy ground, and I know of an instance in my own family of one having fixed itself upon a horse's ears, to the rider's great surprise. They usually flit along, borne by the wind, but resting upon the points of rushes and grass which they come across. In Norfolk they are called Lanthorn-men, and are feared to this day. The labourers say that the Lanthorn-man is very much offended if any one crosses his kingdom, the marshes, with a real lanthorn. The best thing, in case you are imprudent enough to put yourself in such a position, is to set down your real lanthorn when you see the Lanthorn-man coming at you, and run for your life. A man from Bawburgh, in Norfolk, gravely assured me that he had done this, and that on looking back he saw the Lanthorn-man knocking his lanthorn over and over in his rage. In the boys' story book, *Sandford and Merton*, Harry Sandford is beguiled by a Jack-a-Lantern on the Great Moor, and following it in the belief that it is a man with a candle and lanthorn, falls into a pond.

C. W. BARKLEY.

I have often mentioned a similar occurrence which must have happened as long since as the year 1818 or 1819. Riding with my father from Burwash to Warbleton, in Sussex, through some dark lanes in warm weather—the month I cannot recollect—the ears of my horse became suddenly illuminated with a pale blue light, frequently disappearing and coming again. I called my father's attention to it, who seemed to doubt

the accuracy of my observation, but whilst watching my horse he became somewhat startled by the same but more constant light covering the upper part of the head and ears of the horse he was riding. Our ride was a distance of seven miles, and it came on after we had proceeded about two miles of our journey, and continued until near the end of it. I know at the time that many questioned the narrative, whilst others of the village were quite conversant with its being "some bad omen." That any after-ills ensued I am not aware. My own knowledge does not permit me to offer a conjecture of the cause.

F. S. A.

Twickenham.

MIDDLETON OLD HALL (4th S. iii. 59.)—Your correspondent H. will find much of the information he seeks in an excellent article by the late Thomas Bateman, Esq. (the owner of the estate), entitled "Christopher Fulwood, the Royalist," in *The Reliquary, Quarterly Archaeological Journal and Review*, vol. i. p. 89 *et seq.* The article in question is illustrated by a view of the ruins of Fulwood's Castle, the autograph of Christopher Fulwood, Fulwood Rock, and the seal of Fulwood. Of the other owners of the Middleton estate, he will find much information in Lysons and other county books. Of the Bateman family, the present owner, see *The Reliquary*, vol. ii. p. 87, *et seq.*, and in later volumes. Your correspondent spells the parish in which Middleton is situated Youlgrean; it should be Youlgreave.

LLEWELLYNN JEWITT, F.S.A.

Winster Hall.

ANCIENT ALTAR CLOTHS (4th S. iii. 86.)—I remember having seen, about ten years ago, an old altar-cloth in the church at Quy, near Cambridge. I should think it might be about two hundred years old.

GEORGE W. MARSHALL.

MONKEY (4th S. iii. 127.)—Johnson's derivation of this word is "*Monikin*, a little man." That in Junius's *Etymologicum* is worth quoting:—

"Fortasse est *ὑποκοριστικόν* ab H. *mouna*. Nisi malis animalculo nomen hoc inditum, propterea quod monachorum sanctimonialiumque * antistitibus facetissima bestia olim fuerit in deliciis: prorsus ut psittacum Belgæ pari de causâ vocant *papegay*, q. d. sacerdotum deliciæ."

He spells it *monkie*, or *munkie*. What "*H mouna*" means I cannot make out. In the table of abbreviations, "H." is said to mean *Hispani*; but the word does not sound Spanish, nor is it in the Spanish dictionary.

LYTTELTON.

Hagley, Stourbridge.

I see no reason for doubting the etymology commonly accepted (as *e. g.* in Ogilvie and Wedgwood), that *monkey* is the Italian *monicchio*. It

* Sic in orig.; but it is a false print for *sanctimonialium*. See Ducange in *voc.*

is clearly a diminutive, and the fact that we have the older word *ape* shows that *monkey* is an imported word. The original word is Ital. *mona*, an ape; Spanish *mono* (masculine), and *mona* (feminine). We find also Span. *monillo*, a small monkey; Ital. *monna*, *monnino*, *monnone*. The Ital. *monna* meant originally mistress, and seems to be a mere abbreviation of *Madonna*, my lady; hence it came to mean dame, old woman, &c. The degradation of the term is certainly very great; but there is an exactly parallel instance in the case of the word *dam*, which has been degraded from the Latin *domina*, in French "*notre dame*," till it now means only the mother of a racehorse, or of a less important animal.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

EASTLAKE'S PORTRAIT OF BONAPARTE (4th S. iii. 104.)—A line engraving of this portrait was given in the *Art Journal* (then called the *Art-Union*) for September, 1848. It is there stated that "the original picture is in the possession of a branch of Mr. Eastlake's family at Plymouth." Mr. Eastlake was resident at Plymouth when (in 1815) he took the sketch "in a boat surrounded by crowds, and at a considerable distance from his object," from which he afterwards made his picture.

CUTHBERT BEDE.

RAD. DE EURE (4th S. iii. 60.)—Sir John Eure, Knt., married, 35 Edw. III. (1361), Isabella, daughter of Robert de Clifford. His son and heir Sir Ralph Eure, Knt. (sheriff of Northumberland 12 & 13 Rich. II.), married, first, Isabella de Athol, daughter of Adomar de Athol, Lord of Felton, brother of David Earl of Athol, and had one daughter, Margaret, married to Sir John Pudsey, Knt. By his second marriage with Catherine, co-heiress of the Attons, he had with other children Sir William Eure his heir, who married Matilda, daughter of Henry Lord Fitz Hugh of Ravensworth. They had indeed a third son, William, a churchman, precentor of York, and vicar of Leeds, installed 1470.

The above is from a pedigree very carefully drawn out by John Mathews, Esq., one of the Eure representatives.

P. P.

"OH! HERE'S TO THE ONE HO!" (4th S. iii. 90.) "Six is the charming waiter" has, I see, a note of inquiry. No doubt it should be "charmed water," *i. e.* the six waterpots, whose contents became wine (John ii. 6).

P. P.

MAZE (4th S. iii. 34, 116.)—The labyrinth or maze in Chartres Cathedral is formed of blue and white stones, is forty feet across, and was actually used by the penitents following the procession of Calvary. The labyrinth at Amiens was octagonal, and had an inscription giving the date 1288: this was destroyed in 1825; that at Sens, in 1768. In

the chapter-house at Bayeux is a labyrinth formed of tiles, red, black, and encaustic, with patterns of brown and yellow. Small labyrinths, formed each on a single tile, were also used, as in the abbey of Toussarts, at Châlons-sur-Marne. Mr. Walcott says, at St. Bertin's in St. Omer there is one of these curious floors representing the Temple of Jerusalem, with stations for pilgrims, and actually visited and traversed by them as a compromise for not going to the Holy Land in fulfilment of a vow. There is another of octagonal shape in the nave of St. Quentin.

JOHN PIGGOT, JUN., F.S.A.

MEETING EYEBROWS (3rd S. viii. 208, 279, 229, 360.)—Our old poets seem to have thought a broad space between the eyebrows a great deformity; the meeting of the eyebrows, a slight blemish; a very small space between the eyebrows, the perfection of beauty.

In the "Carle of Carle" (*Percy's MS.*, vol. iii. p. 283), one item of that monster's ugliness is—

"betweene his browes, certaine
itt was large there a spann."

Chaucer apologises for Creseyde's meeting eyebrows:—

"And save hire browes joyneden ifeere,
Ther nas no lakke in ought I kan espie."
Troilus and Cryseyde, v. 813.

In "Eger and Grine" (*Percy's MS.*, vol. i. p. 373), we have:—

"I shall tell you tokens," sayd Sir Egar,
'Wherby you may know that Ladye faire:
Shee hath on her nose, betweene her eyen,
Like to the Mountenance of a pin."

On the classical estimate of the *μεσόφρυον* and the *glabella*, see MR. WILLIAM BATES's admirable article in "N. & Q.," 3rd S. viii. 272.

JOHN ADDIS, JUN.

THE RIGHT TO EXPECT AN ANSWER (4th S. ii. 473.)—No doubt, as a rule, a letter should be answered, but it is a rule that has exceptions. Impertinent letters are often best unanswered, and it would take a fortune in penny stamps to answer all the begging letters one receives. I heard of a clergyman, some time since, who applied on some charitable matter to a Roman Catholic squire; and getting no answer, wrote again, saying he believed it was the custom of a gentleman to answer a letter. The reply was to the effect that the writer believed it was the privilege of a gentleman to choose his correspondents.

P. P.

THE SION COPE (4th S. ii. 211.)—This valuable specimen of early ecclesiastical embroidery is the gem of the South Kensington collection. It is embroidered by hand (c. 1250) in silks and gold, with crimson barbed quatrefoils, enclosing figures of Our Saviour, the Virgin, the Apostles, &c.

It once belonged to Sion monastery, near Isleworth, and is quite perfect. The orphreys are heraldic, and of somewhat later date. Size, nine feet seven inches by four feet eight inches. I wish to know if this has been anywhere figured or described in detail. What armorial bearings are upon the orphreys?

JOHN PIGGOT, JUN., F.S.A.

GENEALOGICAL QUERIES (4th S. iii. 104.)—HERMENTRUDE will find information about Isabel Scrope in Blore's *Rutland* (pp. 4, 5, and 6); and about Alianora (qu. Anne) le Despenser at pp. 19 and 22 of the same work, which also gives pedigrees of Holand and Mortimer.

JOS. PHILLIPS.

Stamford.

ST. GILES'S CHURCH (4th S. iii. 86.)—I have often consulted a MS. in the British Museum (Lansdowne MS. 878) which, if I am not mistaken, gives epitaphs and arms from St. Giles's about the date mentioned by your correspondent.

GEORGE W. MARSHALL.

OLD POSTAGE STAMPS (4th S. ii. 48.)—The following appeared in the *Pall Mall Gazette*, Sept. 20, 1868:—

"Thanks to a public appeal by Pastor Maurach in Livonia, we have at last learnt what becomes of the postage-stamps, and to what end the thousands of aged and youthful collectors are in the habit of plaguing our lives out. It appears, then, that the Chinese have contracted the habit or passion of covering their umbrellas and rooms and houses, everything in short, with old European stamps, and they buy them by thousands and millions. The Rhenish mission, which has a station in China, collects these stamps and sells them at three shillings the thousand. For the money so acquired, the mission educates such children as have been either exposed or sold as slaves by their unnatural Chinese parents."

If this is a fact, I think it is worth preserving in "N. & Q." I should be glad to know if there is any one in London who will buy old stamps for the above purpose.

W. S. J.

GOING TO POT (4th S. iii. 33, 70.)—I suggest *pot=pond=pound*. *Pot* is often used as a corruption of *pond*. We have here *hammer-pot* for *hammer-pond*. Both *pond* and *pound* are, according to Bailey, derived by Skinner from *pyndan*= "shut in." "Going to pot," then=going to be shut up = to prison, and by an easy gradation, to misfortune or ruin. I don't think that "going to pot" has anything to do with "getting into hot water," or either of them with the agreeable process of being boiled to death. In French we have *pot au noir* = a snare, a trap.

EDMUND TEW, M.A.

DOUGLAS, A WOMAN'S CHRISTIAN NAME (4th S. iii. 55.)—Has J. BEALE forgotten Douglas Howard Lady Sheffield, the second wife of Dudley Earl

of Leicester, whom he afterwards deserted for Lettice Countess of Essex? She was the —

“Little western flower,
Before milk-white, now purple with Love's wound,”
of Shakespeare. FELIS.

EARLY CHRISTMAS BOOKS: AN UNIQUE VOLUME BY LAURENCE PRICE (4th S. ii. 549.) — Laurence Price's little volume is not an unknown production, as MR. W. CAREW HAZLITT supposes. A perfect copy is preserved in the first volume of *Penny Merriments* in the celebrated Pepysian collection. It is a different impression from that described by MR. HAZLITT, as it bears the name of “J. Thackeray” as the publisher. From the fact of there being two or more impressions, we may infer that the tract enjoyed some share of popularity. EDWARD F. RIMBAULT.

ANGLO-ITALIAN NEWSPAPER (4th S. iii. 136.) — Could A. W. T. add to the information he has forwarded already, the name of the English weekly published at Naples last summer, with its publisher's name? Δδς.

ENGLISH MANORS (4th S. iii. 81.) — There is no printed list of all the manors in England, though some notice of most of them may be found in printed books. For reasons which it would be wearisome to set forth at length here, it would be impossible to compile such a catalogue except at an expenditure of time and money out of all proportion to the usefulness of the list when completed. Even if the attempt were made, and money and competent hands were not lacking, the result must be very unsatisfactory.

EDWARD PEACOCK.

Bottesford Manor.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Whole Works (as yet recovered) of the Most Reverend Father in God, Robert Leighton, D.D., Bishop of Dunblane and Archbishop (Commendator) of Glasgow; containing the corrected Text of the Pieces previously published, and including many Letters, Sermons, and other Pieces never before published: the whole carefully published and edited with Illustrative Notes and with Indexes. To which is prefixed a Life of the Author and of his Father. By William West, B.A., Incumbent of St. Columba's, Nairn. In Six Volumes. Vol. II. (Longmans.)

When we think how strongly the attention of thoughtful religious men was directed to the writings of Robert Leighton by the publication of Coleridge's *Aids to Reflection*, it is matter of wonder that it should be left to the year 1869 to see the first attempt made to produce an edition of the writings of that true Father of the Church of Christ, as Coleridge emphatically called him, which should be worthy at once of Leighton and of the church which he adorned by his piety, his learning, and his humility. Mr. West has devoted considerable time and labour to the present edition, not only in securing accuracy of text

by a collation of the printed text with MSS. and first editions, but by tracing and illustrating most of Leighton's quotations and allusions, by recovering a number of quotations which had been merged in the text, and by illustrating the works by a careful study of the author's life and times. The second volume (the first issued) contains no less than thirty-eight Sermons and his Charges to the Clergy. Volumes three and four will be devoted to his Comment on St. Peter. The fifth volume will contain his Expository Works; and the sixth his Meditations on the Psalms and Theological Lectures from the Latin, with his Spiritual Exercises. The first volume, containing his Life, Letters, Miscellaneous Pieces, and Indexes, will then appear, and complete the work for the general reader. But a seventh volume containing his Latin Works will be published afterwards. We sincerely trust Mr. West's praiseworthy endeavours to bring the writings of this pious and learned man once more before the world will not be made in vain.

Bacon: The Advancement of Learning. Edited by William Aldis Wright, M.A. Clarendon Series. (Clarendon Press.)

This is a compact, neatly printed, and very carefully prepared edition of Bacon's *Advancement of Learning*, to which Mr. Wright has prefixed an able sketch of Bacon's Life, and added a large body of useful notes, and, what is even yet more useful, a Glossary, in which we have the sense in which Bacon used the several words, as distinct from the sense which is now generally attached to them, clearly pointed out—a very useful help towards a clear understanding of Bacon's discourse.

A Latin-English and English-Latin Dictionary for the Use of Junior Students. By John T. White, D.D. (Longmans.)

An English-Latin Dictionary for the Use of Junior Students, founded on White and Riddle's Latin English Dictionary. By John T. White, D.D. (Longmans.)

This *Latin-English Dictionary* differs from any Dictionary which has appeared, in the mode of printing each leading word so as to exhibit its process of formation, and thus show the reason for the etymological meaning assigned to it; and there can be no doubt that if pupils can be led to pay attention to this arrangement, and thus interest themselves in the structure of the words, their study of Latin will be greatly facilitated and rendered far more inviting. We commend these Dictionaries to the attention of teachers.

English Reprints. Master Hugh Latimer, Ex-Bishop of Winchester. Seven Sermons before Edward VI. on each Friday in Lent, 1549. Carefully edited by Edward Arber. (Murray & Son.)

Mr. Arber continues his useful labours in reproducing in a marvellously cheap and very accurate manner his reprints of the treasures of our early literature. These seven Sermons of Latimer will, we venture to predict, give great satisfaction.

Beautiful Thoughts, from German and Spanish Authors. By Craufurd Tait Ramage, LL.D. (Howell, Liverpool.)

Dr. Ramage, who has already done such good service by the various publications in which he has brought the “Beautiful Thoughts” of the Greek, Latin, French, and Italian authors before many readers who may not have either time or opportunity of searching them out for themselves, has added to his claim to their gratitude by this companion volume, in which he lays before them a selection of the “Beautiful Thoughts” of the authors of Germany and Spain.

LONDON, SATURDAY, FEBRUARY 27, 1869.

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QUERIES:—Ailston's Hill and Lug Bridge — Balloting for the Militia — "Breeches' Bible" — Boyd: Frisby — Thomas Crumwell's (Earl of Essex) Mother and Wife — Druidical Remains in Central and Eastern Europe — The Essex Marshes: a Man with Twenty-five Wives! — Kallidasa, the Sanskrit Poet — Lick-hill — Sir John L'Ofre — Ludlow: Lachard: Lacharne — Malpas Shot — The Nuptial Knot — Nursery Dialogue — "The Prophecies of Perogrullo" — Quotations wanted — Regimental Badges — "Gift of Tongues" — Trig, 192.

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REPLIES:—Ferara Blades, 197 — Friedrich Rückert, 198 — Lobby, *ib.* — Primitive Font, 199 — Passages from Luther, *ib.* — Natural Inheritance, 200 — Table of Contents in "The Times" — Charles Feist — The House of Stuart and David Rizzio — "The Old Woman and her Three Sons" — Imp — Penheale Literary Press — "Stories of Old Daniel" — Johnson's Bull — Age of the World — Pope's "Eastern Priests" — Clerical Knights — Waller's Poems — Stella's Bequest — The Hungry Ass, &c., 201.

Notes on Books, &c.

Notes.

THE WRITINGS OF THE LATE GEORGE MILLER, D.D.,

VICAR-GENERAL OF ARMAGH.

The following is believed to be a complete list of the very able writings of the late Dr. Miller of Armagh, who was elected a Fellow of Trinity College, Dublin, in 1789, and was for many years a distinguished member of that seat of learning. If we are to have a *Bibliotheca Hibernica*, which is much to be desired, this and such like lists will not be found useless. No mention of Dr. Miller or his writings is made in the valuable *Fasti Ecclesie Hibernice*; but this is not to be deemed an omission, inasmuch as he did not at any time of his life belong to any cathedral body in Ireland.

The late Lord Brougham concluded the preface to his version of the Oration of Demosthenes on the Crown with these words:—

"The beautiful edition of Demosthenes' Public Orations by Bishop Stock does great honour to Trinity College, Dublin. The type is admirable, and the size of the work very convenient. It is much to be wished that the 'Irish Sister' would oftener break through those 'silent habits,' which have almost become a second nature."

And in Mr. Goldwin Smith's more recent volume, entitled *Irish History and Irish Character*, p. 87, this sentence appears:—

"Trinity College [Dublin] itself held its ground, and grew wealthy, only to deserve the name of the 'Silent

Sister'; while its great endowments served effectually to indemnify it against the necessity of conforming to the conditions under which alone its existence could be useful to the whole nation."

A most satisfactory reply to this oft-repeated charge of silence appeared in the *Irish Ecclesiastical Journal*, vol. i. p. 20 (August, 1840), and may be read with advantage. But, nevertheless, lists like the one which I now propose to furnish would prove beyond all question what has been done (with many difficulties in the way) for the cause of literature by the many distinguished sons of the Irish University, and would be the best answer to the charge of silence advanced by such writers as Lord Brougham and Mr. Goldwin Smith.

The list of Dr. Miller's writings, large and small, which I have compiled with care, is as follows:—

1. Lectures on the Philosophy of Modern History. Dublin, 1816–28. 8 vols. 8vo.

2. History, Philosophically Illustrated, from the Fall of the Roman Empire to the French Revolution. London, 1832. 4 vols. 8vo.

3. History, Philosophically Illustrated, &c.; with a Memoir of the Author. London, 1848–49. 4 vols. sm. 8vo. [The second and third of the foregoing are not at all to be considered mere reprints of the first, but will be found very different in many respects.]

4. Dionysii Longini de Sublimitate Commentarius, curante Georgio Miller. Dublin, 1797. Editio altera, Dublin, 1820. 8vo.

5. Elements of Natural Philosophy. Dublin, 1799. 8vo.

6. A Sermon on the Argument from Prophecy, preached in the Chapel of Trinity College. Dublin, 1794. 4to.

7. A Sermon preached in St. Catherine's Church, for Sunday Schools. Dublin, 1795. 12mo.

8. A Sermon preached in the Chapel of Trinity College, on the Day appointed for a general Fast and Humiliation. Dublin, 1796. 8vo.

9. A Sermon preached before the Lord-Lieutenant and the Members of the Association for Discountenancing Vice, &c., in St. Werburgh's Church. Dublin, 1799. 8vo.

10. A Sermon on the Duty of Young Men, preached in the Chapel of Trinity College. Dublin, 1803. 8vo.

11. A Sermon on the Duty of Christian Fortitude, preached in the Chapel of Trinity College. Dublin, 1803. 8vo.

12. An Examination of the Charters and Statutes of Trinity College, Dublin, in regard to the supposed distinction between the College and the University; with a Postscript. Dublin, 1804. 8vo.

13. A Lecture on the Origin and Influences of the Wars of the French Revolution. Dublin, 1811. 8vo.

14. A Letter to the Lord Primate of Ireland, on the manner in which Christianity was taught by our Saviour and his Apostles. London, 1822. 8vo.

15. Observations on the Doctrines of Christianity, in reference to Arianism; and on the Athanasian Creed; with an Appendix, concerning the State of the Presbyterian Church of Ireland. London, 1825. 8vo.

16. The Athanasian Creed, with Explanatory Observations. Dublin, 1826. 8vo.

17. An Historical View of the Plea of Tradition, as maintained in the Church of Rome. London, 1826. 8vo.

18. The Temptations of Jesus Christ in the Wilderness explained as symbolically representing the Trials of the Christian Church. London, 1826. 8vo.

19. The Policy of the Roman Catholic Question Discussed, in a Letter to the Right Hon. W. C. Plunket. London, 1826. 8vo.

20. The Question of the Change of the Sabbath Examined, in reference to the Jewish Scriptures, for obviating the inferences of both Jews and of Roman Catholics. Dublin, 1828. 8vo.

21. The Change of the Sabbath, and the Institution of the Eucharist, Illustrated from the Jewish Scriptures, etc. London, 1829. 8vo.

22. Examination of the Act to Amend the Representation of the People of Ireland, in its relation to the University of Dublin. Dublin, 1832. 8vo.

23. The Principal Events of Modern History, with their Times, selected in reference to "Modern History Philosophically Illustrated." Armagh, 1839. 8vo.

24. Judgment in the Consistorial Court of Armagh, involving the Question of the Law of Marriage in Ireland. Armagh, 1840. 8vo.

25. A Letter to the Rev. E. B. Pusey, D.D., in reference to his Letter to the Bishop of Oxford. London, 1840. 8vo.

26. A Second Letter to the Rev. E. B. Pusey, D.D., in reference to his Letter to Dr. Jelf. London, 1841. 8vo.

27. Notes on the Opinions of Lord Brougham and Vaux, and Lord Campbell, on the Law of Marriage in Ireland. London, 1844. 8vo.

28. The Present Crisis of the Church of Ireland Considered. Dublin, 1844. Second edition, Dublin, 1845. 8vo.

29. The Case of the Church Education Society of Ireland Argued, in Reply to Dr. Elrington. London, 1847. 8vo.

30. Supplement to the Case of the Church Education Society of Ireland Argued, etc. Dublin, 1847. 8vo.

31. The Law of Ecclesiastical Residences in Ireland. Dublin, 1848. 8vo.

Besides the foregoing, Dr. Miller was the author of three essays in the *Transactions of the Royal Irish Academy* 1793-99, of a "Memoir of the Irish Reformation of 1826 and 1827," in the *British Critic* (January, 1828); of "Considerations on the Law of Divorce," in *Blackwood's Magazine* (November, 1829); of several articles in the *Irish Ecclesiastical Journal*, 1840-46; of articles in the *British Magazine*, 1845 and 1846 (which have been reprinted); and of contributions to other periodicals.

Dr. Miller died in Armagh, where he had been residing for more than thirty years, October 6, 1848, in the eighty-fourth year of his age, and was buried in St. Mark's churchyard. ABHBA.

THE HANOVERIAN GUELPHIC ORDER.

In *The Athenæum* of Jan. 23 last appeared an obituary notice of the late Sir Henry Ellis, some of the statements and assertions of which it is very surprising to find in a publication of that standing. The writer first says that Sir Henry "was a great worker and a good liver"; and declares that the last phrase "we" happened to hear from his lips was, "I never drink less than one bottle of port a day." This has already been quietly but well answered in the *Illustrated London News* of Feb. 6, where Sir Henry's portrait

is engraved from a recent photograph, and it is remarked that, "though genial by nature, he was equally temperate and prudent by habit, making it his rule never to exceed one *pint* of port wine a day."

Next, the writer in *The Athenæum* introduces a tale that a former commentator on Domesday Book lived to the great age of one hundred and ten years, and that Sir Henry declared his intention to follow his example! Sir Henry, no doubt, meant Robert Kelham: and he did follow his example of long life, but not by living to a hundred and ten. Mr. Kelham died on March 29, 1808, in his ninety-first year.

But my principal object is to notice the very absurd account which is afterwards given of Sir Henry's knighthood:—

"After his elevation to the post of Principal Librarian, he received from William the Fourth the honour of knighthood, not in the English, but the Hanoverian order. For some reason, the King was unwilling to create Ellis an English knight. Not liking to state his reasons for this unwillingness, he is said to have allowed Ellis to believe until the last moment that he was to be made a member of that illustrious order in which Bacon and Raleigh ranked. Then came the King's little pleasantry: Ellis knelt; William bestowed on him the Guelphic order, and went into his own apartments, rubbing his hands and chuckling, 'Ha, ha! I have made him a Knight of Hanover, a Knight of Hanover!' as though he had done an exceedingly clever thing."

As for this very foolish story, it obviously refutes itself. The Royal Hanoverian Guelphic order was founded by George Prince Regent in 1815; but "that illustrious order in which Bacon and Raleigh ranked" never existed anywhere except in the scribbler's imagination. In their days the only "English order" was that of the Garter, of which they certainly were not members.

But, to pass these forms of expression, in which, however egregiously incorrect, the writer's meaning may be guessed, how much better is he in his facts? Sir Henry Ellis became Principal Librarian of the British Museum in 1827, in the reign of George IV. With other learned men he was nominated a knight of the Hanoverian order, when I cannot exactly say, but I imagine some time in 1832; and being already Knight of Hanover, he received the simple honour of knighthood by the *accolade*, as still practised in England, on February 22, 1833. The King by the second act of royal favour gave him the title of knighthood, which, by the regulations in such cases, he did not previously enjoy. So that, instead of passing any slight upon him, his Majesty rather accumulated his honours.

It seems wonderful to any one who has lived more than thirty years, in any acquaintance with the scientific and literary world, that the circumstance should be forgotten that at the period in question the Hanoverian order was adopted as a means of honouring several eminent men. I can-

not undertake to name every one of them; but there are some that it is easy to call to mind, and I will name them in the order in which, by being dubbed Knights Bachelor, they acquired the title usually given to that dignity in this country, but not allowed to knights of foreign orders:—

K. H.	Knighthood.
Sir John F. W. Herschel . . .	Oct. 12, 1831.
Sir Charles Bell . . .	" "
Sir N. Harris Nicolas . . .	" "
Sir Samuel R. Meyrick . . .	Feb. 22, 1832.
Sir David Brewster . . .	Mar. 8, "
Sir Francis Palgrave . . .	Aug. 31, "
Sir Frederic Madden . . .	Feb. 13, 1833.
Sir Henry Ellis . . .	Feb. 22, "
Sir William Jackson Hooker . . .	April 20, 1836.
Sir John Robison (Sec. R. S. Edinb.)	Feb. 21, 1838.

It was, I believe, understood at the time that those gentlemen who had been nominated knights of the Hanoverian order might claim knighthood at home, if it was their wish to do so. There were several who preferred to forego the title of "Sir." Among them were James Ivory, the mathematician; Edmund Lodge and George Fred. Beltz, the historical biographers; and Mr. Sheffield Grace, the genealogist. I am not sure whether the late Professor Faraday accepted the Hanoverian order; but another K. H. was Mr. Nicholas Carlisle, the resident secretary of the Society of Antiquaries. He compiled a book, presenting *A Concise Account of the several Foreign Orders of Knighthood*, 1839, royal 8vo; but when treating of the Royal Hanoverian Guelphic order, he has unaccountably omitted any notice of the knights in question, although, in his title-page and elsewhere, he styles himself a knight thereof. He states, however, that by William IV. this order was conferred more largely on his English than his German subjects. If there were other scientific and literary knights of Hanover made at the period in question, besides those I have named, I hope to be informed of them.

JOHN GOUGH NICHOLS.

ROBERTSMEN.

This has long been known as an Early English name for a kind of thief or bad character; but I never saw a definition of the word till I was looking over Mr. Corser's MS. of William of Nassyngton's *Myrrour of Life*, translated from the Latin of John of Waldby (Tyrwhitt; and Sir F. Madden in *Warton*, vol. ii. p. 368), but called in this MS. "Liber de Pater Noster per Johannem Kylyngwyke." Under the ninth branch of Avarice, the fourth lot of bad people, "mene calles snekedrawers," that is, drawers of the *sneck*, latch or bar of a door; and on leaf 94 back, of the MS., these men are more fully described thus:—

Sneke drawers, mene may kenne,
Some menne calles þaim *robert menne* :
Atte many a dore þai draws þe sneke,
And opens bothe þe dore and þe heke.*
If þai þe husbände ate hame fynde,
þai say alle þaire gudes are brynde,
Ore þat þai ware amange thefes stade,
And are robbede of alle þat þai hade ;
Ryche mene, þai saye þai ware,
And nowe þai are poure and bare.
Some als so telles and says
þat þai haue loste hors and herneys,
And þaire armoure and other gere,
Thurgh myschefe in lande of were.

† Some says þaire rentes and þaire landes
Ere alle in other menne handes,

And ere wedsette tille a daye : [Leaf 95.]
And alle ere legges þat þai saye.
zhyte þai saye þai ere of gentylle blode,
ffor þat mene sulde do þaim mare gude :
Where þai haue leghede, þan þai craue;
Bote þai ga noght tulle þai haue.
And if þai fynde þe husbände oute,
þane þai caste þaire syght aboute,
And sees þe wyfe has na socoure,
Parchaunce þai folowe hire in to þe boure;
Alle þat þai aske, scho wylle þaim it take,†
ffore drede of þaim, swylke boste þai make.
þe grace of god, me thynke þaim wantes,
þat ledes þaire lyues wyth swylke trantes.

F. J. FURNIVALL.

THE LONG PARLIAMENT, 1640, AND THE REFORMED PARLIAMENT, 1869.

Whatever the new Reform Bill may eventually accomplish, it has not yet obliterated the local influence of the English gentry. Nearly two hundred and thirty years have passed since the election of the Long Parliament in the reign of Charles I., and yet we see many of the old names reappearing in the Reformed Parliament of Queen Victoria, as representatives of towns in the same districts, and in some cases of precisely the same places. Thus, an Ashton (Assheton), then as now, represented Clithero; a Corbett, Shropshire; a Knightley, Northampton; a Lloyd, Cardigan; a Montagu, Huntingdonshire; a Morgan, Brecknockshire; a Newport, Shropshire; a Noel, Rutlandshire; a Parker, Suffolk; a Russell, Tavistock; and a Whitmore, Bridgnorth. But the following list will show more clearly the hereditary influence of the English gentry in the present parliament; the members in 1869, whose names are given in the second column, being (so far as can be ascertained) the direct lineal descendants of those who sat in the Long Parliament, 1640:—

* *Heck*, the division from the side of the fire in the form of a passage in old houses. *Heck-door*, the inner door, not closely panelled, but only partly so, and the rest latticed.—*Halliwel*.

† Give.

Long Parliament, 1640.

Arthur Annesley . . .	sat for Radnorshire.
Ralph Ashton . . .	Clithero.
Sir H. Berkeley . . .	Ilchester.
Michael Biddulph . . .	Lichfield.
John Bingham . . .	Shaftesbury.
Francis Buller . . .	East Looe.
Robert Cecil . . .	Old Sarum.
Sir Hugh Cholmley . . .	Scarborough.
Sir Gervase Clifton . . .	East Retford.
Robert Clive . . .	Bridgnorth.
Sir John Corbett . . .	Shropshire.
Sir John Curzon . . .	Derbyshire.
Lord George Digby . . .	Dorsetshire.
Edward Dowse . . .	Portsmouth.
Richard Edwards . . .	Christchurch.
Sir C. Egerton . . .	Ripon.
Sir J. Finch . . .	Winchelsea.
Hon. W. Fitzwilliam . . .	Peterborough.
Sir Henry Herbert . . .	Bewdley.
Sir Thomas Ingram . . .	Thirsk.
George Kekewich . . .	Liskeard.
Sir N. Knatchbull . . .	Romney.
Richard Knightley . . .	Northampton.
Peter Legh . . .	Newton, Lanc.
Sir R. Levison . . .	Newcastle-under-Lyme.
Sir W. Litton . . .	Hertfordshire.
Walter Lloyd . . .	Cardiganshire.
Sir S. Montague . . .	Huntingdonshire.
William Morgan . . .	Brecknockshire.
Sir R. Newport . . .	Shropshire.
Hon. Baptist Noel . . .	Rutlandshire.
Sir Dudley North . . .	Cambridgeshire.
Sir J. Northcote . . .	Ashburton.
Sir R. Onslow . . .	Surrey.
Sir J. Packington . . .	Aylesbury.
G. Palmer . . .	Stamford.
Sir J. Parker . . .	Suffolk.
Sir T. Pelham . . .	Sussex.
Sir W. Portman . . .	Taunton.
Sir J. Ramsden . . .	Northallerton.
Lord W. Russell . . .	Tavistock.
F. Russell . . .	Cambridgeshire.
Sir John Stepney . . .	Haverfordwest.
Thomas Thynn . . .	Saltash.
John Trevor . . .	Flintshire.
Sir R. Verney . . .	Aylesbury.
Sir R. Vivian . . .	Tregony.
Sir T. Whitmore . . .	Bridgnorth.
Sir B. Wynn . . .	Caernarvonshire.

New Reformed Parliament, 1869.

Lt.-Col. Annesley . . .	sits for Cavan.
Ralph Assheton . . .	Clithero.
Hon. H. F. Berkeley . . .	Bristol.
Michael Biddulph . . .	Herefordshire.
Viscount Bingham . . .	Mayo.
Sir A. W. Buller . . .	Liskeard.
Lord E. Cecil . . .	Essex.
Sir M. J. Cholmeley . . .	Lincolnshire.
Sir R. J. Clifton . . .	Nottingham.
Hon. G. H. W. W. Clive . . .	Ludlow.
Col. E. Corbett . . .	Shropshire.
Viscount Curzon . . .	Leicestershire.
K. T. Digby . . .	Queen's County.
Richard Dowse . . .	Londonderry.
H. Edwards . . .	Weymouth.
Sir P. de M. G. Egerton . . .	Cheshire.
G. R. Finch . . .	Rutlandshire.
Hon. C. W. Fitzwilliam . . .	Malton.
Rt. Hon. P. E. Herbert . . .	Shropshire.
Meynell Ingram . . .	Staffordshire.
S. T. Kekewich . . .	Devonshire.
E. H. Knatchbull-Hugessen . . .	Sandwich.
Sir R. Knightley . . .	Northamptonsh.
G. C. Legh . . .	M. Cheshire.
W. J. Legh . . .	E. do.
Hon. E. Levison Gower . . .	Bodmin.
Sir H. Lytton Bulwer . . .	Tamworth.
Sir T. Lloyd . . .	Cardigan.
Lord R. Montagu . . .	Huntingdonshire.
Major G. C. Morgan . . .	Brecknockshire.
Viscount Newport . . .	Shropshire.
Hon. G. J. Noel . . .	Rutlandshire.
Lt.-Col. J. S. North . . .	Oxfordshire.
Sir S. J. Northcote . . .	Devonshire.
G. Onslow . . .	Guildford.
Sir J. S. Pakington . . .	Droitwich.
J. H. Palmer . . .	Lincoln.
Major W. Parker . . .	Suffolk.
Lord Pelham . . .	Lewes.
Hon. W. B. Portman . . .	Dorset.
Sir J. Ramsden . . .	Monmouth.
A. Russell . . .	Tavistock.
F. C. H. Russell . . .	Bedfordshire.
Col. Stepney . . .	Caermarthen.
Lord H. F. Thynne . . .	Wiltshire.
Lord A. E. H. Trevor . . .	Downshire.
Sir H. Verney . . .	Buckingham.
Hon. J. C. W. Vivian . . .	Truro.
H. Whitmore . . .	Bridgnorth.
C. H. W. Wynn . . .	Montgomerysh.

At the same time it must be acknowledged that many names of members of the Long Parliament, which were also familiar names in the last and preceding parliaments, have disappeared from the list, and been replaced by "shoddies" and new men. Thus we find in the Long Parliament list the following names:—Sir W. Bowyer, Staffordshire; Sir J. Burgoyne, Warwickshire; Lord E. Clinton, St. Michael's; Sir J. Coke, Derbyshire; Viscount Cranbourne, Hertford; Sir E. Deering, Kent; Sir John Evelyn, Bletchingley; Sir John Fenwick, Northumberland; John Hampden, Buckinghamshire; Hon. J. Herbert, Wiltshire; F. Lascelles, Thirsk; Sir Ed. Littleton, Staffordshire; Walter Long, Ludgershall; Sir T. Middleton, Denbighshire; Viscount Mon-

son, Reigate; F. Stanhope, Tamworth; Sir R. Strickland, Aldborough; and Sir S. Wentworth, Pontefract. The families to which these members belonged still, for the most part, retain their hereditary influence in their respective localities, though they have—it may be for only a time—disappeared from the parliamentary lists.

S. SMILES.

RUGLEN MARRIAGES.

The following cutting, from *The Times* of Feb. 2, 1868, seems worth preserving in the pages of "N. & Q." :—

"Our Scottish fellow-countrymen have some phrases which are puzzling to the outside world. 'Ruglen mar-

riages' have rather a singular history. Two hundred years ago an Act was passed inflicting very heavy penalties for clandestine marriages, without proclamation of bans, but not making the marriage void. With some ingenuity the Act passed to repress such marriages was made an instrument for facilitating them. Persons clandestinely married sent a friend to give information of the offence to the procurator-fiscal, and very often it was done where two persons wanted to be clandestinely married: he brought them before a magistrate under the statute, whereupon they pleaded guilty, were fined a nominal sum, and thus for 5s. obtained a sentence equivalent to a marriage certificate. The 5s. for fees appear to be the key of the transaction. In some places there grew up a regular business of this kind, and the process was made easy and popular; printed forms were kept ready at the court-house—petitions in the name of the fiscal, confessions of the parties, and the sentence; and all that was necessary was, for two persons married, or wishing to be married, to attend and get the forms filled up, sign their names, and pay the fees. The statute, indeed, imposed a punishment of three months' imprisonment; but the sentence 'reserved to consider how far the parties ought to be imprisoned,' and the courts may be 'considering' to this day. The law gave effect to these sentences as good evidence of a marriage. These 'marriages before justices,' being very common in the small burgh of Rutherglen, acquired the short name of 'Ruglen marriages.' The Royal Commission on marriages, which reported last year, was informed that this judicial farce eventually got disreputable, and gradually the practice died out, and has now been extinct for about twenty years."

I suppose most people are aware that Rutherglen, or, as it is more often called, Ruglen, is a royal burgh (dating its charter from 1126) situated on the Clyde, about two and a half miles above Glasgow. It is interesting as one of the oldest and most curious, and formerly one of the largest, towns in Scotland. At the present time its one grand, but alas! solitary street, is nearly half a mile long, and upwards of a hundred feet in width. R. C. L.

LOCAL NAMES OF PLANTS.—It is desired to collect as many as possible of the local names of British plants, and the assistance is requested of all who take an interest in the subject, or who may have the opportunity of ascertaining and recording them. Any lists sent to Mr. James Britten, High Wycombe, or to Mr. Robert Holland, Mobberley, Knutsford, will be thankfully received and acknowledged.

TAYLOR THE WATER POET.—The Spenser Society having now completed their facsimile reprint of the Works of John Taylor comprised in the folio of 1630, the Council are desirous to supplement it by a republication of his other pieces which have only appeared in a separate form. Many works have been ascribed to him without sufficient grounds, and the continuing reprint will only include those which either bear his name or contain very strong internal evidence of having him as their author. As these, however, are very

numerous, and some of them excessively rare, I venture to hope that the possessors of copies will aid the undertaking in which the Council are engaged, and will allow the use of them for the purpose of transcription, in order to make the collection as complete as possible. Every care will be taken of any volumes which may be intrusted to me for that purpose. I shall also be obliged by any additions which your correspondents may point out to the list of John Taylor's works given by Mr. Hazlitt in his *Handbook*, which appears to be the most correct and complete one yet published, but which is, as must naturally be expected, capable of enlargement. JAS. CROSSLEY.

Booth Street, Piccadilly, Manchester.

WEATHER PROGNOSTIC.—I extract the following from a letter of Mr., late Alderman, Mechi to *The Times*:—

"I am no croaker, but our old men remind me that there was a light or full moon at Christmas, which they say is a bad augury, and implies light sheaves to follow, while a dark moon at Christmas forebodes heavy sheaves. It certainly has been so the last two years as regards the wheat crop, and my bailiff finds on referring to the past ten years that this has been the rule.

"A practical and observing farmer told me yesterday that he never knew an abundant wheat crop following a mild winter.

"Let us hope these evil omens may not be verified."

It is certainly worthy of a place in the grand collection of folk-lore accumulated in "N. & Q."

W. SPARROW SIMPSON.

SHAKESPEARE'S "ANTONY AND CLEOPATRA,"
Act II. Sc. 2:—

"*Enobarbus*. Go to, then; your considerate stone."

I propose the reading—

" your confederate is gone."

This is quite in keeping with what *Enobarbus* said in the words—

"Or if you borrow one another's love for the instant," and with what *Cæsar* answers in his next speech. *Enobarbus*' opinion is that Antony has lost his confederate since he has lost *Cæsar*'s love, and *Cæsar* answers—

"I do not much dislike the matter

. for't cannot be

We shall remain in friendship"

F. A. LEO.

Berlin, 31 Matthäi-Kirch Strasse.

SIAMESE TWINS.—As these celebrated personages are just now occupying public attention, the following extract from Collinson's *History of Somerset* may be worth recording:—

"*Norton St. Philips.*—In the floor of the nave [church dedicated to St. Philip and St. James] are the mutilated portraiture on stone of two females close to each other, and called by the inhabitants 'the fair maidens of Fosscot, or Fosstoke,' a neighbouring hamlet now (1791) depopulated. There is a tradition that the persons they represent were twins, whose bodies were at their birth

conjoined together; that they arrived at a state of maturity; and that one of them dying, the survivor was constrained to drag about her lifeless companion till death released her of her horrid burden (*sic*).”—Vol. iii. p. 371.

U. O. N.

PLAGIARISM.—In reading recently Mr. Bohn's *Dictionary of Quotations*, I came upon the following curious coincidence:—

“In part to blame is she,
Who hath without consent been only tried;
He comes too near that comes to be denied.”
Overbury's *Wife*, 36.

“Let this great maxim be my virtue's guide;
In part she is to blame that has been tried;
He comes too near that comes to be denied.”
Lady M. W. Montague.
P. W. TREPOLPEN.

GEORGE BUCHANAN'S LATIN PSALMS.—It may be interesting to the admirers of George Buchanan's Latin version of the Book of Psalms, who have failed to notice it, that the first two lines of the 82nd Psalm are almost identical with two lines of Horace, *Carm.* iii. 1, 5, which seem, however, to be a correct and elegant rendering of the original:—

“Regum timendorum in proprios greges
Reges in ipsos imperium est *Jovæ*.”
Psalm lxxxii. Ruddiman's ed., Pillans, Edinburgh, 1815, page 138.

“Regum timendorum in proprios greges, (5)
Reges in ipsos imperium est *Jovis*.”
Horace, *Car.* iii. 1. 5.
R. MEIKLE.

Willow Bank, Manchester.

CHURCHES WITH FIVE AISLES.—St. Helen's, Abingdon, has five spacious aisles; and were it properly restored, would present one of the most complete and suitable buildings for a town population I ever saw. The spire over the north porch is of fine proportion, and has recently been strengthened by rebuilding part of the tower.

THOMAS E. WINNINGTON.

BELL-RINGERS' RULES.—The lines framed and hung up in the belfry of Redbourn church are worth preserving in “N. & Q.” H. G. Gorhambury.

“All that intend to take these ropes in hand
To ring, mark well these lines and understand,
Which if with care you read will plainly see
What fines and forfeits are the sexton's fee:—
He that doth break a stay or turn a bell,
The forfeit is a groat, it's known full well;
And carelessly to ring with spur or hat,
The forfeit is a groat—beware of that;
And they that fight or quarrel, swear or curse,
Must pay two pots, turn out, or else do worse;
And for unlocking of the steeple door,
And for the sweeping of the belfry floor,
And to buy oil you know is very dear,
And for my own attendance given here.
If you will well observe such rules as these
You're welcome for to ring here when you please.
“Pray remember the sexton, JOS. BROWN.
“May 1764.”

A NEW BOOK-DESTROYER.—A new, most active, and powerful agent for the destruction of books has recently shown itself in several large libraries, where it has rendered many volumes utterly valueless. This destroyer, be it insect or what it may, generally attacks new books, especially the cottony edges of newly-cut volumes; but volumes with the top edges gilt have also suffered. It begins at the top, and very rapidly destroys all the upper margin of the book, being, as a general rule, stopped when it comes to the printed matter, as if there was something in the ink opposed to its action. It sometimes, but more rarely, commences its ravages at the bottom of the volume, and very rarely indeed attacks the sides.

As there is reason to fear that books so affected have communicated the infection to books in other libraries, it is obviously desirable that all lovers of books should be at once made aware of the danger, and the attention of scientific men be directed to the discovery of the origin of an evil which, if it once gain footing in any of our great libraries, may occasion irreparable damage to volumes it would be impossible to replace. T.

Queries.

AILSTON'S HILL AND LUG BRIDGE are two places near Hereford mentioned by Rushworth under the date December 8, 1645. Can they be identified? What do the names mean?

CORNUB.

BALLOTING FOR THE MILITIA.—At the time when balloting for the militia was legally enforced in Ireland, about the end of the last century, armed resistance was made to it in some places. One of these was a place called “The Five-mile House,” being that distance from the town of Athlone. There was some sharp firing between the resisters of the ballot and the military, and some loss of life. Can any correspondent of “N. & Q.” give querist the date of this affair?

A ballad (some lines of which I recollect) was published on this occasion, giving the names of the principal loyalists who came there armed to support the law, and some of the circumstances attending the contest. Can any one give querist a copy of this ballad, or suggest where it or any narrative of the circumstances may be found? The father of querist was present at this affair as an unsuccessful mediator. S.

“BREECHES BIBLE.”—I have a “Breeches Bible” in my possession: on the outside is “Beza Bible,” 1631. The first page contains some prayers, and some pages seem to have been lost; at the foot of this page there is—“Printed by Robert Barker, and by the assigns of John Bill, 1631.” There is no date on the title-page of the Bible.

The title-page of the New Testament runs as follows:—

"The New Testament of our Lord Jesus Christ, translated out of Greeke by Theod. Beza: with brief summaries and expositions upon the hard places by the said Author, Isaac Camer [Ioachim Camerarius?] Englished by L. Thomson [Tomson?] Together with the annotations of Fr. Junius on the Revelation of St. John."

Could you inform me if this be a genuine copy, as I am very doubtful about it? R. J. S.
Belfast.

BOYD: FRISBY.—Ezekiel Davys Boyd, Esq., of Ballycastle, co. Antrim, married, *circa* 1763, Amy, widow of Dr. —? Fullarton, and daughter of —? Frisby of Jamaica. She died Sept. 9, 1824, aged ninety. Their great-grandson is the youthful Sir Harley Hugh Boyd, Bart. I am anxious to obtain particulars of the parentage of Mrs. Boyd. I think I saw the death of a Mr. Frisby in Liverpool, some few months since, announced in *The Times*. Y. S. M.

THOMAS CRUMWELL'S (EARL OF ESSEX) MOTHER AND WIFE.—In the third series of Ellis's *Original Letters*, vol. ii., is a letter (ccvi.) addressed to "Mr. Cromell" by one "Nycollas Glossoppe," in which he says, "Sir, my mistress your mother was my aunt. Thomas Allcoke's wife, of Werkworth in the Peke, was my godmother and my aunt both." In his prefatory note upon this, Sir Henry expresses a hope that the information afforded by it might assist in tracing more particulars than we know of in Cromwell's family. Has this clue been pursued by any one, and with what success? Froude tells us (*Hist. of England*, vol. ii. p. 108) that the *widow* of Cromwell's father was remarried to a cloth merchant named Williams. Some authorities say that Cromwell himself married a *daughter* of one Williams, of Wales; while Blomefield (*Hist. of Norfolk*, vol. ix., p. 488) states that he had in his possession a pedigree of the family in which Thomas Cromwell is said to have married Elizabeth, a daughter and coheir of John Prior, *widow* of Thomas Williams, by Isabel his wife, daughter of Edward Grey, second son of Reginald Lord Grey of Ruthyn. But we know that pedigrees were fabricated in those days as well as at present; at all events these different accounts are irreconcilable. Permit me then to ask, whether it has been ascertained, 1, who was Thomas Cromwell's mother? 2, who was his wife? and I add a third, which may bear upon the point—who was "Master Wyllam Wyllfedson," referred to in Glossoppe's letter as being then at Cambridge at Cromwell's "finding"?

One word as to the form of spelling the name which has been adopted by a modern author, and which I use when not quoting from others—Crumwell. Not only in parish registers, which are

only evidence of the pronunciation of the word, but in the letters patent of the crown, it is so spelt; and in the letters published by Sir H. Ellis, the vicegerent invariably signs himself *Crumwell*. G. A. C.

DRUIDICAL REMAINS IN CENTRAL AND EASTERN EUROPE.—Will any reader of "N. & Q." kindly oblige me with references to works containing an account of these, and more especially to such as are illustrated? Information as to the *site* of any such monuments will be also acceptable. W.

THE ESSEX MARSHES: A MAN WITH TWENTY-FIVE WIVES!—In *A Tour through the whole Island of Great Britain*, 8vo, 1748, vol. i. p. 11, I find this assertion:—

"All along this county (of Essex) it is very frequent to meet with men that have had from five or six to fourteen or fifteen wives; and I was informed that in the marshes over against Candy (Canvey) Island was a farmer who was then living with the five-and-twentieth; and that his son, who was but thirty-five years old, had already had about fourteen. Indeed, this part of the story I only had by report, though from good hands; but the other is well known, and will be attested, about Fobbing, Curringham, Thundersly, Benfleet, Prittlewell, Wakering, Great Stambridge, Cricksea, Burnham, Dengy, and other towns of the like situation. The reason, as a merry fellow told me, who said he had had about a dozen, was this, that they being bred in the marshes themselves, and seasoned to the place, did pretty well; but that they generally chose to leave their own lasses to their neighbours out of the marshes, and went into the uplands for a wife; that when they took the young woman out of the wholesome fresh air, they were clear and healthy; but, when they came into the marshes, among the fogs and damps, they presently changed complexion, got an ague or two, and seldom held it above half a year, or a year at most; and then, said he, we go to the uplands again, and fetch another. So that marrying of wives was reckoned a kind of good farm to them. Nor do the men in these parts hold it out, as in other countries, for we seldom meet with very antient people among the poor; insomuch that hardly one half of the inhabitants are natives of the place, but such as come from other parts for the advantage of good farma."

Is this extraordinary narrative confirmed by any facts, or by the parish registers of the places alluded to? T. C. NOBLE.

KALIDĀSA, THE SANSKRIT POET.—Kālidāsa, or Indian Shakespere, as he is called by Sir Wm. Jones, is said to have lived, according to different accounts, B.C. 56*, and about A.D. 1000†; but how can either of these dates be correct, when the city Allahābād, in which he lived for some time, is mentioned as Prāyāga‡, the junction of the Ganges and Jamna, and Pratishtāna, famous, in the *Pikrama Urvasi*, one of his plays, knowing as we do that this city had no existence before A.D. 1581§, when it was founded by the Emperor

* Monier Williams' *Sakuntala*.

† Theodore Pavies Bhoja Prabandha, *Journal Asiatique*, vol. v. 187, 1854.

‡ Wilson's *Hindu Theatre*, vol. i. p. 207.

§ Dow's *History of Hindustān*, vol. ii. p. 298.

Akbar, and called Ilâhi, Godly, after the new era which he established?

R. R. W. ELLIS.

Starcross, near Exeter.

LICK-HILL.—There is a place, near Stourport, called "Lick-hill." What is the derivation of the name?

GRIME.

SIR JOHN L'OFRE.—Can any correspondent furnish any information of "Sir John L'Ofré, Lord of Langleis, son of Sir John L'Ofré, by Johannah Pulham?" He is said to have died at Wallingford, in Berkshire, 1336. Name sometimes spelt "L'Ofroy." GEORGE LOVEJOY. Reading.

LUDLOW: LACHARD: LACHARNE.—In Archdall's edition of Lodge's *Irish Peerage* it is stated that Stephen Ludlow (grandfather of the first Earl Ludlow), a Six Clerk in Chancery, died in 1721, having married "Alice, daughter of — Lachard, Esq., by whom he became possessed of a considerable estate in the principality of Wales." She died in 1725. I am anxious to trace Mrs. Ludlow's ancestry, and perhaps some of your correspondents versed in Welsh genealogy can assist me. Possibly, "Lachard" may be meant for "Lacharne," an ancient family, I believe, in South Wales. Y. S. M.

MALPAS SHOT.—I have just seen in a country paper a local proverb—"Like Malpas shot, hig-gledy-piggledy." It is not in Rae—at least not in my edition, 1768. When did the people of this remote Cheshire place distinguish themselves by bad shooting? S. B. Regent's Park.

THE NUPTIAL KNOT.—A gentleman sent a lady a knife with a copy of verses, of which the following lines are the beginning:—

"A knife, dear girl, cuts love, they say;
Mere modish love, perhaps it may.
But that which cuts our love in two,
Will have much tougher work to do."

Where is a copy of these verses to be found? * C. S.

NURSERY DIALOGUE.—I and my brother recollect the following dialogue, which was taught to us by our nurse. It was in the form of a dramatic performance, and I am curious to ascertain if it is not a fragment from some old play:—

"He. Madame, to you I humbly bow and bend.
"She. Sir, I take you not to be my friend.
"He. Why, Madam, why, did I ever thee offend?
"She. Yes, you saucy coxcomb.
"He. Coxcomb, Madam, I defy that name!
That name deserves a stab from whence it came.
"She. A stab from you, it is the very least I fear.
"He. Between the hours of five and ten
I'll meet you with ten thousand men.

[* These lines, with a different reading, were inquired after in "N. & Q.," 3rd S. xi. 175.—ED.]

"She. Between the hours of ten and five
I'll meet you if I'm a man alive.
Stop, stop, sir, don't you want a wife, beautiful and young,
French, English, and Italian tongue?"

"He. One tongue's enough for a woman, and too much too;
Before I'd be troubled with a wife like you
I'd plunge my sword into my wretched breast.

[Stabs himself.]

ENTER A DOCTOR.

"She. Doctor! doctor! can't you tell
What will make a dead man well?"

"Doctor. He is not dead, but in a trance:
Let him get up and have a dance."

[They all dance.]

It is a mere tissue of absurdity, but perhaps our nurse heard or learnt the dialogue, for she was not a woman of inventive faculties.

F. HARRISON.

Brook Street.

"THE PROPHECIES OF PEROGRULLO."—What is the meaning of the Spanish idiom—"The prophecies of Perogrullo," and of the French one (I believe corresponding to it), "Les vérités de M. de la Palaisse"? And when and how did they originate?

R. C. L.

QUOTATIONS WANTED:—

"May's red lips are breathed apart
By the music of her heart," &c.

MAKROCHEIR.

"Whose praise is censure, and whose censure's praise."
A. V. P.

"A pebble in the parent stream
Has turned the course of many a river;
A dew-drop on the infant plant
Has warped the mighty oak for ever."

C. E. L.

Where does this couplet occur?

"These are thy wondrous works, First Source of Good,
How dimly seen, how faintly understood!"

The idea, I am aware, is Milton's (book v. *Paradise Lost*).
W. D. L.

Who is the author of the following line?

"Ye choirs of angels, sing me to my rest."

IGNARUS.

"How few think of the thinking few;
How many never think who think they do."

AN EX M.A.

REGIMENTAL BADGES.—When were these badges first used in the English army? And what is the reason, if any, that "Quebec" is not inscribed upon the colours of the regiments that were engaged in that battle? * W.

"GIFT OF TONGUES."—Thirty years ago I had a work on the Gift of Tongues as spoken of in the New Testament. It was anonymous; a thin 8vo, about 150 or 180 pages; date about 1770 or 1780,

[* For articles on regimental badges consult "N. & Q." 3rd S. vii. 4, 168, 251, 363.—ED.]

brevier type, spaced; bluish paper, then much in use: an original and very curious work. I lent it to a clerical friend, and never saw it since. An impression is on my mind that I once heard it spoken of as by Byrom, the author of a well-known shorthand system, or one of that name.

A. V. P.

TRIG.—A narrow footpath is called a "trig" in Huntingdonshire. Why? "Pad" for a narrow path is also used. A path from Stilton to Wasingley Hall used to be called "the Washerwomen's Pad."

CUTHBERT BEDE.

Queries with Answers.

GIN, A SPIRIT.—When did gin first come into use, and when was the spirit first called gin? Lord Hervey, describing the state of England in 1736, says:—

"The drunkenness of the common people was so universal by the retailing a liquor called *gin*, with which they could get drunk for a groat, that the whole town of London, and many towns in the country, swarmed with drunken people of both sexes from morning to night, and were more like a scene of a Bacchanal than the residence of a civil society."

Fenning's *Dictionary*, published about 1761, tells us that gin was "a distilled liquor drawn from juniper berries, &c., contracted from Geneva." Johnson, writing about the same period, gives a similar explanation, and quotes Pope for the use of the word gin:—

"This calls the church to deprecate our sin,
And hurls the thunder of our laws on *gin*."

EDWARD J. WOOD.

[Gin was formerly called Geneva, and was known by the latter name in 1623, when Massinger wrote his tragedy *The Duke of Milan*. In Act I. Sc. 1, he thus plays upon the word, *Geneva* print suggesting both the habit of spirit-drinking and puritanic teaching:—

"Bid him sleep:

'Tis a sign he has ta'en his liquor; and if you meet
An officer preaching of sobriety,
Unless he read it in *Geneva* print,
Lay him by the heels."

The corrupted word *gin* had become common when Pope wrote *The Dunciad* in 1728, for in his Third Book we read—

"Thee shall each ale-house, thee each gill-house mourn,
And answering *gin* shops sourer sighs return."

The word no doubt was in great request at the time when Tom Dufey and Ned Ward penned their delectable productions. Sir Joseph Jekyl's bill prohibiting the sale of this popular liquor occasioned so much excitement, that the discontent of the populace began to show itself in a riotous shape, and which continued unabated from the time the "Gin Act" came into operation, Sept. 29, 1736, until the close of the year 1738. This agitation gave rise to many a ballad and broadside, such as "The Fall of Bob; or,

the Oracle of Gin, a tragedy"; and "Desolation; or, the Fall of Gin, a poem." A caricature was announced in *The Craftsman* of July 17, 1736, entitled "The Funeral of Madame Geneva, who died Sept. 29, 1736." The signs of the liquor-shops were everywhere put in mourning; and some of the dealers made a parade of mock ceremonies for "Madame Geneva's lying in state," which being the occasion of riotous mobs, the magistrates were compelled to commit the chief mourners to prison.]

SIR JOHN CASS'S CHARITY.—I observed a notice of this charity in a recent number of *The Standard*, but can find no account of it in such books on the London Charities as I have been able to come across. I shall be glad to know who Sir John Cass was.

F. M. S.

[Sir John Cass, Knight and Alderman of London, on the 9th of May, 1709, devised certain estates for the support of a school in the parish of St. Botolph, Aldgate, but in part revoked the will by another, dated 5th July, 1718. The last, however, was incompletely executed, and the former was effective, as a devise of real property. The will of May 6, 1709, entitles the school to the rents of several properties, situate at Tilbury, Hackney, and Bromley. At that time the income of the real estate amounted to 540*l.* In 1819 the annual produce of the landed property was valued at 1,183*l.* 16*s.* 10*d.* Various donations and bequests have been added to the very substantial nest-egg of Sir John Cass, and the balances have been frequently invested in Government securities, thus increasing, from time to time, the resources of the foundation. The records of the school show that in 1818 the total income had increased to 1,539*l.* 16*s.* 10*d.*; and in 1815 the total disbursements were 1,173*l.* 17*s.* 9*d.* The total disbursements for the three years 1815, '16, '17, were 3,406*l.* 16*s.*, giving a yearly average expenditure on ninety children of 12*l.* 12*s.* 4*d.* each. In the year 1865 the rents of the estate had risen to something like 4,450*l.*, while the children educated had only increased from 90 to 110. Originally the master's salary was only 40*l.* a year; in 1805 it was raised to 60*l.*, and has since then been augmented from time to time. One of the fundamental rules of the school is, that the children are not admitted after they have attained to fourteen years of age, nor are they expected to remain after that, except by special favour, and they are no longer clothed. According to the constitution of the charity, the children of necessitous freemen have the preference of admission. The education is liberal, and special care is taken to fit the children for industrial life, and on leaving they are assisted—the girls especially—in obtaining situations. Still, after all the expenses of educating, clothing, and feeding the children, and the payment of the salaries of solicitors, registrars, and surveyors, there is, we have every reason to believe, a surplus of about 3,000*l.*]

GUIDON.—One of my family was appointed Guidon of the 2nd troop of Horse-Guards, in 1714-15, when the regiment was under the command of his uncle, the first Earl of Deloraine. I

should like to be informed to what rank in the army that of Guidon now corresponds, and what were the duties, pay, &c. of such an officer?

G. F. D.

[The following extract from Sir Sibbald Scott's *British Army*, vol. ii. p. 11, will furnish the necessary information:—

"Guidon.—'Every standard and quydhomme' (whence obviously the etymology), 'to have in the chief the cross of St. George.' (Harl. MS. 2,258.) From Markham we learn that the guidon gave the name, as the bearing of the cornets did, to subalterns of dragoons in the seventeenth century, the former being next in rank under the latter.

"The Guidon of the Dragons shall be armed like a private gentleman of harqobussiers. And here it is to be noted, that the difference betwixt the Cornet and the Guidon is much: for the Guidon is the first colours that any Commander of horse can let fly in the field. This Guidon is of dammaske fringed, and may be charged either with the crest of him that is the owner thereof, or with other devise at his pleasure. It is in proportion three foote at the least deepe in the top next the staffe, and upon the staffe, and so extendeth downe narrower and narrower to the bottome, where the ende is sharpe, but with a slit divided into two peaks a foote deepe: the whole Guidon is sixe foote longe, and shuide be carried upon a lance staffe. If the Captaine shall do a good daies service, or produce from his vertue something worthy advancement, so that he is called to a better command, as to lead Harqobussieres or Cuirassieres, then the General or Officer-in-chiefe shall with a knife cut away the two peaks, and then it is made a Cornet, which is longer one way than another; if he doe anything worthily, whereby he is made by the King or Supream, either a Bannaret or a Baron, then shall his Coronet be made just square, in forme of a Banner, which none may carry in the field on horseback under those degrees." (*Souldiers' Accidence*, 1648, p. 40.) Guidons for dragoons are named in the Royal Warrant of 1859: "The Guidons of regiments of dragoons to be of crimson silk, the lance to be nine feet long, the flag to be three feet five inches to the end of the slit of the swallow tail."*]

PIGOT DIAMOND.—I am desirous of ascertaining in whose possession the Pigot diamond now is. It was disposed of under an Act of Parliament in the year 1800, by way of lottery, in two-guinea shares. This diamond was the property of Sir George Pigot, Bart., sometime Governor of Madras, and afterwards created a peer. He died in 1783, when he bequeathed it to his brothers, Sir Robert (his successor in the baronetcy) and Admiral Hugh Pigot, and his sister Margaret Fisher. On the death of the former it was solely vested in General Sir George Pigot (the third baronet), Frances, relict of Admiral Hugh Pigot, and the said Margaret Fisher. Now, as the diamond was

valued at 30,000*l.* by skilful lapidaries, and judged to be but little inferior in weight, water, and brilliancy to any known diamond in Europe, I should fancy some record of where it is to be found, although I have not been successful in finding any; and where could I better apply than to the columns of your journal?

THE EDITOR OF "DEBRETT."

[Mr. Harry Emanuel, in his recent work, *Diamonds and Precious Stones*, Lond. 1867, informs us that "late in the last century the Pigot diamond was sold by lottery for the sum of 30,000*l.*; and it was subsequently bought by Rundell and Bridge for 6000*l.* The weight is 82½ carats. It was afterwards sold to the Pasha of Egypt for 30,000*l.* The present possessor is not known." Vide "N. & Q." 2nd S. iii. 71.]

SIR ROBERT MURRAY.—I shall be much obliged by correspondents of "N. & Q." giving me references to sources of information concerning the Sir Robert Murray who was "Secretary of State for Scotland." He was the friend and fellow-student in alchemy of Eugenius Philalethes—i. e. Thomas Vaughan, twin-brother of Henry Vaughan the Silurist; and, I think, must be the same Murray who is named by Sir John Suckling in his *Session of the Poets*. I am desirous to find out who now represents Sir Robert Murray. His papers ought to contain valuable correspondence.

A. B. GROSART.

15, St. Alban's Place, Blackburn,
Lancashire.

[Sir Robert Murray was a statesman and natural philosopher, *temp.* Charles I. and II., one of the founders and first president of the Royal Society of London, and made a Privy Councillor for Scotland after the Restoration. According to Bishop Burnet, "he was the wisest and worthiest man of the age." He was in high favour with King Charles II., by whom he was employed in his chemical processes, and was, indeed, the conductor of his laboratory. Pepys, in his *Diary*, Feb. 16, 1666-7, thus writes, "To my Lord Brouncker's, and there was Sir Robert Murray, a most excellent man of reason and learning, and understands the doctrine of musique, and every thing else I could discourse of, very finely." Sir Robert Murray, who had married a sister of Lord Balcarres, died suddenly at his house in the garden of Whitehall, July 4, 1673, and was interred at the king's expense in Westminster Abbey. Many of his papers on scientific subjects are inserted in the earlier volumes of the *Philosophical Transactions*. An excellent biographical account of him will be found in Chambers's *Biog. Dictionary of Eminent Scotsmen*, ed. 1856, iv. 79-81; and in Anderson's *Scottish Nation*, ed. 1863, iii. 226.]

POPLAR PARISH, MIDDLESEX.—I should feel greatly obliged to any readers of "N. & Q." who will put me in the way of finding any historical account of, or information regarding, the early history of this parish, which, prior to 1817, was

* Queen's Regulations of 1859.

a hamlet of the parish of Stepney. I am also particularly anxious to obtain any information, however slight it may be, of the history of the almshouses and chapel at Poplar which formerly belonged to the East India Company. The almshouses were built in 1627, rebuilt in 1803, sold to the Poplar Board of Works in 1866, and pulled down in 1867. The chapel was completed building in 1654, and transferred to the Ecclesiastical Commissioners in 1866. Are there any pictures of these buildings in existence? I fancy I have seen somewhere Wood's *Account of Poplar*. M.

[Our correspondent will be able to compile a tolerably good account of Poplar after consulting the following works and their reference to other sources relating to it: Seymour's *Survey of London*, 1735, p. 838, &c.; Lysons's *Environs of London*, iii. 424, 462-467; B. H. Cowper's *History of Millwall*, 1853, pp. 105, 109, 116; *Gent. Mag.* lxxv. 140, 1220; and "N. & Q." 2nd S. ii. 231. See also Samuel Hoole's *Sermon preached at the Opening of the Chapel at Poplar*. Lond. 1804, 8vo.]

CUSTOMARY WEAVERS.—This was the name given to the hand-weavers of linen throughout Dumfriesshire, and possibly in other parts of Scotland, during last century. The race is now extinct in Dumfriesshire, and I believe elsewhere in Scotland. Can any of your correspondents explain how they got the name of "customary"?

C. T. RAMAGE.

[It is a mistake to suppose that the term *customary* was confined to handloom-weavers of linen, as it applied equally to those of wool. Its root is the word *cost*, denoting wages payable in *kind* as distinguished from those paid in *money*. In olden times the gude wife and her maidens spent the winter evenings in spinning either *lint* on the *wee* or *wool* on the *muckle wheel*. In the spring the yarn produced by their labours was sent to the weaver to be manufactured into cloth; he returned so many yards according to the quantity he received of the yarn; the balance he retained as his remuneration, which formed his *cost*.

The *multure* of the miller is another instance of a similar payment in kind, and is sometimes called the custom of the mill.]

CALIBOGUS.—What is the derivation of this word? In the *History of the Island of Newfoundland* by the Rev. Lewis Amadeus Anspach, London, 1819, p. 466, I find he notices the word Calibogus thus:—

"Some people of a peculiar taste use that beer, spruce, with spirits, instead of water, a mixture which is then called Calibogus, and confined to a few amateurs."

From what language is it derived? Is it Scotch or Irish? D.

[According to Bartlett's *Dictionary of Americanisms*, edit. 1848, *Bogus* is a liquor made of rum and molasses, and *Calibogus* of rum and spruce-beer, an American beverage. The latter word occurs in Grose's *Classical Dictionary of the Vulgar Tongue*, edit. 1823.]

THOMAS WORSLEY.—There was a Thomas Worsley, Esq., appointed equerry to King George II. in the year 1743. Can you or any of your readers tell me to what branch of the Worsleys he belonged, or anything about him? W. S.

[Walpole, writing to Sir Horace Mann on December 5, 1760, speaking of alterations making in the Royal Household, says:—"Worsley is made Surveyor of the Board of Works: he was the King's equerry, and passes for having a taste for architecture, of which I told you the King was fond." And to this Walpole adds the following note:—"Thomas Worsley, Esq., of Hovingham, in Yorkshire."]

Replies.

FERARA BLADES.

(4th S. ii. 363; iii. 39, 149.)

I am convinced that S., although unconsciously, has given us the clue to the solution of this vexed question, viz. that it is a patronymic derived not from locality, but from trade, in the same way as Baker, Glover, Mason, Wright, or, to keep more closely to the subject, Cutler, Smith, Marshall, and the Highland Gow. In fact, the well-known *Neil Gow* might have been called "The Harmonious Blacksmith."

I should suggest that the passage in Cigogna's *Trattato Militare*, "Andrea dei Ferari," should be translated, not as "Andrew of the Feraras, i. e. one of the family of Ferrara," but as one of the guild of smiths, armourers, &c., which appears in the records of the Scotch burghs under the title of "Hammermen." Maitland, in his *History of Edinburgh* (p. 299), states that the corporation of Hammermen, in the year 1483, "consisted of the arts of blacksmiths, goldsmiths, lorimers, saddlers, cutlers, and bucklers or armourers."

Of course, members of such an important and lucrative craft as that of armourer not unfrequently passed from the burgher into the knightly classes, and of this we have proof.

Nisbet, in his *System of Heraldry* (vol. i. p. 20), states that the arms—

"of the Ferriers, Earls of Derby, and their descendants Lords Ferriers of Chartley in England, who carried vairè, or, and gules, were blazoned by Jacobus Willhelmus Imhoff, in his treatise, *Blazonia Regum Pariumque Magnæ Britannia*: 'Ferrarii comites Derbyæ et Barones de Chartley, scutum quo utebantur petasis aureis et rubeis variegatum est.'"

Was this blazon not intended to represent the yellow and red flames of the forge?

The following passage occurs in the same volume, p. 439:—

"There was a family of Ferriers which lived in Tranent in the reign of Alexander II., whose seal of arms I have seen appended to an alienation of some lands in Tranent to the family of Seton, on which was a shield charged with three horse-shoes. The Ferriers were a

considerable family in England, and carried the same figures."

Anderson, in his *Scottish Nation*, *sub voce* "Ferrier," remarks:—

"A surname evidently derived from *farrier*," and adds: "The English surnames of Ferrara, Ferrers, Ferris, Ferrey, Fearon, Farren, Farrant, have the same derivation."

We must not overlook the fact that, at the time to which we must ascribe the greater part of the Andrea Ferrara blades, there was not only an unbridled license in the mode of spelling proper names, but a strange fashion of Latinising them, often in a mode that would have made Cicero's hair stand on end. But in this respect I am afraid we cannot throw stones at our ancestors, when *The Times* daily advertises the virtues of an "Auricomus Fluid"!

I foresee that an exception may be taken to my present views, on the ground that the names on the blades generally end with an *a*, but this can easily be met by taking the matter a step further back. *Ferraria* is a forge or smithy. The name would then be Andrea Ferrariae, or Andrea de Ferraria, "Andrew of the Forge."

GEORGE VERE IRVING.

FRIEDRICH RÜCKERT.

(3rd S. viii. 109.)

Happening to take up a volume of German poetry, containing some extracts from Rückert, I was so struck with the solemn dignity and beauty of his lines on "Klopstock's Grave," that I attempted a translation of them, which I now send in the hope that they may please your querist AULIOS, as well as others who look into "N. & Q."

J. MACRAY.

Oxford.

KLOPSTOCK'S GRAVE.

From the German of Friedrich Rückert.

"At Ottensee, by lime-trees
O'ershadow'd, on the grass,
A grave may be discover'd
By mourners as they pass.

"There, in that shade of sorrow,
Insculptur'd on the stone,
Consoling words are graven,
Telling of him that's gone.

"Reposing with his partner
And son together, there
A poet lies who conquer'd
The grave from wan despair.

"It is the pious poet
Who sang the Saviour's power,
Who won for His disciples
In death the victor's dower.

"It is the self-same poet
Who sang of Hermann's fight,
Before that dire oppression
Had broke his country's might.

"As vap'ry clouds of darkness
Subjection wrapt us round;
But freedom's breath so gently
Swell'd from the hallow'd ground.

"It seem'd as here the pinions
Of freedom waved again;
Here, from thy grave, O Klopstock,
Resounds a joyous strain.

"And when some musing stranger
The graves around surveys,
His last look at his parting
Above thy grave delays.

"If sadness should depress thee,
And grief thy bosom swell,
Of peace and reconciliation
This grave is here to tell.

"The exile's tears of sorrow,
The warrior's murky tomb,
All vanish as thou readest
Beneath the lime-tree's fragrance
The words that chase the gloom.

"The words in golden letters,
The poet's words, shine clear—
'The seed by God's hand scatter'd,
At harvest will appear.'"

LOBBY.

(4th S. ii. 579; iii. 47, 136.)

The present voting lobbies of the House of Commons can afford no assistance in the matter, as their arrangement only dates from 1836, and the two voting rooms only retain the name of lobbies in a secondary and traditional sense, as it is no longer applicable to them in its primary one. Formerly the one party remained in the house while the other withdrew into the lobby. See May's *Law and Practice of Parliament*, p. 273. A remnant of the old custom is still, or at least was till lately, retained in the House of Commons. On the division bell being rung, all strangers have to withdraw from the lobby of the house and retire to the passage or corridor leading to the central hall, which clearly shows that a lobby cannot strictly be styled a passage, although the French may be right in translating the word into *chambre de passage*, i. e. a room through which access is obtained to a more important one. On referring to the *Royal French Dictionary* abridged by Mr. A. Bowyer, I find not only the expression above quoted, but also the following: "*Sorte d'antechambre ou de gallerie*," while there is a separate article on "The Lobby of the House of Commons," which is translated as *Le Portique de la Chambre des Communes*. In another place he defines *Portique* as *une place publique*, which is quite applicable to the lobby of the House of Commons.

In Italian (see Baret's *Dictionary*), "lobby" is translated as *un portico, una galleria*, the latter word being used in the sense of a picture-gallery, such as the well-known Loggia of the Vatican.

As we derive many of our architectural terms from the Italians, I suspect that our *lobby* is only a softened and slightly altered form of *loggia*.

At the same time I am not sure that the derivation of W. P. from *lob* has not something in its favour. In the Lauderdale MSS. now in the British Museum, there are a series of letters from Sir Robert Moray to that nobleman. Sir Robert was at one time the Scotch Secretary attached to the Court, and gave an almost daily account to Lauderdale of what occurred. The king visited Bath, and afterwards the seats of several noblemen and gentlemen, on his return journey to London. It was an anxious time to Scotch statesmen, in consequence of the arrangements rendered necessary by the proposed marriage of the Duke of Monmouth with the heiress of Buccleuch. At one of the halting-places, Sir Robert writes to his correspondent Lauderdale, then acting as the King's Commissioner to the Scotch Parliament —

"That the King having retired for supper into his private apartments, he went to the *Necessary Room*, and there drew up a statement of the case, which he at a subsequent period of the evening submitted to the King and his English Councillors."

GEORGE VERE IRVING.

PRIMITIVE FONT.

(4th S. ii. 157.)

My inquiry in "N. & Q." respecting the origin of a curious circular excavation in a sandstone rock in my native parish of Dunino, Fifeshire, has at length awakened the attention of local antiquaries. At a meeting of the Literary and Philosophical Society of St. Andrews, held on Jan. 23, 1869, a discussion on the subject took place, which is reported in the *Fifeshire Journal* newspaper in the following terms:—

"There was read an account of a tubulated rock surface in the valley at Dunino, regarding which no plausible theory has as yet been presented. Dr. Robert Chambers stated in this paper the extreme resemblance of the hollow to the giants' tubs (*jette gryder*), which he had seen some years ago in Norway and Sweden, and which the Scandinavian geologists consider as having been formed by cascades in the ice-covering of the Glacial Period. If it be considered as a *jette gryde*, or giant's tub, we thus obtain an important addition to the glacial phenomena of Scotland, which are provincially seen in the forms of the hills, Craigsanquhar, Largo, and Kelly Laws, and the scratched surfaces near Kinaldy, and at Newark Castle.

"A lengthy discussion followed the reading of the paper, carried on by Professor Swan, who described the giants' tubs as he saw them along with Dr. Chambers in Scandinavia; by Rev. Mr. Birrell, minister of Dunino, who described the locality and the clearing of it out, and how his attention had been called to it in an article in *Notes and Queries* of August last, by Dr. Rogers, who suggested that this might be an ancient font, but to this there were many good objections. Dr. Heddle and others also took part, and altogether the discussion was

one of the most profitable which has been before the Society for a long time. The thanks of the meeting were awarded to Dr. Chambers and also to Mr. Birrell for their communications, and the Dr. was requested to allow his paper to be printed, which we understood he was not to decline doing."

When Dr. Chambers's paper is printed, and comes into my hands, I will trouble you with another communication on the subject. Meanwhile I am prepared to maintain that the font or circular excavation is artificial; that is, hewed out of the rock by workmen's tools. I may also state what perhaps I omitted to mention before, that the rock was formerly known as Bel-craig, while the two neighbouring farms are designated Bal-kaithly and Bely, anciently Balelie. A portion of an ancient circle of stones stood within a few yards of the *font*, which was removed during my father's incumbency. On the top of a considerable eminence near by, known as Dunino Law, stood a Danish fort, of which the foundations were cleared out in 1815. A quern found among the ruins I lately presented to the Trustees of the British Museum; it was given to my father by the person who found it.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

PASSAGES FROM LUTHER.

(4th S. iii. 59, 137.)

Allow me to offer a corrected translation of the passages cited by your correspondent F. C. H.:—

1. "We say, therefore, that real holy Christians cannot but be good strong (i. e. great) sinners, and those (nevertheless) remain saints."

2. "Thus you see how rich a Christian or baptised man is, who, even if he will, can never lose his salvation, through sins, be they as great as they will, unless it be that he will not believe. For no sins can damn him except unbelief alone."

3. "Christ is the forgiveness of downright sins, such as the murder of parents, open blasphemy, contempt of God, adultery, &c.: those are real (i. e. serious, weighty) sins."

The first two passages are evidently such as, taken apart from the context and with the slight alterations made by F. C. H., may be made to imply a meaning totally different from that of the writer. The German word *also* means *thus* or *therefore*, and never *also* as translated by F. C. H. The word "*müssen*" means *must* in the sense of *cannot help* being, whereas the English word *must* may be understood *ought to be*, which gives a different sense to the passage.

The meaning of the third passage is totally perverted by translating "*rechtschaffener*," *rechten*, by the word *righteous*. The same word *rechten* occurs also in the first passage, and here F. C. H. has given it its true meaning—*real*. R. C. N.

Athenæum Club.

I must protest against Luther being made to talk *nonsense* by calling murder and the like *righteous sins*, as in the translation of the last extract cited by F. C. H. Would F. C. H. translate "Ein rechter Narr," a *righteous* fool? or "Ein rechtschaffener Soldat," a *righteous* soldier? or "rechtschaffen kalt," *righteously* cold? The dictionaries do not; they give "an *arrant* fool," "an *accomplished* soldier," "ATROX *frigus*," as the proper interpretations, the last being from Wachter's *Glossarium Germanicum*, which describes the two uses of the word "rechtschaffen," one as *righteous*, the other as what we should call colloquially *down-right* or *thoroughgoing*, or even *atrocious*, as has been shown. Which of the two senses Luther was likely to have *meant* when using the word in speaking of deadly sins must be left to your readers —

"Each man his taste and his opinion" —
to decide.

Perhaps some may be inclined now to think F. C. H.'s interpretation "rechtschaffen unrecht," but then this may be variously rendered as *righteously unrighteous* or *awfully unjust*.

I dare not sign my name, lest I should be called (for meddling with such subjects)

EINE RECHTE NÄRRIN.

NATURAL INHERITANCE.

(4th S. ii. 343, 513; iii. 38, 71, 154.)

Any person who has visited a house where the portraits of many generations of a family have been preserved must have been struck with the manner in which some peculiar and marked feature reappears at, perhaps, long intervals of time; and if he have an intimate acquaintance with the living members of the family, he will detect likenesses in expression—the reflex of the mind—which would escape the observation of a stranger. This would go some way towards proving that mental as well as bodily peculiarities may be inherited. None of your correspondents has alluded to the similarity which frequently exists between the voices of relatives, as well in the tone as in the manner of speaking, even when the relationship is not very close and the parties have not been in the habit of meeting often. I know two ladies, first cousins, of about the same age, who never met until they were both grown up. They resemble each other very much in feature, and their voices, at least to my ear, are almost indistinguishable. It is not only that the quality of voice is similar, but that they have the same quick, hurried manner, and a trick of commencing their sentences with an exclamation. It is certainly not from their parents, who are well known to me, that they derive this peculiarity; it must

therefore come from some more remote ancestor. Several persons have lately assured me that they could not distinguish my voice from that of a young relative of mine, a second cousin, who has just acquired the manly tone. There is, at least, a difference of forty years between us, which makes it all the more extraordinary. He is said to express himself as I do, and yet he has never been much in my society, and his education, both at home and at school, has been conducted on very different principles. I know a family all the members of which have a wonderful memory for minute facts, and I have known others in which there seemed to be an hereditary propensity to intemperance, showing itself even in young children. The resemblance in the handwriting of members of the same family is another point which has not been alluded to by any of your correspondents. I have before me specimens of the writing of my father, grandfather, and great-grandfather, and the likeness between them is unmistakeable. Handwriting even assumes a national type; and I have heard it asserted that French boys, taught to write in England, will, nevertheless, exhibit the peculiarities of French penmanship. This is the more extraordinary, as, even in France, the models from which they are taught to copy are framed quite on the English style of writing.

Guernsey.

E. M'C.

Considered in this point of view, the most important genealogy must be that which is traced through continuous maternal descents; for proverbially "partus sequitur ventrem," and no other pedigree is physically certain. Pedigrees of this kind are very rare, and would often be an interesting addition to our knowledge of remarkable men; but in England it is difficult to trace through many generations the umbilical descent even of our best families, for a single match with a lady without ancestry cuts off the pedigree. Twenty generations is the greatest number I have yet seen traced, but that number might probably be increased by a skilful genealogist, for this pedigree ends with Isabel, wife of Patrick Lord Chaworth, and daughter of Wm. Beauchamp, Earl of Warwick; and I should think some of your correspondents could supply her maternal descent. As a specimen of this kind of genealogy, I subjoin the umbilical descent of the present Bishop of Oxford, which will interest many of your readers. The recurrence of the Christian name of Barbara for eight generations in an unbroken series is without precedent in my genealogical experience. The Bishop of Oxford is son of —

1. Wm. Wilberforce, Esq., M.P., by Barbara, daughter of

2. Isaac Spooner, Esq., by Barbara, daughter of

3. Sir Henry Gough, Bart., by Barbara, daughter of

4. Reynolds Calthorpe, Esq., by Barbara, daughter of

5. Henry Viscount Longueville, by Barbara, daughter of

6. Sir John Talbot, Kt., by Barbara, daughter of

7. Sir Henry Slingsby, Bart., by Barbara, daughter of

8. Thos. Viscount Fauconberg, by Barbara, daughter of

9. Sir Henry Cholmeley, Kt., of Whitby, who married, about 1579, Margaret, daughter of Sir Wm. Babthorpe, Kt.

TEWARS.

I fear you will soon have too much on this curious subject, we all know so many cases in point. My great-great-grandmother, a French woman, had a peculiar thumb, and the "French thumb" has reappeared on one or more females in every generation since. A sister of mine had it. A lady was showing me through a fine portrait gallery belonging to her mother's family some years since, and I could not but remark the extraordinary likeness between a lady in a Lely or Kneller costume and herself. She was quite aware of it, and told me it was called her picture. I know a young man who has a trick of moving his head in a way his father did, though his father died when he was quite an infant. Hereditary likes and dislikes as to food are very common. As far as my experience goes, I have oftener heard young people remarked upon as having tricks and habits which belonged to their grandparents than their parents. But perhaps *natural disinheritance*, if one may so express it, is almost as curious a phenomenon. I mean the great rarity of a son's succeeding to the peculiar tastes and talents of his father. Let the father be a naturalist, a scientific man, an antiquary, a biblioplist, a man of elegant literature, a warrior, a painter, a musician, or whatever else you like,—is it not almost a rule that, whatever else his son may be, he will at all events have no taste for his father's peculiar hobby. Is not a "collector" almost invariably succeeded by a disperser, or at best by a despiser of what his father had so carefully scraped together?

P. P.

In my own family a peculiar long oval face has been considered as a natural inheritance. A French teacher one day made the remark to a relation—"I know that you are a Grey by de long of de face." I have observed this peculiarity in the family portraits at Dunham Massey, and have noted it equally in portraits of the first Earl of Stamford and his present representative when a boy.

WILLIAM GREY.

I know a case in the present generation of my own family where cousins, whose common ancestor died in 1561, have been reckoned like each other, by persons competent to form an opinion, but totally unacquainted with the circumstances.

The family likeness often running through various generations in our domestic portrait galleries can hardly fail to have been often remarked; and the —

"Tenth transmitter of a foolish face"

is a character not unknown to our literature.

C. W. BINGHAM.

TABLE OF CONTENTS IN "THE TIMES" (4th S. iii. 124.) — Noticing MR. SIMPSON'S communication on this subject, it occurs to me to remark what a great boon it would be to the public if the contents were classified. Practically *The Times* consists of several papers, for directly it comes to hand, it is cut into segments of four pages each, and it seems to me the proprietary would gain by making each segment attractive in itself, dispersing the contents in half or quarter sheets to suit different classes of readers. This is a wide question; but public utility is generally found to result in private profit; the gain would be that readers would know instinctively where to find the special matter they seek.

A. H.

The table of contents introduced by *The Times* on Friday, Jan. 20, 1869, to which your correspondent MR. W. SPARROW SIMPSON refers as an admirable novelty, is certainly an important improvement and new feature in that journal, but is by no means a novelty in the newspaper world. For many years past some of the principal papers of the United States have been in the habit of publishing in each number a similar table of contents, and immediately preceding the first leader. Every reader of *The Times* will immediately recognise the advantages resulting from this table of contents, which enables him at a glance to know what the paper contains and where to find it; and I am satisfied he will be none the less thankful for its introduction because it is neither new nor novel. The managers of *The Times*, in profiting by the example of others, give a very satisfactory evidence of their own wisdom. Progress is a universal law of our nature and of the times. Nothing is stationary; that which does not advance retrogrades. In all its force this truth is applicable to newspapers. The leading journal professes to reflect *the times*, and we could have no more agreeable illustration of the fact than the fidelity with which it has reproduced this new feature from "our American cousins."

J. L. PEYTON.

Guernsey.

CHARLES FEIST (4th S. ii. 466.)—This poet wrote several pieces that may be found in Arlis's *Pocket Magazine*, and in various "Beauties" and "Selections." I remember an exquisite little poem on the death of his father, commencing—

"'Tis the last faint smile of the setting sun."

I think it is inserted in the *Common-place Book of British Poetry*, published many years ago in Edinburgh. Feist was put into the *Modern Dunciad* by its author, the late George Daniel. Why, it would be difficult to discover. Feist may have been a schoolmaster, as asserted; but I have always understood that he was a barrister's or lawyer's clerk. However, whatever was his calling, he was certainly a true poet and a man of genius, and I should rejoice to see his effusions collected and published, with a biographical notice, if he be dead. S. S.

THE HOUSE OF STUART AND DAVID RIZZIO (4th S. iii. 122.)—Will J. W. H. look again at Darnley's pedigree, and see whether he was so entirely "without taint of southern blood"? And if he were, was the queen?

I presume I shall not be the only reader of "N. & Q." who is startled by the news that King James I. was "small, swarthy, and of a disagreeable figure."—Alongside with this description let us put a few others:—

"He was of the middle height, inclining to corpulency; his forehead high, his beard scanty, his eyes large and languid." (Bailey's *Dictionary*.)

"He was of middle stature, more corpulent through his clothes than in his body, yet fat enough . . . his legs were very weak."

"He was of stature somewhat *higher than ordinary*, of a *well-compacted* body, of an *auburn* hair, of a full and pleasing visage." (Baker.)

The "southern type" came into the house of Stuart with Henrietta Maria; but J. W. H. does not, I hope, expect every one to take the same view of it that he does. HERMENTRUDE.

I remember having read—but my memory does not serve me to say where—that when King James, after the slaughter of the Earl of Gowrie and his brother, came from their house to the street in Perth, he was loudly assailed by the mob with the epithet, "Go, thou Davy's bastard!" This shows that the supposition at which your correspondent hints was of early formation, and is an addition not unimportant to the evidence of the truth of the conjecture.

Is there not a farther confirmation in the very fact of the murder? Had there been no ground of accusation but Rizzio's undue familiarity with the queen, that extreme retaliation would seem most unsuitable, even allowing for the rude manners of the age. True, Darnley was participant in the outrage, but he was by all accounts a man of little strength of mind, and may have been easily persuaded that the intimacy, though not

stated to him to be yet criminal, was likely to become so, were its progress not effectively terminated by the death of the offender. G.

Edinburgh.

"THE OLD WOMAN AND HER THREE SONS" (4th S. iii. 50.)—In my *Ancient Poems, &c. of the Peasantry* (Bell's series), p. 250, in a note, will be found the first verse of the above. It was communicated to me by a well-known literary lady, who said it was a *very old* nursery rhyme, that had been handed down traditionally. On examining it with MR. BATES's copy, I find that the only variation is in the third line of my copy, where the word "and" is left out before "James." I should like to ascertain whether the entire song, as given by MR. BATES, is *old*, or whether the elongation may not be the work of some modern hand. MR. BATES adds to the title, "a nursery song of half a century ago"; but such an age, apparently, only rests on the supposition that the imprint of 1815 was the original one. The property of the "famous old woman" somewhat resembles that of Cadet Rousselle in *Chansons nationales et populaires de France*, p. 53, Gonet, Paris, 1850. Thus Cadet Rousselle has three boys, three caps (or rather hats), three cats, three pennies, &c. &c. The humour of the English song is quite equal to that of the French one; and so far from considering MR. BATES's communication trifling, I think he has done good service to popular literature in rescuing from oblivion "The Old Woman and her Three Sons," of whose pedigree I shall be glad to have further information. I may observe that the common stall editions of Cadet Rousselle are illustrated by coloured engravings after the same fashion as J. Harris's edition of "The Old Woman" described by MR. WILLIAM BATES. JAMES HENRY DIXON.

Lausanne.

IMP (4th S. iii. 81.)—Although this note will not answer the question asked by your querist and referred to above, the instances now cited may be of sufficient interest to justify their insertion. The first four examples I discovered by the help of the index to the Parker Society's publications; the last, which does not find a place in the index, I met with a few days since in my own reading:—

1. "Evermore shall he be called a servant of the Lord, an apostle or witness of God, a lamb of Christ's fold, a sheep of His pasture, a branch of His vine, a member of His Church, an imp of His Kingdom, a citizen of heaven, and an inheritor of everlasting life."—Bishop Bale, *Image of both Churches*, p. 292.

2. "The sudden taking away of those most goodly and virtuous young imps, the Duke of Suffolk and his brother, by the sweating sickness, was it not also a manifest token of God's heavy displeasure toward us?"—Thomas Becon, *A Comfortable Epistle to the Afflicted People of God*. 2. Becon, p. 205.

3. "The first imps of their faith, and scholars of the

Apostles, were holy men."—Fulke's *Confutation of Stapleton and Martiell*, 2. Fulke, p. 18.

4. "And yet not so staying, a little off saw the funeral place of that most virtuous imp your most noble brother of famous memory King Edward the 6th, and your sister Queen Mary."—Mr. Noel's *Sermon at the Parliamt before the Queens Ma^{tie}*, 1568. Nowell's *Catechism*, Appendix, p. 229.

5. "Of this kindred came that goodly imp, Thomas Becket."—Bishop Pilkington, *The Burning of Paul's*, p. 606.

No doubt many like examples might be discovered in the series of volumes from which these five instances are taken; but it would probably be difficult to find more varied applications of the word in this its ancient sense.

W. SPARROW SIMPSON.

PENHEALE LITERARY PRESS (4th S. iii. 106.)—The following extract from the November number of *One and All*, a magazine printed at Penzance, will furnish in part the information required by ONALED:—

"Mr. Simcoe was an amateur printer, and during the years 1832 and 1840 published nine volumes of a religious periodical entitled *Light from the West; or, the Cornish Parochial Visitor*. His colophon was, 'Printed at the Penheale Press.' In addition to this work he published in 1832 a quarto edition of St. Paul's Epistle to the Ephesians with illustrative text, and in 1835 a brief history of *William W. converted by means of a Hymn*."

P. W. TREPOLPEN.

In reply to ONALED for a "complete list" of the works printed at the Penheale press and the other works of the late Rev. Henry Addington Simcoe, I beg leave to inform him that he can obtain the desired information by applying to Samuel P. Simcoe, Esq., Penheale Manor, Launceston, Cornwall.

S. P. S.

"STORIES OF OLD DANIEL" (4th S. iii. 60.)—The writer of this delightful book for young persons was William Godwin, the author of *Caleb Williams*. This I state on the authority of the publishers of the *fourteenth* edition, Messrs. George Routledge and Sons. I do not wonder at C. G. S.'s anxiety to know the author's name, as the brief preface—with its selection from Charles Lamb—is sufficient of itself to whet the curiosity of any one possessing a literary taste. The book, though full of incidents, is written in pure and chaste language, and presents such a marked contrast to many of the spasmodic efforts put forth in these later days, that one feels glad to see a reissue of it in its present neat form. I know no reason why William Godwin's name should not appear on the title-page of all future editions.

SIDNEY GILPIN.

JOHNSON'S BULL (4th S. iii. 103.)—Is not MR. TRENCH's objection somewhat hypercritical? A man who receives a bribe sells his good name, if discovered, or his peace of mind, neither of which the person bribing acquires (*i. e.* purchases) to him-

self. Take the following legal case:—A grant of a salaried office is made to A and his heirs so long as they are tenants of the manor of B. Parliament abolishes the office when the heirs of A die out or cease to be tenants of the aforesaid manor. A railway company buy the manor. In considering the amount of the purchase-money an important element of the price would be the salary annexed to the office, which office the railway company would not purchase, and would be extinguished by the sale of the lands to them. The heirs of A would sell the office in receiving for the land more than the land, *per se*, was worth, and they could not buy the office again, as it would be extinguished by the sale of the land, by which sale they would cease to be tenants of the manor.

JOHN WILKINS, B.C.L.

I wish I could, by a gigantic effort, make a thousand such. Both Mr. Edgeworth and MR. TRENCH take the lines in too *material* a sense—too much in the retail-market style. If a man sells you a peck of potatoes you buy a *peck of potatoes*. But if a man sells you his vote or evidence, he sells you his honour, or probity, or honesty, but *you* buy the opposite of these virtues—the seller's lack of honour, or probity, or honesty. The virtues themselves no gold can buy. So Johnson's "bull" is a very fine one.

J. B. L.

Your correspondent should have referred to the original passage, which Edgeworth has not given correctly. It stands thus:—

"But thou, should tempting villany present
All Marlborough hoarded, or all Villiers spent,
Turn from the glittering bribe thy scornful eye,
Nor sell for gold what gold could never buy,
The peaceful slumber," &c.

The meaning is sufficiently clear—nor sell for gold what it cannot procure. I fear such hypercriticism would have extorted from the Doctor, if he had seen it, a repetition of the terms in which he characterised two of his friends who were captiously criticising his poetry, "Prosaic dogs."

Perhaps the Latin paraphrase here subjoined will be acceptable:—

"Emere quam nequeas virtutem, vendere noli,
Maxima dona Dei non data cum pretio.
Lætitiâ cordis non possidet æmulus emptor:
Non auro humanæ mentis opes veniunt.
'Divitiæ non sunt argenti pondus et auri,
Virtutes veras accipe divitias.'"

The great principle of the present critical school seems to be to turn all poetical expression into prose, except when found in a few licensed authors, *e. g.* Shakspeare and Tennyson.

MERCATOR.

AGE OF THE WORLD (4th S. ii. 156.)—I can now answer my own question, as to why Christ's birth is made to have taken place 5199 years after the Creation. The reckoning is *British*, and is very

curious. In *A Chronicle of London*, p. 183, there is a copy of the great tablet which was once hung up in Old St. Paul's, and which contained the curious chronological *facts* which I here tabulate. (Cf. MS. Harl. 565.)

Destruction of Troy, Anno Mundi 4030.

Building of New Troy, called London, A.M. 4094.

Building of Rome, A.M. 4484.

Christ born, in the 19th year of Cymbeline, A.M. 5199.

Add to these, that Brutus landed at Totness, in Cornwall (it was in Cornwall then) A.M. 4063, where he destroyed, amongst other giants, three who were named respectively Geomagog, Hastripoldius, and Rascalbundy, as we learn from a MS. in the Heralds' College; the one, namely, which contains the original French version of Havelok.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

POPE'S "EASTERN PRIESTS" (4th S. ii. 608.)—The book from which Pope derived his illustrations was most probably Tournefort's *Relation d'un Voyage du Levant, fait par ordre du Roy*, London, 1717; or the English translation of the same, which appeared in the following year.

GEORGE VERE IRVING.

An account of the Whirling or Dancing Derivishes is to be found in a letter from Lady Mary Wortley Montague to the Countess of Bristol. (*Works*, vol. ii. p. 42, ed. 1837.)

UNEDA.

Philadelphia.

CLERICAL KNIGHTS (3rd S. i. 209.)—In Lyons's *Grand Juries of Westmeath*, it is stated (p. 305), that after the fall of the Earl of Essex in 1600, his secretary, the Rev. Thomas Temple, retired to Ireland, and having been appointed Provost of Trinity College, Dublin, filled that office for seventeen years, and in 1613 represented the university in Parliament. In 1609 he was appointed a Master in Chancery, and was knighted in 1622.

Y. S. M.

WALLER'S POEMS (4th S. iii. 1.)—Two editions of Waller's *Poems* are now before me. In the first, which (being the ninth edition, London, printed for Jacob Tonson, 1712, 12mo) I take to be that mentioned by MR. BRUCE, the lines "To the King" are found on pp. 181-2, and are duly entered in the table of contents. In the second (published by Mr. Fenton, London, printed for J. Tonson, 1730, 12mo) the same verses occur on p. 171, with a note referring them to Charles II., but they are omitted from the table of contents.

W. C. B.

STELLA'S BEQUEST (4th S. i. 419, 491.)—J. H. C. will find he is in error by referring to a case, decided a few years ago, in which the representative of the great Lord Clive was plaintiff and Her Majesty defendant. The suit arose in consequence of the abolition of the East India Com-

pany. The plaintiff recovered a large sum which had been left for a specific purpose by Lord Clive, but which could no longer be carried into effect. I read the case in the newspapers of the day, and no doubt it has been reported.

Y. S. M.

THE HUNGRY ASS (4th S. iii. 107.)—

"Intra due cibi distanti e moventi

D' un modo, prima si morrìa di fame,

Che liber' uomo l' un recasse a' denti.

Sì si starebbe un agno intra due brame

Di fieri lupi, igualmente temendo;

Sì si starebbe un cane intra due dame."

Dante, *Il Paradiso*, c. iv. ll. 1-6.

The chronology of Buridan is uncertain. The *Biographie générale* says that he flourished from 1338 to 1358, and was rector of the University of Paris in 1347. Dante died in 1321, so he could not have taken the thought from Buridan. It is nearly as unlikely that a copy of the *Commedia* should have reached Paris, and been read by a scholastic who would have looked down upon *La Lingua volgare* as a mere patois. I think that both were indebted to some common original. Dante has taken his theology from St. Thomas Aquinas, of whom I have read nothing except at second-hand. Perhaps some one who has studied that great theologian will tell us his doctrine of the equilibrium, and whether the illustration is to be found in it.

The following note on the passage is from the Florence edition, 1830, t. iii. p. 85:—

"Leibnizio nella sua *Teodicea* riconobbe sotto nome di *ragion sufficiente* questo principio, chiamato dai metafisici *Libertà di Equilibero*. La comparazione nobilitata da Dante, applicandola ad un uomo, fu riferita ad un asino dal celebre Buridano. E da dubitarsi però se l' asino di Buridano avrebbe avuto la compiacenza di morir di fame per fare onore a questa legge dell' equilibrio."

Perhaps the man, the lamb, and the dog were as reluctant to die for the honour of the equilibrium as the ass. Perhaps the annotator did not balance between the trouble of understanding his author and the gratification of emitting a meagre pleasantry.

H. B. C.

U. U. Club.

CUCKOO RIMES (4th S. iii. 20, 94.)—May a Norman version of cuckoo rhymes venture to claim a nook in "N. & Q."? In this island (Guernsey) I have heard old people make use of the following, relating to the arrival and departure of this welcome visitor:—

"En avril

Le coucou crie,

S'il est vif."

As neither the final "l" in *avril* nor the "f" in *vif* are sounded, the rhyme is not so imperfect to the ear as it appears to the eye.

"Le coucou

S'en va en août;

L'épi d'orge

Lui pique la gorge."

Children respond to the cuckoo's song with the following words:—

"Coucou-varou
Bave partout,"

alluding to the secretion from an insect known by the name of "cuckoo's spittle," which appears about the same time as the bird. It is thought lucky to shake one's pockets and run a few steps the first time one hears the cuckoo sing. The following lines are also repeated by some, and the number of times the cuckoo utters his note is taken as an answer to the question:—

"Coucou, coucou, dis-mé
Combien d'ans je vivrai."

This superstition is very general. See Thorpe's *Northern Mythology*.

I have often heard the double note, the cuckoo-koo noticed by Spohr. It seems to be the love-song of the male bird, as I have frequently observed it when one cuckoo was following another on the wing, and it appeared to me to proceed from the hindermost bird of the two.

The popular notion that the cuckoo clears her voice by sucking the eggs of other birds is found in the following nursery rhyme, which I learnt more than fifty years ago, and which I do not remember to have met with in the usual collection of these infantile ditties:—

"The cuckoo's a fine bird, she sings as she flies;
She brings us good-tidings, and tells us no lies;
She sucks little birds' eggs to make her voice clear,
And when she sings 'cuckoo' the summer draws near."

My nurse, a Dorsetshire lass, used to sing it as a sort of introduction to a love ditty, beginning, if I remember rightly, with "As I was a-walking one morning in May." I do not recollect that the song contained any further reference to the cuckoo, but it would give me great pleasure to hear it again. Is it known to any of your correspondents?

E. M'C.

Guernsey.

While the cuckoo is yet on the *tapis* let me note the mediæval superstition that the number of his notes was prophetic of the number of years that the hearer had to live. Two of Wright's *Latin Stories* (Percy Society) turn upon this notion:—"41, De Cuculo," and "84, De Muliere in extremis quæ dixit 'kuckuc.'" In the latter the dying woman says, "Ego non moriar ante XII. annos: audivi cuculum qui dixit mihi"; and she gasps out "kuckuc" with her latest breath.

JOHN ADDIS, JUN.

JOHN AUGUSTINE WADE (4th S. iii. 114.)—In the *Era Almanack* for 1869 you will find the death of John Augustine Wade, author and composer, recorded as having taken place July 25, 1845.

E. L. BLANCHARD.

I wish I could answer satisfactorily the query respecting this amiable man. I remember him

five- or six-and-thirty years ago, as an emaciated shadowy creature, passing slowly away. If I could compare him to anything, it was to the last cadence of music sinking into the air. His manners were the simplest in nature, and the world about him seemed a dream. I think he lived in humble lodgings somewhere in Lambeth. He had certain little compositions on hand, in which, if I remember right, Mrs. German Reed (then a young star just bursting, or rather peeping, into dramatic brightness in a transpontine theatre) took some interest. What he attempted to do came to nothing. The musical world was more noisily engaged, and I lost sight of poor Wade for ever.

BUSHEY HEATH.

HERALDIC (4th S. i. 435.)—The second and third queries of F. M. S. having been replied to by SP., it is unnecessary to say more about them. With regard to the first, your correspondent is in error in supposing that only *one* of the next of kin is entitled to bear the arms of the last heir male of a family. Every descendant in the male line, of every coheir, is entitled (if he has a right to bear paternal arms) to quarter the arms of the family of that coheir. Thus, the descendants in the male line of *every* sister, or other coheir, of a gentleman entitled to arms by descent, are (subject as above) entitled to bear them quarterly with his own paternal coat. And if any coheir has daughters only, these daughters become coheirs; and their descendants, in the male line, are entitled to quarter both the paternal and maternal coats.

Y. S. M.

PETER AND PATRICK (3rd S. xii. 170.)—In Hannay's *Essays*, republished from the *Quarterly Review* (p. 371), in the review of Burgon's *Life of Tytler*, is the following sentence: "They use 'Peter' interchangeably with 'Patrick' in Scotland."

Y. S. M.

ARISTOTLE AND SOLOMON (4th S. iii. 106.)—Your correspondent H., who refers to the tradition that Aristotle was the plagiarist of Solomon, may find something about it in the *Liber Cosri*—a work written, it has been supposed, about the eighth century; and edited, with a Latin translation and various rabbinical notes and dissertations, at Basle in 1660, by Buxtorf the son. This is in form a dialogue on religion between a certain king of the Cosri, or Persians, and a learned Jew, R. Isaac Sangar; which ends, or rather begins, with the conversion of the former to Judaism. In Part i. sec. 63, the learned Jew claims true philosophy as the exclusive and abiding privilege of the chosen race, derived and maintained in perpetual succession from Adam, who had it direct from God: and asserts, that the Greeks had none before the conquests of Alexander; that they then obtained it from the Persians, who had it from the Chaldees, who had it

from the Jews of the Captivity; and adds, somewhat triumphantly, that there were no great philosophers in Greece before or since those times.

The notes to this section from rabbinical writers are very unanimous. These say that the Greeks were mere "fures sapientiæ," which they stole from the Jews; and that their philosophical treasures were, after all, but the dregs and leavings of Israel. One of them (the quotation is thus given—"In libro Schevile Emunah R. Meir Aldabi Toletani, sec. 8"), after being driven to exclaim, on finding a few truths in extraneous philosophy, "Quis dedit sacerdotem inter sepulchra?" mentions a tradition that Aristotle was placed by Alexander over the treasury at Jerusalem; that he there found the books of Solomon, and published them in his own name, adding to them many errors of his own. Another of these writers refers to an Egyptian tradition, that Aristotle, towards the close of his life, embraced the law of Moses, and became a proselyte of justice. Amongst other traditions referred to in these notes, is one that Socrates got his philosophy from Achitophel! and Plato his from Jeremiah! whom he saw and conversed with in Egypt some time during the captivity. Aristotle was doubtless, between whiles, a *chiffonier* of learning; but there is, I believe, no reason to suppose that he accompanied Alexander on his expeditions, or was ever at Jerusalem.

RD. HILL SANDYS.

89, Chancery Lane.

THOMAS BAKER (4th S. ii. 589.)—I have seen the *socius ejectus* autograph of this ardent book-lover in many a black-letter volume, but have taken note of the following only, which appear in books printed by Caxton:—

Polychronicon, St. John's College, Cambridge: "Tho: Baker socius ejectus"—"So scarce and dear that it cost me what I am asham'd to owne.—T. B." This confession is simply charming, and will strike a sympathetic chord in many breasts. Baker was a strong man who could brave penury and ignominy for conscience' sake—but his weak point was plainly a Caxton.

Dictes and Sayinges of the Philosophers, in the same library: "Liber hic est primus a primo quem hactenus deprehendi excusum a Gul: Caxtono Prototypographo. Tho: Baker dedit. Coll: Jo: Socius ejectus." The various editions of the *Dictes* have only lately been distinguished, and Baker has here mistaken a copy of the third edition, circa 1490, for the first of 1477.

Tulle of Olde Age, in the same library: "Tho: Baker Col: Jo: socius ejectus."

Polychronicon, sold at Sotheby's, 1862, in Miss Richardson Currer's library: the same autograph as the last.

Golden Legend, 1483, in the Loganian Library, Philadelphia, United States: the same.

WILLIAM BLADES.

AUTHORISED COMMENTARY ON THE BIBLE (3rd S. iv. 424.)—More than five years ago you alluded to this most important *desideratum*. As upwards of thirty eminent divines were announced as being concerned in its production, may we not hope to hear that some progress has been made?

S. H. H.

St. John's Wood.

"DEATH ON THE PALE HORSE" (4th S. iii. 21, 87.)—In my copy of the catalogue of the pictures, &c. of the late Benj. West, P.R.A., exhibited at No. 14, Newman Street, after his death (32 pp. C. H. Reynell, 1826), the description of this picture, filling 7½ pp., is signed J. G. The descriptions of others are not signed.

E. B.

JAMES BISSET, OF BIRMINGHAM (4th S. iii. 32), kept a museum there. Engraver; author of *A Poetic Survey round Birmingham*, and *A Magnificent Directory of the Trades and Mercantiles and Professionals*, with plates and map. The two papers in one vol. large 8vo, Jan. 1, 1800.

E. B.

PARTY: INDIVIDUAL (4th S. i. 39, 87, &c.)—

"Nay, is it not a bold and unreasonable thing in the Roman church to make a sacrament of this temporary ceremony; and though they cannot cure the body by it, to pretend that they can sanctify the soul, and seal the pardon of sin, and send the *party* safe to eternal glory thereby?"

This passage is from Dean Comber when writing of the office for the Visitation of the Sick. I am unable to refer to an edition of his works, and I can only quote second-hand from Brogden's *Illustrations of the Liturgy and Ritual* (London, 1842), vol. iii. pp. 198, 199.

ANON.

"ALICE LEIGHTON; OR, THE MURDER AT THE DRUIDS' STONE" (4th S. iii. 58) appeared in penny numbers about 1848, and extended to fifty numbers of eight pages each. It is a good specimen of a style of fiction which (it is to be hoped) is now extinct. One of the incidents of the story is the seduction of a *negro princess* (!) by a dashing highwayman. The book is anonymous, and the name of the author I never heard.

W. E. A. A.

Joynson Street, Strangeways.

JOSIAS WELSH (4th S. ii. 277, 542.)—Will T. G. send his address to the office of "N. & Q."? His information was very interesting to me, but as I did not wish to occupy these pages unnecessarily at present, I forwarded a letter with some of the particulars desired to himself in December last. This may not have reached him, as I observed his address inquired for on p. 619 of last vol., which possibly has not caught his eye. I am pretty certain we may assist each other's inquiries, and shall be very glad to hear from him. The results, if thought worthy of a place in "N. & Q.," shall appear in due time.

ANGLO-SCOTUS.

INDIAN OR JUDEAN (4th S. iii. 120.)—Granting the reading "Judean" to be correct, I cannot agree with T. M'GRATH in thinking that term applicable to Jephtha. He was of Gilead on the borders of Gad—a tribe which never belonged to Judea, and which was, in the time of the Kings, debateable land between Israel and Syria. Also the term "Jew" was not applied to the Israelites until after the establishment of the kingdoms of Judæa and Israel. In the time of the Judges they were called Hebrews.

Warburton has a note on the passage, which seems explicitly to point to Herod as "the Judean," Theobald coinciding in his view. It may therefore be considered as not merely "Theobald's suggestion." The passage is as follows:—

"The elder quarto reads Judean, and this is certainly right. And by the Judean is meant Herod, whose usage to Mariamne is so apposite to the speaker's case, that a more proper instance could not be thought of. Besides, he was the subject of a tragedy at that time, as appears from the words in Hamlet, where an ill player is described 'to out-herod Herod.' The metaphorical term of a pearl for a fine woman is so common as scarce to need examples."

Z. Z.

ENMETH (4th S. iii. 86) should (according to Lysons' *Cambridgeshire*) be Emmeth; according to the Clergy List, Emmeth. It is in fact in Norfolk, although a chapel of ease to Elme in Cambridgeshire.

J. RIX, M.D.

LOUIS CADAMOSTO, VENETIAN NAVIGATOR (4th S. ii. 582.)—COLONEL ELLIS asks, "Does any account exist of the alleged discovery of the Cape of Good Hope by Cadamosto; and if so, in what collection of travels is it to be found?" There is an account of the voyages of Cadamosto in Kerr's collection, vol. ii., and also in Clarke's *History of the Origin and Progress of Maritime Discovery*, one vol. 4to, Lond. 1803, p. 235. The latter states that it is also contained in the collections of Ramusio and Grynæus. I have gone carefully through these two first-mentioned accounts, but cannot find that Cadamosto ever went further than the coast of Guinea, about the river Gambia, and no claim is made for him as the discoverer of the Cape, which seems unquestionably to have been first reached by Bartholomew Dias in 1486.

I take this opportunity to make a remark on some errors in spelling, which occasionally give me a good deal of annoyance, when I find them very frequently not only in newspapers, but also in books of some pretension.

COLONEL ELLIS calls the great Portuguese discoverer of the way to India, Vasco de Gama, instead of *da* Gama. Others call Cape Verd and the islands Cape de Verde, seemingly in ignorance of the meaning of the name; and, worst of all, a well-known island in the South Atlantic is called

Tristan d'Acunha, instead of Tristan *da* Cunha. It derives its name from the Portuguese Admiral Tristam, or Tristan, or Tristas, *da* Cunha, by whom it was discovered in 1506. The *da* is the Portuguese article feminine agreeing with the feminine forms of these two surnames. I am somewhat of a purist in these matters, but cannot get people to keep right.

There is also an account of Cadamosto's voyage in Major's *The Life of Prince Henry of Portugal, surnamed the Navigator; and its Results*. Lond. 1868, one vol. 8vo. V. S. V.

Miscellaneous.

NOTES ON BOOKS, ETC.

Councils and Ecclesiastical Documents relating to Great Britain and Ireland. Edited after Spelman and Wilkins by Arthur West Haddan, B.D., and William Stubbs, M.A., Regius Professor of Modern History. Vol. I. (The Clarendon Press.)

This is the first volume of a book which is obviously destined to become, when finished, the most complete and important work upon the subject yet given to the world. Although it is true, as the editors well remark, that "the *Concilia* of Wilkins was a monument of gigantic labour and learning, and worthily claimed both to rival and to supplant the work, for the date equally wonderful, of Wilkins's own predecessor Spelman"—yet looking to the new materials for such a collection which have been discovered of late years, and the sounder canons of present historical and philological knowledge, it must be admitted that the *Concilia* is not calculated to satisfy the requirements of modern scholarship. It is proposed, therefore, to supply its place by the work before us, which will be distinguished from Wilkins partly by the materials of which it will consist, and partly by the new system under which such materials will be arranged. The work will differ from Wilkins's both by its omissions and its additions. With respect to the former, however, nothing will be omitted except upon the grounds of proved spuriousness, or of substituting a better or earlier authority for a later, or by displacing documents wrongly attributed to our own Church. The additions which have been made will be found yet more important. These have been brought to light, not only through the additional collections of MSS. now open, but from the contents of existing collections having been more thoroughly searched and catalogued; while the published works of our Record Commission, &c. and the labours of our own scholars, as well as the scholars of the Continent, have contributed to the same end. The change of arrangement in the present book is very simple, but one which cannot fail to commend itself to the reader. Instead of following, in a mere chronological series, the documents relating to each period and division of the several national or local branches of the local churches of these islands, they are placed together, so that the older British, the Welsh, the Cornish, the Scottish, the Irish, the Anglo-Saxon documents, besides those of minor or later divisions, are grouped together so as to illustrate one another, and this at a very trifling amount of rather cross reference than repetition. This analysis of the nature and object of the book before us will show students of the history of our church how great are their obligations not only to the editors of it, but to the delegates of the Clarendon Press.

Dod's Peerage, Baronage, and Knightage of Great Britain and Ireland for 1869, including all the Titled Classes. Twenty-ninth Year. (Whittaker & Co.)

The editor of this invaluable annual may fairly assert that the Edition for 1869 is remarkable for the large number of minute changes and improvements which have been made in it, and which can scarcely be indicated in detail. Among these may be mentioned new peerages and other titles which have been created; a new order of knighthood, The Star of India, constituted afresh in 1867, and to which many new Knights have been added (a plate of the insignia of this order is now included in the book); numerous promotions and an immense number of ministerial appointments have taken place; and new Bishops have been consecrated. All these may be styled additions, while the unceasing influence of births, deaths, and marriage, occurring among seven or eight thousand individuals at home and abroad, have been duly recorded, so bringing the information—for which everybody refers to Dod—down to the very moment of publication.

The Legends of King Arthur and his Knights of the Round Table. Compiled and arranged by J. T. K. (Strahan & Co.)

The author of this pleasant résumé of the great Arthurian Cycle of Romance originally intended it for youthful readers, and his first editions were eagerly welcomed by those for whose use they had been prepared. He has now so modified it as to fit it for children of a larger growth, many of whom will find their account in reading it. The preface strikes the key-note to the Laureate's *Idylls of the King*, and gives expression to the wish which all will share that Tennyson, unlike him

"Who left half told
The story of Cambuscan bold,"

will complete the great work he has begun, and narrate in his own masterly style the whole mythic history of which he has already given us so many splendid chapters.

The Northern Heights of London; or, Historical Associations of Hampstead, Highgate, Muswell Hill, Hornsey, and Islington. By William Howitt. (Longmans.)

and the high grounds in its neighbourhood, as favourite retreats of those who sought busy hum of the metropolis, while our ears found in the mixture of the beautiful with which the surrounding country employment for their art. When it is that the locality abounds in historical not to be wondered at that one gifted skill of Mr. Howitt should have found congenial theme. This he has done; and of the labours of his predecessors, common knowledge and research, has produced a mass of anecdotal gossip (illustrated with woodcuts), which many others besides the dwellers in Hampstead will peruse with great satisfaction.

DEATH OF REV. JOHN WEBB, M.A., F.S.A.—An antiquarian literature has sustained a great loss by the death of that most amiable man and rector of Tretire, the Rev. John Webb. His old friend Sir Henry Ellis was a few weeks, our readers have for many interesting notes and who had been for fifty years an Antiquarian, was a valuable colleague; and in 1854 edited for *Hall of the Household Expenses* monument of his varied learning

for the press for the same society *The Autobiography of Colonel Birch*. A fall which he had some few weeks since produced a shock to his system owing to his advanced years—for he had reached the patriarchal age of ninety-three—from which he never recovered; and on Thursday the 18th he sank to his rest honoured and lamented by all who had the good fortune to enjoy his friendship.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

POPE'S *HOEN'S ISLAND*. Vol. I. Published by Ingram, Cooke, & Co., 227, Strand, 1863.

Wanted by Mr. Geo. H. Haydon, Bethlem Hospital.

HELL'S QUADRUPLES. 8vo.

HANCOCK'S *PROVERBS*, by Sir John Doddridge. 1607.

Wanted by Mr. J. E. Cornish, Bookseller, Manchester.

MILMAN'S *LATIN CHRISTIANITY*. Vol. I. 1851.

ARMED FOR LAMBS, by Nat. Field. 1839.

POPE'S *STORY'S DISCOVERY*.

WORKS OF JOHN EVANS, D.D.

Wanted by Mr. John Wilson, 81, Great Russell Street, London.

LAMB'S *ASIAN HISTORY*. Vol. II. Royal 8vo. Published by C. Knight 1839.

KING'S *PICTORIAL SHAKESPEARE*. Vol. II. Royal 8vo. (Tragedies) No date.

Wanted by Mr. C. Gatchouse, Cleighton, Birkenhead.

POPE'S *POETICAL WORKS*. Vol. I. London: Bumpus, 1825.

POPE'S *PROVERBS OF BRYAN IN ENGLAND*. Vol. I. London, 1799.

SERAPION'S *OR, ELEGANT EXTRACTS OF WIL*. London: Allman, 1818.

Wanted by Mr. Henry T. Robert, 23, Cambridge Terrace, Leicester.

WURTHEM, *BASLER CHRONIK*.

HANLEY'S *MISCELLANY*. Vols. III. V. VIII. and X. London: Dutton, 1805-1816.

CEVEN'S *DE BRANTON*. Vols. IV. V. VI. VII. IX. and X. La Haye, 1740.

DRA'S *CHRON FELDHERN*, 8vo., Eugenil Halden-Thames. Vols. I. to V. Nürnberg: Christopher Riegel, 1730.

MERULA, *COMOGRAPHIA*. Partes I-III. Amsterdam: apud Johannem Blaeu, 1635.

Wanted by C. Fother, 8, Hallfield Road, Bradford, Yorkshire.

SWED. 2 Vols.

Vol. 1772.

OFFICIAL.

Anonymous about 1830 or 1840.

HAL.

plates.

Bookseller, 13, Conduit Street, London, W.

ition.

NEUTRONES *HERO-DOCE*.

FOLES Ditto.

Wanted by Mr. R. T. Macquenn, Stonehaven, N.B.

NOTICES TO CORRESPONDENTS.

UNIVERSAL CATALOGUE OF BOOKS & ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

JOURNAL of Jan. 4, 1890, No. 216. Full price will be given for

own compiled to postpone until next week several Notes on my others, notices of Professor Stephens's Old Northern monuments, and Mr. Grosart's Poems of Sir John Davies (this Library).

COUNTRY MARSHING was certainly continued until 1793, in the twenty-fifth volume was published. On the subject of the written by Charles Caraccioli, see "N. & Q." 2nd S. vi. 3rd S. iv. 478, 528; x. 187.

The letters at the end of your edition of Vitruvius are the (the sheets of which the book contains).

The word "Crisoline" does not occur in *Illegit Spirit* of 1730. See *The Athenaeum* of Feb. 13, 1889, p. 226.

And eight articles on the Colours' Head Club in "N. & Q." 1st S. viii. ix. and xi.

P. B. Some particulars of Joe Miller and his Jest are given in "N. & Q." 1st S. v. 271, 484; xi. 303, 375, 427; 2nd S. iii. 220; vi. 32, 160.

ERRATA.—4th S. p. 147, col. i. line 31, for "2, East Terrace" read "2, Earl's Terrace" p. 189, col. i. line 18, dele full stop after "will" p. 178, col. ii. line 18, for "Green a hand" read "Green a hand."

Published Monthly, price One Shilling.

THE REGISTER, and MAGAZINE OF BIOGRAPHY.

No. III. March 1869.

Contents—

Emanuel Swedenborg.
The Right Hon. Hugh Elliot.
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Reviews of Life of George Petrie, LL.D., &c. &c.

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LONDON, SATURDAY, MARCH 6, 1869.

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Notes.

A WALL OF HUMAN BONES.

Walls formed of human bones are not unfrequently to be met with in some of the ancient cemeteries in the South of Ireland. A remarkable one, the remains of which may still be seen, was some years ago in the avenue leading into the Franciscan abbey of Kilcrea in the county of Cork. This ditch was composed of the bones of the legs, arms, and vertebræ, the interstices being filled up with the smaller bones. It was about forty feet long, seven in height, and six broad. At present these remains have become partly dissolved from rain and exposure to the weather, and covered over with moss, nettles, and other rank vegetation. These bones owe the regular order in which they are placed to the following cause: About eighty years ago an aged woman of extremely weird aspect, and it is said of unsound mind, suddenly made her appearance in the vicinity of the abbey, and after a short time took up her abode in an unclaimed and untenanted vault, which she appropriated to her own use. She always seemed to avoid intercourse with the people around, and though she scarcely ever spoke to any person, yet the hospitable and good-natured neighbours occasionally supplied her with cooked potatoes and a little milk. She was often seen to drink of the water of the Bride, the brook that

ripples by the ruin. Seldom seen in the day-time, when darkness set in and silence reigned around she emerged from her charnel-house, and occupied a considerable part of the night season in collecting the bones of generations long passed away that lay scattered up and down through the abbey, and arranging them in the order we now find the traces of them in the ditch. The skulls she disposed of in the small Gothic windows of the choir and chancel, the frontal organs looking on the outer world. A more ghastly sight could scarcely be conceived, yet she fitted them in so compactly that one window remained intact till within a few years ago, when, on a stormy night, it was blown in, and these fragments of frail mortality were scattered by the wind.

The only tradition that the country people possess of the history of this mysterious woman—for some old people lately deceased remembered her in their early years—is, that she came from the North (this is that quarter of the compass from whence is supposed to proceed much that is supernatural). After living here entombed for about two years, surrounded with a vague reputation for sanctity, and much respected—for she always refused money, and scarcely ever roamed beyond the precincts of the abbey—she suddenly disappeared on a Christmas morning, and was never after heard of.

"She went back to the North," replied a comely country girl to my inquiry whither she went, as she blessed herself and prayed that she would never see anything worse than herself. An old inhabitant of the place told me over twenty years ago that he saw her sepulchral chamber after her disappearance, and the people could not muster sufficient courage to examine it. It was lined with old coffin-boards, and fragments of shrouds composed her scanty covering and her pillow.

Buttevant Abbey.—In the crypt of this abbey are piled up in regular order the bones of those gallant Irishmen who fell at Knocknanos (Cnoc na n-os—the Hill of the Fawn), Nov. 13, 1647. This place is in the barony of Duhallon, co. Cork. (*Ordnance Sheet 23.*) Here Lord Inchiquin met Lord Taaf, who commanded the Irish army. Four thousand men fell on the field and in the pursuit. Their bones remained for nearly a century and a half on the ground, when they were first removed to the cemetery, and subsequently to the crypt of the abbey. I examined these bones, and found many of them with the deep gashes made by the broad-swords, some almost severed half through; indentations made by bullets were visible in the skulls, and other indications of a hardly contested battle. Beneath the hill of Knocknanos is a valley through which the Awbeg, the Mulla of Spenser, winds its gentle course.

Timoleague Abbey.—Some years ago a large

ditch of human bones was to be seen here. I could not ascertain anything about their history.

Bantry.—In the Franciscan abbey of this town, which beetles over the sea, an old man about ninety years ago took up his abode in the tomb of one Handcock. He was never seen in the daytime, but at night wandered about the cliffs and sea-shore collecting shellfish, on which he chiefly subsisted. He was also said by some to have been a man of weak mind, whilst others asserted that he was undergoing some severe penitential ordeal. An old lady, some years deceased, told me she saw him when she was a child. He had commenced to form a ditch of bones when he was discovered by some relations, who carried him off to the fastnesses of the Glengariff Hills. He belonged to a curious tribe of diminutive people that then inhabited these remote places. They wore red cloaks, which they used to dye by some process only known to themselves. They always went by the name of Ranties. I am told that they have quite disappeared before modern civilisation. Their history is most curious. R. C.

Cork.

A GENERAL LITERARY INDEX: INDEX OF AUTHORS: HERMES TRISMEGISTUS.

A correspondent has asked (2nd S. xii. 87), "Can any correspondent inform me where I can find the Cosmogonies of the Eastern Nations?" Hitherto there has been no reply, and I shall therefore expatiate at greater length on this homogeneous topic.

The old Egyptian notion is preserved in *Sermo Sacer*, lib. iii. (Patricii, p. 9; Parthey, c. iii. p. 31.) Ἦν σκοτός ἀπειρον, &c. There was a boundless Darkness upon the deep or abyss, and water, and an æthereal intelligent Spirit acted by divine power on the Chaos; then a holy Light issued forth, and the elements were compacted of the moist sandy substance, and all the gods distributed the seminative principles of things.

"This account is very like that given by Sanchoniatho for the doctrine of Taaut or Hermes, but adds the divine creative Power. (Jackson, *ut supra*, i. p. 11.) "Sanchoniatho says from the wind Colpia and his wife Baau two mortals were begotten, called Protogonus (first-begotten) and Æon (or Life). Grotius and Bochart understand the wind Colpia to mean the voice or the mouth of God (or Jah) as if it was Col-pi-Jah. (Bochart, *Geog. Sac.* lib. ii. c. 2.) But I think it not very probable (though the conjecture is very ingenious) that the wind called Colpia should have the derivation assigned by Grotius [*de Veritate*, i. s. 16] and Bochart, because it seems inconsistent with the account of a cosmogony pretended to be accounted for without a God or Providence, or any divine Agency; and Sanchoniatho supposes deified men [the Deastri] to be the supreme Gods. It was therefore, I think, the Greek name of one of the winds he had just before spoken of, and might be that which Aristotle calls ἀνεμος ἐγκολπίας, a wind breaking out of a hollow or dark place (*Lib. de Mundo*), and agreeably to this sense Sanchoniatho called the wife of this wind Baau, Empti-

ness or Night. Had Sanchoniatho believed the god Jevo to have been the creator of mankind, he would probably have mentioned him in the beginning of his Cosmogony." (Jackson, *ibid.*)

"In these annals the primitive tradition is corrupted partly by ignorance, and partly by misinterpretation of symbolic characters used in Ammonian temples. . . . The pure traditions in this curious extract are the creation of the first pair, and the discovery of fruit by Æon, or the first woman. But in opposition to these eminent writers we attribute the part, which attributes the creation of Æon and Protogonus to a generative union of the wind Colpias and his wife Baaut, to a physical allegory, arising from misinterpretation of the symbols which the Ammonians used in recording traditions. The word Colpias, for instance, by Sanchoniatho called a wind, is a compound term derived from the Hebrew Col-pi-jah, or voice from the mouth of Jehovah. The word Baaut, on the other hand, according to Bochart, in the Phœnician language may have signified Night; though we think with Fourmont that the word used was Bohu, which signifies vastitas, or a rude unfashioned mass. Thus the pure tradition, contained in the primitive ode or poem, undoubtedly possessed by Moses, if represented by symbolic or pictorial characters, is divisible into three parts: first the symbol of Jao, Jevo, Jah, or Jehovah, in the act of breathing on Æon and Protogonus, according to Gen. ii. 7; secondly, a material space, from which Æon and Protogonus are rising, endowed with life; and thirdly, the figures of Æon and Protogonus. Now when the primitive ode or poem [committed to memory] was lost, and symbolic writing was superseded by syllabic, the exposition of the symbol representing Jao or Jehovah breathing was forgotten, and consequently the Ammonians lost the tradition, "God breathed into his nostrils the breath of life." In progress of time the doctrine of two principles or natures, one spiritual and the other material, from whose union arises the variety of forms observed in the universe, was generally adopted. This doctrine, we have reason to think, being inseparably connected with the belief in a mundane soul—the first corruption of the doctrine of the true God—prevailed in most eastern nations. In Bactria, for instance, after the reformation of the Magian religion by Zoroaster, it yielded in some measure to the sublime conceptions of his great genius (*Zendavesta*, trad. par Perron, t. iii. 858, 9.) In Egypt it is found in the physical union of heaven and earth. (Diod. Sic. lib. i. in princ.* And in India it prevails in the later Vedas, from which it was borrowed by the sect Douitam†, and became the base on which Capela built his system of philosophy. Hence we think that in Sanchoniatho's Cosmogony the word Colpias or Colpijah is the spiritual principle, and Bohu, or space, the material. Now, when the meaning of the different symbols in relation to each other was irrecoverably lost after the invention of syllabic writing, the attributes of each

* According to Sanchoniatho, the wind, τὸ πνεῦμα, embraces Chaos, and thus generates Mot or Mud, and from Mot sprang the genesis of all things. Mot has been supposed to signify the Greek Demeter (Γῆ Μήτηρ), the Egyptian Isis, Earth or the passive Principle, Zeus or Jupiter, the Egyptian Osiris, the Heaven the active Principle. Cf. Plutarch *de Is. et Os.* cum comment. a Squire, *passim*. On the Egyptian and other Oriental Cosmogonies, see Priaulx, *Quæst. Mos.*, and the authorities referred to in *Replies to Essays and Reviews*, "The Creative Week."

† "The tenets of the sect Douitam consist in admitting two real substances or natures, the Deity and Matter, to which he is inseparably united."

symbol would suggest a physical interpretation. If for instance Jah or Jehovah was represented as breathing on Æon and Protogonus, and Æon and Protogonus as rising from a rude or unfashioned mass, their production would be attributed to such physical causes as wind and matter. Hence supposing that the names of Jah and Bohu were preserved by tradition, the breath proceeding from the mouth of Jah would be physically explained by the wind Colpajah, and by Bohu, a mass, as his wife, to denote the union of an active and passive cause in producing the first pair."—"Primitive Traditions of Heathen Nations" (*Fraser's Magazine*, 1840.)

We now return to the secret doctrines taught in the Mysteries of the Egyptians, as we learn them from the *Sermo Sacer*, and from the Hermetic Creed, which was transcribed by Jamblichus from the Hermetic books. This extract in his work *De Mysteriis Ægyptiorum*, sect. viii. c. 2, has been reprinted by Jones of Nayland in his *Answer to Bishop Clayton's Essay on Spirit*, who furnishes not only the original, but a translation, and the most satisfactory exposition of this and of the other heathen trinities. Although short, I shall not subjoin it, because it will be found in the *Ancient Fragments* published by Cory, London, 1828. Of the hypostases of Plato, see *suprà*.

"Among the ancient heathens (he observes, pref. p. xiv.) the Chaos was an object of veneration; it was looked upon as the first great principle, and usually occupies the first place in those creeds which bear a trinitarian aspect. The other persons of the Triad are equally material: the second is frequently the Sun, or the Light, or rather Ether, the Soul of the World, or the great Patriarch himself; and the third, the Host of Heaven, the Stars, the Soul of the World, or the consecrated Dæmons. There was a foundation of Materialism, on which was raised a superstructure of Idolatry."

"Our Thoth seems to have had wit enough to see that the distinction of religious worship into supreme and inferior, and assignation only of the latter sort to creatures, was not sound enough to bear the weight of the practice of worshipping them; and therefore he wholly waves it, and chose rather to found it upon a bolder assertion that the world made itself, and consequently supports itself. He knew that if this were prov'd, which he endeavour'd to do, there would be sufficient reason to justify the worship of the universe, or any of its nobler parts, as the stars and heroes, which was the old Ægyptian religion." Cumberland's *Review of the Cosmogony*, p. 287.

"In the classic ages of Greece and Rome appeared a race of philosophers who, while they submitted to superstitions which they sometimes scorned, must be allowed to have lifted up their minds to truth, as high as unassisted reason might avail. A Christian may despise, as rank idolatry, the weakness or hypocrisy, which could bow down before the images, and pray to the departed spirits of their patriarchal Divi, either as agents or intercessors; but he must admit that their aspirations towards the first great cause soared far above materialism, and were wholly directed to a sublimer object of veneration. By them the ancient creeds were made to speak a loftier language, which was foreign to their original import, and upon the promulgation of Christianity they were again remodelled and refined into a further resemblance of its mysteries. And such has probably been the fate of the Hermetic creed before us."—Cory, *ut suprà*. Cf. Francisci Georgii Veneti *de Harmonia Mundi totius Cantica Triadica*, 1625.

BIBLIOTHECAR. CHETHAM.

THE MARQUIS OF HASTINGS'S LIBRARY AND THE CONWAY FAMILY.

The following extracts may be of interest to the inquirer upon the subject. The first extract explains how the valuable library came to be removed from Moira House, in the county of Armagh, to Donnington Castle, the ancient seat of the Earls of Huntingdon, where Thomas Moore had the full advantage of it, as related in his *Memoirs*.

The second extract gives some account of the original acquisition of the Conway estate in the North of Ireland, and the first connection of the Conways with the Rawdons. The estate in question is now that very extensive one, of some sixty thousand a-year, consisting of the town of Lisburn and the country around it, the property of Richard Seymour Conway, Marquis of Hertford.

"It was on the 19th of February, 1798, that Lord Moira took his seat in the Irish Parliament, and made his celebrated motion for conciliatory measures. I had before that been admitted into the society of the Countess dowager of Moira and Huntingdon, a lady distinguished by advantages greater than her high birth—those of a cultivated and solid mind, stored with the richest treasures of erudition. My brother had long been acquainted with Lord Moira, and had a great respect and attachment for him. Among the persecuted Catholics of Armagh were many tenants of his lordship who had made choice of me for their advocate. So violent was the government party against him, that *the-peep-of-day-boys* had committed outrages in his town of Ballynahinch, and one of the ladies pointed out to me a house of a principal inhabitant, perforated by a musket-shot which they had fired into the windows in the night. Besides this, it was said and believed that General Lake had declared that some town must be burned in the north, and the best to begin with was Lord Moira's.

"And so great were his Lordship's apprehensions that he transmitted to England his family library, one of the most precious to be found in the possession of any individual."—*Memoirs of William Sampson, an Irish Exile*, written by himself, p. 57.

The title of the pamphlet from which the next passage is taken is given in full, as being in itself instructive and illustrative of Irish history:—

"That great wealth which England has acquired by the improvement of the Woollen Manufacture is owing to the Walloons, to whom Queen Elizabeth gave the greatest encouragement to come for shelter into England, from the fury of the Duke of Alva's persecution. But I shall make this plainer to the people of Ireland by giving them a short view of some things here in our own country. There is in the North of Ireland an estate which was the Lord Conway's, which the Lord Marquess of Normanby the other day enjoyed in right of his Lady, but now belongs to Mr. Popham Seymour. This estate was formerly purchased by Sir Foulk Conway, uncle to the late Lord, for about Five Hundred Pounds. The Rent roll of this estate is now about Five Thousand *per annum*; though there are many great and profitable Leases in it, some worth about Four Hundred pounds *per annum* clear.

"The land does not lie upon the sea; the ground but very indifferent; 'twas altogether a Wood, as the name Kilulta (the Wood of Ulster) denotes, and yet in the

memory of men now living has been thus improved and settled here by the Lord Conway, and managed by Sir George Rawdon."

The above is extracted from —

"The True Way to render Ireland happy and secure; or, a Discourse wherein it is shewn, that 'tis the Interest both of England and Ireland to Encourage Foreign Protestants to plant in Ireland.

"In a Letter to the Right Honourable Robert Molesworth, one of His Majesty's Honourable Privy Council in Ireland, and one of the Members of the House of Commons, both in England and Ireland.

"Dublin: printed for Andrew Crook, Printer to the King's Most Excellent Majesty, on Cork Hill, near Copper Alley; and for Eliphal Dobson, at the Stationer's Arms in Castle Street. 1697."

F. P.

K. S. C. Dublin.

DU BARTAS: JAMES VI. OF SCOTLAND TO HENRI ROI DE NAVARRE.

"Monsieur mon frere je n'ay voulu laisser passer l'occasion du partement du sieur de Bartas sans par la presente vous tesmoigner le grand contentement que j'ay receu par sa compagnie ce tems passé et combien son absence me seroit desplaisante sy autrement se pourroit faire. Vous avez certes grande occasion de louer Dieu et vous estime tres heureux d'avoir le service et conseil d'un si rare et vertueux personnage. Je cesse d'en dire davantage puisque ses merites publient ses louanges et vous prie de croire tant luy que ce gentilhomme mon serviteur (a) qui l'accompagne comme moy-mesme en tout ce qu'ils vous diront de ma part. Cependant je say fin priant Dieu, Monsieur mon frere, de vous donner tel succès en toutes vos affaires que vos actions meritent et vostre cœur pourra souhaiter.

De Falklande ce vingt et sixiesme de septembre 1587.

Vostre tres affectionné frere

JACQUES.

Suscription: A Monsieur mon tres cher frere le roy de Navarre."

(a) Le sieur de Meulh, d'une très noble famille originaire de Nérac.—Philippe Tamizey de Larroque.

The shortest remark on the importance of the above royal missive, with reference to its prominent subject, would be so much superfluity, but it is fit that evidence should be given of its genuineness, and some readers may be curious to learn the circumstances under which it chanced to emerge after so extraordinary an eclipse.

As to its genuineness, I give it on the authority of M. Tamizey de Larroque. He has made many profitable excursions in manuscript literature, and thus announces his editorial principles: "Je n'ai jamais oublié que toute transcription qui n'a point la fidélité absolue de la plus nette photographie doit être frappée de réprobation."

While M. Tamizey was preparing for press the *Vies des poètes Gascons*—a portion of the manuscripts of Guillaume Colletet (N. 1596, ob. 1659)—he ascertained the existence of the letter in a genealogy of the Meulh family by the celebrated d'Hozier, and obtained the permission of madame la comtesse Marie de Raymond to publish it.

The choice work of M. Tamizey was printed at Auch, département du Gers, in 1866; and I have just obtained a copy of it.

BOLTON CORNEY.

Barnes, S.W.

THE GENEALOGY OF THE ROYAL FAMILY OF ENGLAND.

The subjoined communication is taken from the *Lincoln, Rutland, and Stamford Mercury* of the 11th of September last:—

"The following genealogy of the Sovereigns of *England* will, no doubt, be interesting to many of your readers. It will point out that *Queen Victoria*, our beloved Sovereign, derives her descent, by *blood*, from William the Conqueror, and every King and Queen of England since the Conquest have been so connected. Many of your younger readers especially may be interested to see all these Sovereigns in one point of view, and may have the opportunity of committing them to memory.

Her present Majesty Queen Victoria is the niece of William the Fourth, who was the brother of George the Fourth, who was the son of George the Third, who was the grandson of George the Second, who was the son of George the First, who was the cousin of Anne, who was the sister in law of William the Third*, who was the son in law of James the Second, who was the brother of Charles the Second, who was the son of Charles the First, who was the son of James the First, who was the cousin of Elizabeth, who was the sister of Mary, who was the sister of Edward the Sixth, who was the son of Henry the Eighth, who was the son of Henry the Seventh*, who was the cousin of Richard the Third, who was the uncle of Edward the Fifth, who was the son of Edward the Fourth, who was the cousin of Henry the Sixth, who was the son of Henry the Fifth, who was the son of Henry the Fourth, who was the cousin of Richard the Second, who was the grandson of Edward the Third, who was the son of Edward the Second, who was the son of Edward the First, who was the son of Henry the Third, who was the son of John, who was the brother of Richard the First, who was the son of Henry the Second, who was the cousin of Stephen, who was the nephew of Henry the First, who was the brother of William Rufus, who was the son of *William the Conqueror*.

"*Victoria, atavis edita regibus.*

"Freiston, near Boston, Sept. 5, 1868.

J. L. F. R."

It is, I think, worth preserving in the pages of "N. & Q."

THOMAS WALESBY.

Golden Square.

SIR WALTER SCOTT AT COLLEGE.—Scott, in his *Autobiography*, gives an affecting account of a young man named Archibald, the son of an inn-keeper, trying to arouse his ambition at college, and generously offering to give him daily and nightly assistance in learning Greek. His pride and self-conceit, however, rebelled; he rejected the offer, and "the poor lad," he says, "left me more in sorrow than in anger, nor did we ever meet again." This youth deserves to be more

* The line is, however, broken in *Henry the Seventh* and *William the Third*, but is complete if traced through *their Queens*."

fully commemorated. His father was at one time tenant of Glenrath, a sheep-farm of Sir J. Nasmyth's, adjoining to Blackhouse on Manor Water. He failed during the American war, and as a resource for his family, took the Harrow Inn, in the Candlemaker Row, Edinburgh, which was at that time, and long afterwards, the general resort of the farmers from Selkirkshire and Tweeddale. The innkeeper's son, Thomas Archibald, died of consumption, deeply regretted on account of his amiable disposition, scholarship, and talents. He had been led to take peculiar interest in Scott at college, as Walter Scott, Senior, was for a long time law agent for Sir James Nasmyth, under whom the elder Archibald had held his farm.

C.

PRAISE GOD BAREBONES.—COLONEL CHESTER having in your pages most satisfactorily disposed of the question raised by himself as to the place and date of Bridget Cromwell's burial (4th S. ii. 600; iii. 156), I will here entrust you with the same information relating to another and more important historical character of the same period, and which up to this time has not appeared in print.

On January 5, 1679-80, at St. Andrew, Holborn, "Praise God Barebone" was buried "at y^e ground near y^e Artillery." (*Church Register*.) His death has nowhere been recorded.

G. STEINMAN STEINMAN.

WATERSHED.—Some time ago there was a discussion about this word in *The Athenæum*, some of the correspondents of that paper not understanding its derivation. Others, better informed, pointed out that it is simply the German *Wasserscheide*, and that to *shed* is still used, locally, in the sense of *parting* the hair. I have little doubt but that many quotations might be adduced assigning to *shed* (German *scheiden*) the sense of to *part* or divide. Still, as the word is not very common, it may be as well to note the following, where it is used as a *neuter* verb, meaning to *separate*:—

"The River Don or Dun (says Dodsworth in his Yorkshire collections) riseth in the upper part of Pennystone parish near Lady's Cross—which may be called our Apennines, because the rain-water that falleth *sheddeth* from sea to sea."—Southey's *The Doctor*, 2nd edition, vol. ii. p. 4.

The exact meaning of *watershed*, I may add, is the *ridge* or elevation which causes the streams of water on either side of it to flow in opposite directions, and so *parts* them asunder.

WALTER W. SKEAT.

Cambridge.

EARDISLEY, CO. HEREFORD.—The following monumental inscriptions in this church were noted by me in 1859. In the chancel is a tombstone engraved with arms impaling Coke (a

family still resident at Lower Moor in this parish), and inscribed—

"Hic jacet Revdus in Xto Pater Dñus Geo. Cousens Dñus Epūs Hereford. Ob. 10 sepultus 16^o die Dec^o. Anno sui Jesu 1646 æt. suæ 76^o. Jam licet in occiduo cinere resurgam."

On a brass, incised with arms—

"Here lyeth the bodie of Sr Humfrey Baskerville of Eardisley Castle in the county of Hereford, Knight, who married Elizth the 8th dau of Sr Tho Coningesby of Hampton Court. Hee had sonnes Thomas & Henry & on daughter Philip and deceased the third day of April Anno Dñi 1647."

"Here lyeth the body of M^{rs} Sydney Conyngesbye, daughter to Sr Thomas Conyngesbye of Hampton Court in the county of Hereford, Knight. She was twinne with Dame Eliz Baskerville & did decease the 4th May Anno Dñi 1647."

On a mural monument—

"W^m Barnesley, Esq. of Eardisley Park, died 28 Jan. 1760, æt. 57."

Eliz. his wife, dau. of Walter Price of Kævenblane, Esq. died 8 April, 1773, æt. 63.

Involved in tedious lawsuits after the death of his father 35 years they overcame and died the conquerors.

"M^{rs} Jane Barnesley, dau. of Sir Nich^s L'Estrange, & granddau. of Sir Justinian Isham, Bt. Died 20 Nov. 1734, æt. 68."

"W^m Barnesley, Esq. her husband, Senior Bencher of the Inner Temple, J. P. and D. L. for co. Hereford. Died 8 April, 1737, æt. 93."

TEWARS.

BORDER BALLAD SCRAPS.—It does not seem that the Southern wives were always dreadfully averse to a bit of the Highland raid. The following is a queer example of conjugal affection:—

"There's sax eggs in the pan, gude man,
There's sax eggs in the pan, gude man;
There's ane for you, and twa for me,
And three for our John Hieland man."

"There's a sheep's head in the pat, gude man,
There's a sheep's head in the pat, gude man;
There's the banes for you, the broo for me,
And the meat for our John Hieland man."

BUSHEY HEATH.

FINAL -E IN EARLY ENGLISH.—There is a curious instance of careful spelling in MS. Camb. Univ. Lib. Dd. 1. 17, which shows that the scribes did pay some regard to the final *e* even in alliterative poems, where a syllable more or less in the line is not of much consequence. It is in the passage of *Piers Plowman* which is thus given in that MS.:—

"Or any science vndir sonne · the seuene artz and alle,
But thay be lerned for oure lordes loue · lost is al the tyme."—Cf. Wright's ed. p. 212.

Here *all* occurs twice: once in the pl. *alle*, and once in the sing. *al*. In the second place, the

scribe had at first written *alle* as before; but on second thoughts, he became aware of his mistake, and destroyed the *le* by placing a point beneath each letter in the usual manner. It evidently made a difference to *him*.

WALTER W. SKEAT.

FOLK LORE.—Among the Blakeway MSS. in the Bodleian Library I found noticed these superstitious cures for whooping-cough:—

“Near to Button Oak, in the forest of Bewdley, grows a thorn in the form of an arch, one end in the county of Salop, the other in Stafford. This is visited by numbers in order to make their children pass under it for the cure of the whooping-cough.”

“A child in the last extremity was cured of the whooping-cough by feasting on a boiled mouse, which specific was communicated by Mrs. Childe of Kinlet.”

THOMAS E. WINNINGTON.

UNPUBLISHED LETTER FROM HORACE WALPOLE TO T. ASTLE, ESQ., F.R.S.—From the same source whence I was kindly permitted to supply your readers with Dr. Percy's ten letters which appear at pp. 25, 52 of this volume, I am also enabled to send you the following letter, selected from several which are chiefly of a complimentary nature and invitations to Strawberry Hill. The lock which is the subject of this letter was, as the sale catalogue shows, bought by Mr. Webb of Old Bond Street when the collection was dispersed under the hammer of George Robins.

St. John's Wood.

S. H. HARLOWE.

“Strawberry Hill, July 29, 1788.

“A thousand thanks to you, dear Sr, for King Alfred's Will, and for the most superb of all Royal Locks, nay and for the most secure one, for I am sure it could not be picked but by a pickaxe. There is mechanism enough about it to lift the Drawbridge of a Citadel, and one grieves that such complicated Ingenuity should have been employed for the simple operation of unlocking a Door. By the beauty of the Gothic Border, and by the Rose and Crown, I imagine it to have been manufactured in the reign of Henry 7th, and by the prodigious Weight of Metal and involved Machinery, I should think his Majesty had set half a dozen of the strongest Cyclopes of his Board of Works to fashion this Lock for the Door of his Exchequer and hoard at Shene.

“I have Company with me, and expect another Party when they are gone,—or I would wait on you with my Thanks in person, as I will as soon as I am at liberty, being with great Gratitude and regard,

“Dear Sir,

y^r much obliged

and obed. humble Servt.

“Thomas Astle, Esq.,
at Battersea Rise,
near Clapham.”

HOB. WALPOLE.

MNASON OF CYPRUS.—In a recent lecture given by the Dean of Chichester on this individual, as reported in a provincial paper, occurs the following gloss:—

“This was the only instance in the Bible (Acts xxi. 16) in which the name occurred, but the sentence implied more than at first sight would appear, for our Authorised

Version does not give the full force of the Greek—which means ‘the original disciple,’ and not the ‘old disciple.’”

With all respect for the worthy Dean, I beg to say that I cannot accept his exegesis. In the first place there is no article to mark Mnason, either as *the* old or *the* original disciple: so that if *original* must be substituted for *old*, it would come to no more than *an* original disciple (one out of a number), not *the* one κατ' ἐξοχήν. But why must it be rendered *original* at all? Certainly not on the ground of invariable usage. Take Matt. v. 21, ἠκούσατε ὅτι ἐβόλη τοῖς ἀρχαίοις, which no one, I suppose, would translate “Ye have heard that it hath been said by *the originals*,” but would be quite content with the Authorised Version. Or again, Acts xv. 7, ὑμεῖς ἐπίστασθε, ὅτι ἀπ' ἡμερῶν ἀρχαίων, κ.τ.λ., which could refer to a period no farther back than the conversion of Cornelius. The ἀρχαίου κόσμου, in 2 Pet. ii. 5, comes nearer to the Dean's view; but as a single instance, is only partially corroborative of it.

By Grotius and Hammond, Mnason is thought to have been converted by Paul and Barnabas on their visit to Cyprus, as recorded Acts xiii. 4. To this view Whitby objects. Doddridge, following Sir N. Knatchbull, remarks—

“Mnason was a native of Cyprus, but an inhabitant of Jerusalem, who probably had been converted by Christ or the Apostles at the first opening of the Gospel there.”

An opinion feasible enough, and fully supported by the Greek. Μνάσωνι τινι Κυπρίῳ may be as correctly rendered “One Mnason the Cyprian” as “One Mnason of Cyprus.”

This term, when applied to individuals, is not always the most complimentary in the world. We sometimes say of a person that he is an *original*, when we do not mean to assert that he is the wisest of men. EDMUND TEW, M.A.

SIR T. OVERBURY: LORD ROCHESTER.—In Dr. Rimbault's edition of Sir Thomas Overbury's *Works* are printed “Crumms fal'n from King James's Talk, or his Table-talk.” The third crumb is the following: “Some men never spake a wise word, yet doe wisely; some on the other side doe never a wise deed, and yet speake wisely.” Does not this recall the famous character of the monarch's grandson, Charles II., drawn by the Earl of Rochester? P. W. TREPOLPEN.

SCROGGS.—I am unable to refer to “N. & Q.,” but I think a query appeared a couple of years ago relative to this family, and I have found the following marriage:—

“1858, Oct. 28, at Bishops Teignton, the Rev. Sydney Malet, son of the late Lieut.-Colonel Scroggs of Standen, Wilts, married to Emma Frances, daughter of the late Henry William and Lady Frances Stephens of Cocklaven, Devon.”

Y. S. M.

Queries.

ABERLEY* (RICHARD), Rector of Llyswen, is put down by Walker among the clergy who suffered during the great rebellion. He tells nothing about him, except that he guesses that his rectory was in Brecknockshire (*Sufferings of Clergy*, ii. 189). Can any one give me information about him?
EDWARD PEACOCK.

Bottesford Manor, Brigg.

BOSTON CLAY.—In Hall's *Satires* (No. 2, B 5) is the following:—

"What tho' he quaff pure amber in his bowl
Of March-brew'd wheat—yet slakes thy thirsty soul
With palish oat frothing in Boston clay
Or in a shallow cruise?"

with a note of Mr. Singer's to "Boston clay" as follows:—

"Clay, and even lime, were used by fraudulent brewers to give a head to their beer."

It appears to me that "Boston clay" means an earthen cup or jug, out of which the beer was drunk; but if Mr. Singer is right, and lime is meant, it is somewhat singular that brewers of the present day should put sulphate of lime in their beer.
SIDNEY BEISLY.

CLARKSON FAMILIES.—Wanted genealogical information of the Clarkson family who flourished in Bradford, Yorkshire, in the fifteenth and sixteenth centuries, especially the date of death of Robert Clarkson, Bradford, who was living for some years after 1622, and who was father of the celebrated David Clarkson, Fellow of Clare Hall, Cambridge, till 1651, when he was rector of Mortlake, Surrey, till 1662, when he had a living in London. He was a nonconformist, and died 1687. Wanted to know what brothers he had, and whether he had a son Matthew besides his two daughters. Information of the same will be gladly received by
H. A. BAINBRIDGE.

24, Russell Road, Kensington.

"COLD AS CHARITY."—What is the origin of this phrase? Warmth is charity's fit attribute; and if, by a strained figure of rhetoric, we can exceptionally speak of this virtue as growing cold, that is no reason for taking charity as a common type of coldness. Yet we hear persons suffering from physical cold say, they are "as cold as charity." This paradoxical phrase has been long in use. In *The Soldier's Wife*, by Southey (1795), so exquisitely parodied in the *Anti-Jacobin*, the friend of humanity says:—

"Cold is thy hopeless heart, even as charity."

J.

* Spelt Habberley in Jones's *History of the County of Brecknock*.

SIR WILLIAM COMPTON, BART., of Hartbury, co. Gloucester, had large property at Garway and Orcop, in Herefordshire, at the beginning of the last century. Can you tell me how and when it was acquired, and when it passed away from his family?
C. J. R.

WAS OLIVER CROMWELL AT WRENTNALL?—The accompanying cutting is from the *Shrewsbury Chronicle* of Feb. 12:—

"Sir,—In a notice of Mr. Freme's death in your issue of last week it was stated that in the neighbourhood of Wrentnall there is an old and beautifully situated farm-house which is known from tradition to have afforded shelter for a time during the civil war to no less a personage than Cromwell. Is this tradition likely to be true? I think not. The only time when Cromwell would need the shelter of the old farm-house would be between the battle of Edge Hill, fought in the autumn of 1642, and the capture of Oxford, which was taken in the summer of 1646; but from the former date until he advanced to the overthrow of Prince Rupert at the battle of Marston Moor in 1644, we find him continually engaged in the eastern counties of England. After the overthrow of the Prince he returned to the eastern counties, and remained there till he advanced against the royal army, which he conquered at Naseby in 1645; and from Naseby he went into the south-west of England, from which he did not return till the early part of 1646, when he laid siege to Oxford, and took that stronghold of the royal cause. After its fall Cromwell would not need the shelter of any farm-house in England. After the fall of Oxford I think it is certain that Oliver Cromwell never visited Shropshire, and I think it is equally certain that he was never here before that event. However, if any of your numerous readers can make it even probable that Oliver Cromwell was ever in the neighbourhood of Wrentnall, I should be very much gratified, and would go and visit the old farm-house as the spot where a very famous man spent a small portion of time during his earthly sojourn.—I remain, sir, yours truly,
"Pontesbury. "THOMAS EVANS."

I send it in the hope that some of your learned correspondents may be enabled to throw light on the subject.
ENILOBCA.

THE EARL OF DERBY IN AMERICA.—Is it true, as I have often heard it said, that the Earl of Derby has been the only premier of England who has visited the New World? Perhaps some contributor will correct me in this statement. Lord Derby was in Halifax, N.S., some forty-four years ago. He sailed from England in the Falmouth packet, a brig of two hundred and fifty tons, commanded by a lieutenant, with eight quaker-guns and thirty-five men—a temptation of the rude Atlantic; visited Nova Scotia with the present Speaker of the House of Commons; and the two distinguished gentlemen sailed from Halifax, for the second time risking their lives in the old Falmouth Dragon. Lord Derby, in all the changes of politics and diplomacy which have actively engaged his able talents since that period, must still remember the homely fare and rough travelling of England's first post-ships to the great American continent.
T.

AN ENGLISH BIBLE BY CAXTON?—The following notice is extracted from *Rosweydi Vitæ Patrum* (ed. 1615, p. lxix), being the concluding paragraph of Prolegomenon XXIII., "De variis editionibus," etc.:—

"Anglicana editio in folio cum figuris interprete Guilielmo Capton Westmonasteriensi, Westmonasterii apud Wijnkijn de Worde, anno M.CD.XCV. juxta exemplar Gallicum impressum Lugduni anno M.CD.LXXXVI. Eam editionem Lugdunensem Gallicam non vidi, sed ex Anglicani codicis ordine video eandem esse cum aliis editionibus Latinis Lugdunensibus. Quare editio Anglicana comprehendit omnia, quæ dixi supra Prolegomeno XIX. comprehendere secundam editionem. Unde ex Prolegomeno XXII. ubi editiones omnes Latinas cum hac quarta nostra contuli, facile est videre, quomodo hæc Anglicana editio cum hac nostra conveniat. Nactus sum hunc codicem ex Carthusio Mechliniensi, admodum R. D. Priore promptissime suppeditante."

Translation.

"An English edition folio, with illustrations, translated by William Capton of Westminster. Printed by Wijnkijn de Worde, Westminster, in the year 1495, according to the French edition of Lyons in the year 1486. This Lyons French edition I have not seen, but from the arrangement of the English text I see that it is like other Latin editions printed at Lyons. Wherefore the English edition contains all which I have said (Proleg. XIX.) that the second edition contains. Wherefore it is easy to see from Proleg. XXII., where I compared all the Latin editions with our fourth, in what manner this English edition harmonises with ours. This copy I have obtained from the Carthusian [monastery] at Mechlin, through the ready kindness of the most Reverend Prior."

After reading the above exact collation of an English Bible, which I supply as a note, I venture the query, Is all this a myth? Can we conclude that Father Herbert Rosweyd, S. J., when he indited this astounding paragraph, was committing a flagrant forgery?

By the time referred to (1495), the Bible had already been printed in nearly every extensively spoken European language. Why, therefore, should there not have been the English version described? I cannot say there was; I dare not say there was not.

J. MOZLEY STARK.

10, King William Street, W.C.

THE FIRST EAR-RING. — Has ear-piercing formed the subject of a picture before the celebrated painting of Sir David Wilkie, R.A., which he executed for the Duke of Bedford in 1835, known as the "First Ear-ring"? It is mentioned in the *Life of Wilkie*, by Allan Cunningham, ed. 1843, London, vol. iii. p. 96. If it has, who was the artist who did it? And also, are the figures members of the Russell family, or a fancy sketch of Wilkie's?

D.

THE KORAN.—Can any of your readers give me any information about the Koran? I am much interested on the subject, and a little while ago I was given a French translation said to be an authentic one. On comparing it, however,

with another edition and Lane's Selections (which two agree), I find it entirely different. The one I have is by Fatma Zaïda, a Spanish Mahometan lady; translated, she says, to show the Europeans what the true Koran contains. This is divided into two parts, before and after the Hegira: the first part being communicated by the angel Gabriel, with the exception of the last Sura; this and the second part having been given direct to Mahomet from God.

Fatma Zaïda speaks of three Korans: that of Mahomet, of which she avers hers to be the translation; that said to be by Ali, used by the Persians; and that of Omar, which is followed by the Moors and wandering tribes of Africa.

I should be glad to learn how it is that this Koran has not been thought equally worthy of translation as the other, for it seems to be better written and more interesting.

M. P.

MEDALS.—What was the earliest known case of a medal being given to any one to be worn as a decoration? I mean a piece of struck money, hammered or machine-made, and not touched by the engraver's tool; round, oval, or square, with a design on the obverse and reverse.

NEPHRITE.

RED CROSS OF CONSTANTINE.—Have any of your contributors special information on this order?—the grand mastership of which rested in the Comneni, until it was assigned to Francis Farnese, Duke of Parma. The PRINCE RHODOCANAKIS, from his acquaintance with ancient Byzantine history, may have something to say upon it. Are there any instances of the order having been conferred in any of its classes upon the chiefs of the religious and military orders of St. John and the Temple during the Crusades?

JOHN YARKER, JUN.

43, Chorlton Road, Manchester.

WOLSEY'S HOUSE, CHANCERY LANE.—There are a few persons in history who can boast of having had a residence in nearly every London parish. Of these, Cardinal Wolsey and Oliver Cromwell may be adjudged the leaders. Among the "Jottings of George Vertue" ("N. & Q.," 2nd S. xii. 82), I find this note:—

"In Chancery Lane, over against the Rolls Office, next to the Six Clerks' Office, is an old timber house, said to have been the dwelling of Cardinal Wolsey when Bishop of Lincoln. I have seen in the Augmentation Office an agreement of the Prior of St. John of Jerusalem, in Clerkenwell, with Cardinal Wolsey for this house in Chancery Lane, next adjoining to the office of the Clerks, before he was Cardinal or Archbishop of York. I have lately visited it: in a great room above stairs is carved the arms and supporters of Carew, who had embellished and repaired it with fret-work, ceilings, &c. It is now, and has been for many years, a tavern of note."

What more is known of this house? Our old

friend Stow, speaking of "New Street, or Chancellor's Lane," simply states:—

"On the west side, sometime was an house pertaining to the Prior of Neeton Parke, a house of Canons in Lincolnshire: this was commonly called Hereflete Inne, and was a Brewhouse, but now faire builded for the Six Clarkes of the Chancery, and standeth over against the sayd house called the Rolles, and neere unto the lane which now entreth Ficketts croft, or Ficketts field."

The history of Ficketts, or Fecketts field, now forming New Square, Lincoln's Inn, will be found in Diprose's *Some Account of St. Clements Danes parish*, recently published. T. C. NOBLE.

Queries with Answers.

BIOGRAPHY.—If you or any of your readers will give me any information, or refer me to any sources of information, concerning the under-mentioned persons, or any of them, a great obligation will be conferred upon me:—

1. Rev. Isaac Bargrave, D.D., of St. Margaret's, Westminster, 1620.

2. Rev. Wm. Crashaw, parson of Whitechapel, 1620.

3. Sir John Croftes, Knt., of Suffolk, 1620.

4. Dr. Mawe, Master of Peterhouse, 1620.

5. Rev. Mr. Micklethwaite, B.D., Sid. Suss. Coll. 1620.

6. Sir Albertus Morton, Provost of King's Coll. Cambridge (?), 1620.

7. Rev. Mr. Shute, master or reader (?) at the Temple, living in 1620; died, I fancy, in 1643.

WESSEX.

New University Club.

[1. Rev. Isaac Bargrave. For the biography of this celebrated divine, consult Todd's *Deans of Canterbury*; David Lloyd's *Memoirs*, p. 687; Walker's *Sufferings of the Clergy*, Part II. p. 5; Wood's *Fasti*, edit. 1815, i. 345, 476; Le Neve's *Fasti*, edit. 1854, i. 33, 52; Brydges's *Restituta*, ii. 238; Nichols's *Progresses of James I.* iii. 52; Granger's *Biog. History of England*, edit. 1775, ii. 165; Dyer's *Cambridge* (Supplement), ii. 246, and most biographical dictionaries.

2. Rev. William Crashaw. *Vide* Wood's *Athenæ*, ed. 1815, ii. 468; *Gentleman's Magazine*, Feb. 1837, p. 151; "N. and Q.," 3rd S. vii. 111; Addit. MS. (Brit. Mus.), No. 5865, p. 18; monumental inscription on his wife, Strype's *Stow*, book iv. p. 45.

3. Sir John Crofts, Knt., buried at Little Saxham in Suffolk, March 29, 1628. See Gage's *History of Suffolk*, p. 136; Addit. MSS. in the British Museum, No. 5524, pp. 66^b, 173^b; No. 19,107, pp. 218–229.

4. Dr. Leonard Mawe. Consult Heylin's *Life of Archbishop Laud*, p. 249; Bishop Hackett's *Life of Archbishop Williams*, p. 125; Fuller's *Worthies*, edit. 1840, iii. 171; Le Neve's *Fasti*, edit. 1854, i. 146; Cassan's *Lives of the Bishops of Bath and Wells*, ii. 54; and Addit. MS. (Brit. Museum), No. 5876, p. 92.

5. Rev. Paul Micklethwaite, B.D. is noticed in Lloyd's

Memoirs, edit. 1677, p. 504; Plume's *Life of Bishop Hackett*, edit. 1865, p. 84; D'Ewes's *Diary*, p. 42; and the *Life of Dean Prideaux*, p. 12.

6. Sir Albertus Morton was Sir Henry Wotton's half-brother. Some account of him will be found in Hasted's *Kent*, iii. 136; Wood's *Athenæ* (edit. Bliss), ii. 524; *Reliquiæ Wottonianæ*, edit. 1685, pp. 322, 388, 417, 421, 425, 443, 552; Cartwright's *Rape of Bramber*, p. 243; Harwood's *Alumni Etonenses*, p. 206; Nichols's *Progresses of James I.*, iii. 438; Hannah's *Poems* by Wotton, pp. xxii. 40; *Court and Times of James I.*, i. 145; and the *Gentleman's Magazine*, lxvii. 840; lxviii. 20, 115.

7. Rev. Josiah Shute died June 13 (or 22), 1643. See Lloyd's *Memoirs*, p. 293; Fuller's *Worthies*, edit. 1840, iii. 433; Newcourt's *Repertorium London.*, i. 93, 463; Peck's *Desiderata Curiosa*, ii. 529; Granger's *Biog. History*, edit. 1775, ii. 167. Consult also the following tracts: (1.) "An Elegiacall Commemoration of the Pious Life and most lamented Death and Funerals of Mr. Josiah Shute, Rector of the Parish of St. Mary Woolnoth, in Lombard Street, who left us on the 13 of June, 1643. Lond. 1643, 4to." (2.) "The Pious Life and Death of Mr. Josiah Shute, who left us on the 22d (*sic*) day of June, 1643. 4to."]

SPENCERS OF YARNTON.—Yarnton church, near Oxford, contains the burial-place of the Spencer family in an aisle or chapel in which their stately monuments, beginning in the reign of James I., are placed. Were these Spencers connected with the Althorpe family, and how did they become possessed of this manor, now the property of the Dashwoods? THOS. E. WINNINGTON.

[The Spencer family of Yarnton, co. Oxford, was a branch issuing from the stock of the noble houses of Marlborough and Spencer, and were closely allied to the Spencers, Earls of Sunderland. Sir William Spencer, who possessed a fine estate at Yarnton, appears to have been the first of the family who settled in this locality, as Sir John, his father, in his will enjoins hospitality to be kept in his houses at Althorpe and Wormleighton. Sir William Spencer was knighted by Queen Elizabeth in 1592, and married Margaret, daughter of Francis Bowyer, Esq. of Middlesex. Sir Thomas, his heir, was created a baronet by King James I., June 29, 1611. At the decease of Sir Charles Spencer, who was a minor in 1741, the title became extinct. *Vide* Burke's *Extinct Baronetage*, ed. 1844, p. 498.]

JOHNSON'S QUOTATION FROM "ONE GIFFORD."—The various editors of *Boswell's Johnson*, including Mr. Croker and Mr. Carruthers, have failed to throw light on one whom Johnson speaks of as a most obscure worthy, or to recover the poem containing the pretty lines he so aptly quoted in his visit to Nairn. I had occasion to quote these lines lately in a preface to the Bayard edition of *Rasselas*, and much regretted having to leave them in the same obscurity as before. I might have saved my regret, and gained much satisfac-

tion, had I thought of consulting that treasury of things new and old, that wonderful storehouse of literature, "N. & Q." Two days ago, happening to take down 2nd S. vol. i., to my great surprise I found this matter cleared up by "A relative of 'one Gifford, a parson.'" The article occurs at p. 74, and was published in July, 1856. It was perhaps as being a Scot that Johnson spoke in this disparaging way of a man of considerable mark socially and intellectually. The Rev. Richard Gifford, of Balliol College, Oxford, was author of many learned works, held several benefices in the church, and belonged to the Marquess of Tweeddale's family—the Giffords of Yester. He was born in 1725, and died in 1807. The writer states that the lines occur in a short poem entitled *Contemplation*, which was printed in 1753; and he refers to Nichols's *Literary Anecdotes [Illustrations] of the Eighteenth Century*, vol. v. p. 182. As I have not access to this book at present, I write to ask if you will kindly print the whole poem in "N. & Q.," and say where it first appeared.

W. WEST.

Nairn.

[The poem entitled *Contemplation* was published anonymously by R. Dodsley in 1753, and makes a quarto pamphlet of twenty-three pages. Only one verse of it is quoted in Nichols's *Illustrations*, v. 183, and four other verses will be found in the *Gentleman's Magazine*, xxiii. 202.]

"THE HONOUR, ANTIQUITY, AND DIGNITY OF TRADE."—A book with some such title was written by a nobleman in last century, to induce his son to take up some mercantile pursuit. I shall be glad to know something of the book, who was the nobleman, and has his work been reprinted?

F. M. S.

[This work is entitled "*The Antiquity, Honour, and Dignity of Trade*, particularly as connected with the City of London: written by a Peer of England, and addressed to his youngest son, as an inducement to follow a mercantile concern. Westminster, 1813, 8vo." The editor states, that "the manuscript from which this work was printed came into the proprietor's possession, with a large collection of original letters and state papers, belonging to the Sidney family of Penshurst in Kent. The general title is written on the paper cover in a different hand to that of the manuscript. Who the noble author was does not appear." The work contains six portraits, and 150 copies printed in 4to were published at 12. 1s. each. It appears to have been written in the middle of the last century.]

"PARLIAMENTARY DIRECTORY."—The well-known *Directory for the Publike Worship of God* passed through several editions in 1644, 1645, and 1646, and all in quarto. Can any of your readers furnish me with a list of subsequent editions? I have a copy of it in duodecimo, London, printed

by Thomas Ratcliffe for the Company of Stationers, 1660. Is it not singular that an edition should have been printed at so late a period as the year of the Restoration? G. W. N.

[There was an edition of the *Directory* published in 1651, 12mo. Fuller, who gives a summary of the arguments *pro* and *con* in the controversy between Liturgy and Directory (*Church History*, ed. 1845, vi. 311-315), states that the printing was assigned to Rowborough and Byfield, who sold their privilege for several hundreds of pounds. Editions (somewhat differing from the English) are also inserted among the Confessions, Catechisms, and other Formularies of the Church of Scotland: there is another in the Appendix to Neal's *History of the Puritans*, 1797; and another in Clay's *Book of Common Prayer Illustrated*, 1841. It has also been reprinted in the third volume of *Reliquiæ Liturgicæ*, edited by the Rev. Peter Hall, 1847.]

RAHEL, OR RACHEL.—Can you inform me why (with scarcely an exception, so far as I have known,) all Bibles printed in England omit the letter *c* in "Rachel" in Jeremiah xxxi. 15, while the word is correctly printed in Scottish editions?

R.

Edinburgh.

[The orthography of the word *Rahel* is thus satisfactorily explained in Smith's *Dictionary of the Bible*, ii. 988:—"It is not obvious how our translators came to spell *Rahel* as they do in their final revision of 1611, viz. Rachel. Their practice—almost, if not quite invariable—throughout the Old Testament of that edition, is to represent *kh*, the hard guttural aspirate, by *h* (e. g. Halah for *hikh*, χαλαχ): the *ch* (hard, of course,) they reserve with equal consistency for *caph*. On this principle Rachel should have been given throughout "Rahel," as indeed it is in one case, retained in the most modern editions, Jer. xxxi. 15. And in the earlier editions of the English Bible (e. g. 1540, 1551, 1566) we find Rahel throughout. It is difficult not to suspect that Rachel (however originating) was a favourite woman's name in the latter part of the sixteenth and beginning of the seventeenth centuries, and that it was substituted for the less familiar though more accurate Rahel in deference to that fact, and in obedience to the rule laid down for the guidance of the translators, that 'the names in the text are to be retained as near as may be, accordingly as they are vulgarly used.'"]

Replies.

THE MISTLETOE ON THE OAK.

(4th S. iii. 109.)

Les observations que j'ai faites sur les arbres porteurs du gui offrent de nombreuses coïncidences et quelques variantes à l'égard des faits exposés par M. DIXON. C'est, au nord de la Touraine, dans le canton de Châteaurenault, que, pendant

nombre d'années, j'ai dirigé mon attention sur les gisements du gui, au milieu de bois étendus et de propriétés largement plantées.

Comme M. DIXON, je n'ai jamais vu le gui sur le chêne, le frêne, le noyer, le figuier, le houx, le saule-pleureur, le peuplier pyramidal, bien que j'eusse ces arbres en grand nombre sous les yeux. Je ne l'ai pas vu non plus sur certains arbres qui l'ont offert à M. DIXON—le hêtre, l'orme, le nerprun (*buckthorn*) et l'aubépine (*hawthorn*), le pin sylvestre, fort commun dans le pays.

Les pommiers, au contraire, en sont chargés au point que ceux plantés dans les champs pour la production du cidre meurent le plus souvent épuisés ou étouffés avant d'avoir parcouru le temps normal de leur existence. Les poiriers sont beaucoup moins maltraités; les peupliers de Caroline et de Virginie sont les arbres les plus recherchés du gui, après le pommier. Le gui les attaque indifféremment par leurs branches hautes, basses ou moyennes. En des allées, plantées de peupliers de Virginie et de peupliers pyramidaux alternés entr'eux, les premiers seuls sont atteints et les seconds constamment préservés. Après les peupliers viennent les saules blancs (*Salix alba*), sur lesquels on remarque rarement plus d'une ou deux touffes, mais je n'en ai vu aucune sur le *Salix Caprea*, ni sur le *Babylonica*. L'acacia reçoit le gui dans la proportion du poirier. Je n'ai remarqué le gui qu'en des cas très-rare sur le tilleul, le bouleau; je ne l'ai jamais vu sur le platane.

Il y a beaucoup moins de gui à Tours que dans le canton de Châteaurenault. Il y en a moins à Nantes qu'à Tours; et le département de la Vendée m'a semblé en être exempt. Je ne l'ai remarqué nullepart, et je crois pouvoir affirmer qu'il n'existe pas sur tout le littoral de l'arrondissement des Sables—d'Olonne, où je passe une partie de l'année, et cependant les arbres qui le produisent ailleurs n'y manquent pas—le pommier, le poirier, le peuplier etc.

Mais rien n'est capricieux comme les gisements de ce parasite, qui semble préférer certains arbres selon les localités. Duhamel l'a vu croître sur du bois mort et sur des pierres. Ce grand naturaliste et De Candolle ont fait de vains efforts pour le faire naître ou l'implanter en pleine terre. Pline, pour des raisons connues de lui, sans doute, dit qu'on ne trouve le gui sur aucun autre arbre que le *quercus*, le *robur*, l'*ilex*, le *terebinthus* et le *prunus*. (Lib. xvi. 44.) Je ne l'ai vu sur aucun de ces arbres; et les savants modernes sont bien loin de partager l'opinion du naturaliste romain. Ceux qui ont annoté la traduction française de Pline, dans la Collection Pankoucke, ont dit que le gui se trouve sur le sapin, le mélèze, l'érable, le bouleau, le châtaignier, le chêne, l'yeuse, le liège, l'olivier, le coudrier, le cognassier, le rosier-églantier, le cormier, le noyer, l'azerolier,

le pommier, le poirier, le prunier, le tilleul, le térébinthe, l'orme, le frêne et l'oxycèdre (*Juniperus oxycedrus*). Le gui de l'*oxycedrus* est réputé une espèce à part. La liste ci-dessus comprend à peu près tous les arbres de nos climats; elle omet pourtant le nerprun et l'aubépine, où M. DIXON l'a vu, l'acacia, où moi-même je l'ai cent fois remarqué, enfin, le hêtre, le platane, le cerisier, le cytise, l'alizier et quelques autres, où M. DIXON et moi ne l'avons pas aperçu. Parmi les arbres cités, il y en a tels que le noyer, le cormier, l'orme, le frêne, l'églantier, le coudrier, le châtaignier, le chêne, l'yeuse, l'érable, le térébinthe, que j'ai vus en grand nombre, au milieu d'arbres infestés de gui, sans en avoir eux-mêmes la moindre trace.

Le *Dictionnaire des Sciences naturelles*, au mot *Gui*, écrit par le savant Loiseleur-Deslongs-champs (20^e vol. 1821), contient ce qui suit:—

“Le gui se trouve fréquemment sur les pommiers, les poiriers, les tilleuls, et il vient aussi sur les frênes, les pins, les peupliers, les saules etc. Il ne croît que très-rarement sur les chênes: nous ne l'y avons jamais vu. Cependant il y a dans le Cabinet de botanique du Muséum d'Histoire naturelle une branche de chêne sur laquelle le gui est implanté; cette branche a été apportée de Bourgogne et donnée au muséum par M. le Marquis de Châtenay.”

Le *Dictionnaire d'Histoire naturelle* de Déterville, publié en 1803, cite un chêne entre Rome et Lorette où le gui est si abondant qu'on en pourrait charger une charrette. Ce fait paraîtrait exorbitant, si un phénomène tout semblable n'était, en ce moment, constaté en Normandie, avec toutes les garanties désirables. Dans le *Journal de l'Agriculture* de M. Barral, tom. iv. 5 décembre 1864, page 614, M. Charles Guérin, cultivateur au Mesnil-Thébault, a signé un article où il signale l'existence d'un “Chêne druidique” sur la ferme du Bois, à un demi-kilomètre de l'église d'Isigny-le-Buat, chef-lieu de canton, dans l'arrondissement de Mortain (Manche).

“Ce chêne, est-il dit, porte des touffes de gui tellement nombreuses que nous avons renoncé à les compter. M. de Brée, son propriétaire, tient à conserver ce spécimen très-rare en son genre, également intéressant pour l'archéologue et le naturaliste. Ses dimensions, sans être colossales, ne sont pas ordinaires. Sa base, à la naissance des racines, nous a donné une circonférence de 9^m 89^c, son tronc, relativement bas, 6^m 90^c. Ses énormes branches, qui couvrent au loin le sol, tout indique qu'il s'est développé isolément, et qu'aucun instrument d'élagage n'a modifié sa croissance. Il est de l'espèce dite à glands *pédunculés*, la plus répandue dans le pays. Mais, alors, comment se fait-il que les autres chênes qui l'entourent, et ils sont nombreux, soient complètement exempts de gui? Un seul, qui paraît âgé de 40 à 45 ans, fait exception. Les cultivateurs voisins sont unanimes à croire qu'il provient d'un gland du vieux chêne, son voisin. Le gui de ces deux chênes nous a paru en tout semblable à celui qui se propage avec une facilité désespérante dans nos vergers de Normandie. Les malades, qui dédaignent le gui de pommier, retrouvent pour ce gui de chêne, tout semblable, la même foi qu'au temps de

Plinc.* Nous sommes arrivés à faire naître artificiellement des touffes de gui sur le pommier, l'aubépine, le saule etc., mais nous avons toujours échoué sur le chêne. Les radicules se produisent bien, mais, au bout de quelques mois, elles se rident et finissent par se dessécher complètement. Nous conseillons aux personnes qui voudraient tenter l'expérience sur le chêne, de déposer les graines, entourées de leur mucilage, dans une position ombragée et sur des branches âgées de 2 ou 3 ans seulement."

Près des Bains de Lovèche, en Suisse, j'ai observé un autre effet de végétation parasite non moins remarquable que celle du gui. L'étroit sentier qui conduit au Kukkerübel traverse une épaisse forêt de mélèzes et d'abiès, où les branches sont couvertes de *lichen barbatum*, dont les feuilles filiformes et noires représentent la crinière inculte d'un cheval sauvage et flottent sous le vent. Sur des branches horizontales, revêtues de cette fourrure épaisse, des graines d'abiès germent, et, au bout de deux ou trois ans, la jeune plante lance en bas deux racines aériennes, qui la posent à cheval sur sa branche. Si la branche n'est pas à plus de six à huit pieds, la racine finit par atteindre la terre et y infiltrer des radicules, et alors le jeune arbre, perché en l'air, se développe avec force à travers les branches de la tige principale. Si, au contraire, le siège est trop élevé, le parasite reste nain ou perd l'équilibre et tombe. Je n'ai observé un tel phénomène que sur ce point, et j'ai cru devoir l'attribuer à la présence de *lichen barbatum*, que, d'ailleurs, je n'ai vu que là.

CH. DE SOURDEVAL,
Président honoraire de la Société
d'Agriculture de Tours.

WALLER'S POEMS TO THE KING AND TO THE EARL OF NORTHUMBERLAND.

(4th S. iii. 1.)

I am extremely obliged to W. C. B. for so kindly pointing out my mistake in supposing that Waller's poem "To the King" (Charles II.) had dropped out of Fenton's edition. It is clear, upon what is stated by W. C. B., that its title has merely dropped out of the table of contents. That table, I may mention, is very full in both the editions which I consulted. That of 1712 contains 143 entries, that of 1744, 145 (exclusive of the speeches, letters, &c.), and the poems mentioned in the two tables are not at all arranged in the same manner. I took considerable pains to discover what additional pieces had been inserted by Fenton, and for that purpose used the tables of contents in both editions, and referred also to the several poems as they stand in Fenton's book. In the instance of the one poem omitted from Fenton's table of

contents I seem by mistake to have relied upon the tables of contents only. I thank W. C. B. for correcting my carelessness, and point it out as an advantage in writing to "N. & Q." that one is addressing readers who are both competent and ready to rectify any errors into which we may chance to fall. The edition of Fenton to which I referred is not the same as that used by W. C. B. His is "printed for J. Tonson, 1730," 12mo, mine "printed for J. and R. Tonson and S. Draper in the Strand, 1744," also 12mo; but the results are the same in both editions.

And now, as we are upon the subject of Waller, allow me to point out that, valuable as Fenton's notes may be, which I am not at all inclined to dispute, they must not be too entirely relied upon. I will give an example in proof of this. Among Waller's poems is one entitled "To my Lord Admiral, of his late sickness and recovery." Fenton remarks that —

"The time and occasion of writing this poem appear to have been when the Earl of Northumberland was appointed General of the English Army against the Scots, and excus'd himself from action, by pretending want of health; tho' his conduct soon afterwards evidenc'd it was want of inclination to exert that vigor which the King's affairs requir'd; and which, of all men living, he was the most bound by gratitude to have exerted. And therefore we may suppose that Mr. Waller made him the complement of these verses (a very seasonable one to cover his disaffection) in the latter end of the year 1640, anno ætat. 35. And the death of the Earl's lady being mentioned as if it were still green in his memory, the preceding poem was probably written the year before, or perhaps a little earlier."

All this is extremely awkward and confused. The "preceding poem," which is alluded to at the close of the paragraph, was written "To my Lord of Northumberland, upon the Death of his Lady." She died, of smallpox which brought on a miscarriage, on Dec. 6, 1637. (*Dom. State Papers*, vol. ccclx. p. 3.) The object of the poem is to urge the earl not to allow —

"Grief [to] contract the largeness of that heart,
In which nor Fear nor Anger has a part,"

and there cannot be any reasonable doubt that it was written very shortly after his great loss occurred.

The other poem, on the earl's sickness and recovery, may, I think, be dated with equal nearness, and in dating it we shall show the utter nonsense of Fenton's endeavour to make it conduce to fixing upon Northumberland a charge of ingratitude and disaffection. It is clear that it had nothing whatever to do with his retirement from the command of the army against the Scots—that it does not relate to any retirement at all, nor to any pretended or affected illness (if any such there were), but to one in every sense real and very nearly fatal, which took place in the middle of the year 1638—at the time when the Marquess of Hamilton was endeavouring, as the

* Chaque année, le vieux chêne est dépouillé des touffes de gui par les malades, mais chaque printemps les voit renaître en grand nombre et toujours vigoureuses.

king's commissioner, to bring about a settlement of the dispute with the Scots, and before there was any idea of appointing the earl to command an army against them.

The poem is addressed to the earl as Lord Admiral. He was nominated to that office on March 18, 1638, and entered at once upon its duties. It also appears that the illness which was the occasion of the poem followed shortly after the earl's appointment as Lord Admiral:—

"When the glad news that you were Admiral
Scarce through the nation spread, 'twas fear'd by all
That our great Charles, whose wisdom shines in you,
Would be perplexed how to choose a new."

Now turn we to the *Strafford Correspondence*. Under the date of May 10, 1638 (vol. ii. p. 168), we find Garrard writing to Lord Wentworth:—

"My Lord of Northumberland hath had a long sickness, it begun with a head-ach, a violent one which held him ten days at least, Mayerne and Baskerville his physicians, who let him blood four times, and gave him as many purges; physick enough they have given, which hath brought him very low, his Head-ach left him, but he continues hot and feverish still, which by all their art they cannot quench, nor remove; hath a good day and a bad, as though it were an ague, but yet never had but one cold fit; these last two nights he rested very well, so that the lookers on as well as the physicians begin to conceive good hopes of his recovery, which I beseech God to grant, since he is one of the noblest and bravest gentlemen that this age hath bred; the King, the kingdom, all his friends, would have an unspeakable loss of him, he is infinitely lamented by all sorts of men."

On May 14, 1638, Archbishop Laud wrote to Lord Wentworth (ii. 171):—

"My Lord of Northumberland was at the last made Lord Admiral till the Duke of York come of age . . . but now (which I am heartily sorry to write) all the hopes of his service are in danger, for he hath been in a high fever now these three weeks; and though the physicians speak of out of danger, yet for my part, out of my love to him and his worth, am very fearful; I pray God comfort and repair him, for his loss will be great in these times."

On the following July 3, Garrard writes again to the same correspondent (ii. 179):—

"Why do you reproach me for not sending your Lordship the first tidings of my Lord Admiral's recovery? If it were a fault, or that you think it so, I crave your pardon. Had I a swift-winged dove trained up to carry little minutes, as some have vainly imagined, I should have sent her to your Lordship to let you have known the good news of his recovery; he was then in a fair way to it, but I must have sent another dove after her to tell your Lordship that, after he came well to Sion, with shaving his head, leaving off cloathes, and walking a little too soon in his garden, he got his fever again, was afresh let blood nine ounces, purged I know not how often, brought so weak that he could not go without leading, yet it was not vehemently on him above nine days, then it began to abate, and by degrees utterly left him; so that he is again in a fair way to be a strong man quickly, and long-lived I hope in God. I went on purpose to Sion, Monday the 2d of July to see his Lordship, whom I found mended beyond my expectation, had that

morning been in a bath, endured it well, eat a good dinner after it of veal, rise [rose?] with an appetite, he could have eaten more, walks strongly out of one room in another, and I believe he will have more care of himself than formerly he had. I asked his Lordship whether he would command me any thing into Ireland; he said he would write within two or three days to your Lordship himself. Oh! how my Lord Conway and I have chaffed [chafed?] for this relapse! before we only sorrowed and prayed, now choler had got an high hand over us. He is a well beloved man here in England, I never knew greater lamentations made for any man's recovery. I never had so long a time of sorrow; for seven weeks I did nothing heartily but pray, not sleep nor eat, in all that time I never bowled; I hope now we shall have days of mirth, if the Scots will give us leave."

I could multiply authorities upon this subject; but surely these extracts are enough to prove that this was no feigned illness, and there is nothing in the poem to bear out in the slightest degree Fenton's supposition that it had reference to any other illness, or to any other occasion than that to which the above passages relate.

JOHN BRUCE.

14, Upper Gloucester Place, N.W.

BISHOP LYTTTELTON'S DIARY.

(4th S. iii. 49.)

LORD LYTTTELTON has given some interesting extracts from the letters of his relative, Bishop Lyttelton, in reference to his visit to Dumfriesshire. I am quite sure that he will add to our obligations if a few more passages can be culled of the same character from his relative's diary as to other parts of Scotland.

We are told that the bishop was struck as he was passing through Dumfriesshire by the quantity of wheat and flax which he saw. This would no longer be the case. The total area of Dumfriesshire in statute acres is 702,953, and of these the agricultural returns of 1868 just issued give 1,420 acres for wheat and one acre for flax. Flax has ceased to be grown in the present day. I can recollect, about fifty years ago, when the air was polluted as you passed along the public road by the effluvia from the steeping of lint in pools in preparation for the home manufacture of linen. Everywhere through the county were lint-mills, the names of which still remain, though it is now a misnomer, as they have been turned to other purposes. At the time that Bishop Lyttelton, in 1764, passed through the county, and down to the beginning of this century, it was the custom for cotters who were employed in reaping and haymaking on a farm to be allowed a small portion of ground on which to grow flax as a return for their services on these busy occasions. This the women employed their leisure hours in spinning, and they got it woven by what was known as "customary weavers,"* and of whom there was

[* See ante, p. 197.]

a sufficient number in all parts of the country. Some of the linen was no doubt coarse, but it was sometimes of the finest quality, and always of first-rate material. The coarsest kind was called harn, and your readers may recollect that in "Tam o' Shanter" Burns speaks of it:—

"Her cutty sark o' Paisley harn."

This state of things has long since passed away. Scotland has ceased to be a flax-producing country, as she had in 1868, according to the agricultural returns just issued, only 1,546 acres in the whole of Scotland under this crop, of which the county of Stirling gave 509 acres; Fife 321, and Lanark 270.

The bishop speaks of a village which he passed between Annan and Dumfries, and which was no doubt Cummertrees:—

"Every House of which except the Ministers is a spacious Hutt, built wholly of Mud and covered with Sods, no Chimney, nor any Aperture for the Smoke to issue out at, except the window holes (for windows they have none) and the Door. I cannot well conceive greater wretchedness than thus living in perpetual Smoke, for Peat being almost everywhere very plentiful, they have Fire smothering all day long."

Here, too, the change is very remarkable, as the houses are now built of stone, and nowhere I believe within the bounds of Dumfriesshire could you find the meanest house to be so wretched as as is here described. In nothing has there been such an improvement as in the cottages of the labouring classes. I am old enough to recollect when the bishop's description, if not quite applicable, was no great exaggeration of the state of a large range of country; indeed, of the greater part of the Queensberry property before it came into the possession of the present noble family—noble in the true sense of the word—as the present Duke of Buccleuch acknowledges that the possession of property entails heavy duties: in fact, that he is the mere steward of a large family, and will allow no such hovels to be the dwelling-place of the cotters on his estates. Nowhere has there been a greater rise in the value of land or improvement in the face of the country than in Dumfriesshire. The statement of Bishop Lyttelton has led me to look back into some old documents that are in my possession; and it may be interesting to give the rise in value of a piece of land, of which I have the old leases before me. The property consists of 550 acres, and in 1763, the year before Bishop Lyttelton passed through Dumfriesshire, it was let at a rent of 45 $\frac{1}{2}$ %; in 1779 it rose to 90%; then in 1799 to 145%; and in 1814 to 470%, but this seems to have been beyond the true value, as the tenants got into difficulties at the conclusion of the French war, and it fell to 410%, at which it remained till 1843, when it rose again to 440%; and at the present moment it is let at 630%, being considered by no means a rack-

rent. This property had been bought in 1750 for 1,400 $\frac{1}{2}$ %, and if it were now in the market it would no doubt bring upwards of 20,000%. I may add that there is no special reason why this property should have thus risen in value; it partakes of nothing except what is general to the whole country.

As an instance of still greater rise of value, I may state that a portion of the Closeburn property, which is now divided into several farms, was farmed by the father of a friend of mine towards the end of the American war, and that he paid a rent of 40%. In 1842 this land was bringing a rental of upwards of 800%, and at present of upwards of 1,000%. Another property in Upper Nithsdale, with which I am acquainted, was bought about the year 1786 for 800%, but at thirty years' purchase would now bring 9,000%.

CRAUFURD TAIT RAMAGE.

AMPHIGORY.

(4th S. iii. 145.)

The lines inquired for by JULIAN SHARMAN will be found, with some variations, in a footnote at p. 28 of the clever squib entitled *The Oxford Ars Poetica: or, how to write a Newdigate* (Oxford, 1853). The little book being rather scarce, I transcribe the note and the verses:—

"Those gentlemen who intend to write for the Newdigate this year will not be displeased to read the following lines, which contain *more sound* than, and nearly *as much sense as*, the generality of Oxford poems. They are said to have been written by poor Nat Lee; but as we quote from memory, they may not be given quite correctly. Here they are, however, such as we remember them:—

'Oft have I seen a hieroglyphic bat
Skim through the zenith of a slipshod hat;
While Neptune, sailing in the western barge,
Gave to great Hancock's man a special charge
To drive full-tilt against subjunctive mood,
And fatten padlocks on Antarctic food;
While to suck infants' blood, with horrid strides,
A d—d potatoe on a whirlwind rides.'

Whether the above lines are correctly attributed to Nat Lee, I cannot say; but they have a greater appearance of originality, and are certainly more whimsical than the version given by J. S.

The Temple.

The nonsense verses communicated by JULIAN SHARMAN are not amphigoric; they belong to that more nonsensical class which —

"*Delphinum sylvis appingit, fluctibus aprum,*"—and are all the more difficult to compose, having neither induction nor consequence whereon to form their congeries of absurdity.

Amphigouri (ἀμφί, γῦρος) is a milder sort of nonsense—a rigmarole, or, more literally, a round-

about; with semblable meaning enough to put one on finding it out—though, if findable, not worth the finding. Its truest version perhaps, in our vernacular, is *twaddle*. Pope's "Song by a Person of Quality" is its best exponent; far better than its French illustration, which the elder Disraeli records Fontenelle to have accepted as possessing "a glimpse of sense" (*Curiosities of Literature*, p. 112, ed. 1866). But the specimen before us, with its buttered peas, subjunctive moods, windmills, and padlocks, is a Cimmerian darkness not worth a rushlight's illumination.

E. L. S.

These lines were quoted to one of my family by the late Sir Charles Bagot, some thirty years ago. I cannot remember whence they are; but I have an idea that they were by Foote, and an idle freak to try people's memories, like the well-known "Panjandrum" lines.

LYTTELTON.

Hagley, Stourbridge.

This class of metrical composition is much older than the eighteenth century. Compare the numerous burlesques (Latin and English) in *Reliquiæ Antiquæ*, and the nonsense put into the mouths of the Vices and other comic characters of the *Mysteries and Moralities*.

JOHN ADDIS, JUN.

VIRGINIA COMPANY'S RECORDS.

(3rd S. vi. 515; vii. 44; 4th S. i. 507.)

The enclosed article, prepared after some research, answers a query as to the Virginia Records which appeared in your magazine months ago, and may be thought worthy of republication.

EDW. D. NEILL.

"In one of the old mansions of rural Chelsea, which tradition says was the home of Sir Thomas More, the warm friend of Erasmus, and author of the political romance of *Utopia*, there dwelt in 1624 Sir John Danvers, a prominent member of the Virginia Company, who had married the gentle and comely widow Herbert, already the mother of ten children: two of whom were George, the holy poet, and Edward, the philosophical Deist.

"Soon afterwards King James began to scheme for the dissolution of the Virginia Company, which was odious, because its prominent members believed in freedom of debate, and in the submission of a minority to the will of a majority expressed through the ballot box. One of its secretaries, Edward Collingwood, hurried from London, and told Danvers that three merchants of that city had visited him and endeavoured to obtain papers and information which might be used against the corporation, and as the King might send officers to seize the records, he suggested that exact copies be immediately obtained.

"A man of loose life, but a fair and ready writer, a clerk of Collingwood, was secured by Danvers to aid in this work, and was locked up in the chamber where he wrote, so that he might not be tempted to divulge the secret.

"After the transactions were copied on folio paper, to

prevent interpolation, each page carefully compared with the originals by Collingwood and then subscribed 'Com. Collingwood,' Danvers took them to the president of the company, who was Shakespeare's friend, Henry Wriothesly, Earl of Southampton. The earl was highly gratified in the possession of a duplicate copy of the company's transactions, and expressed it by throwing his arms around the neck of Sir John, and then turning to his brother, said: 'Let them be kept at my house at Titchfield; they are the evidences of my honour, and I value them more than the evidences of my lands.'

"During the same year Southampton died; and Thomas, his son, was heir and successor to the title, and became Lord High Treasurer of England, and lived until 1667. Shortly after his death William Byrd of Virginia, the father of Hon. William Byrd of Westover, purchased the manuscript records from the executors of the earl for sixty guineas.

"Rev. William Smith, who became President of the William and Mary College, while living at Varina, on James River, the old settlement of Sir Thomas Dale, better known since the civil war as Dutch Gap, obtained these records from the Byrd library at Westover; and most of the material of his *History of Virginia*, completed in 1746, was drawn therefrom.

"Stith's brother-in-law, Peyton Randolph, became the first President of the Continental Congress, and while visiting a friend at his seat near Philadelphia, in October 1775, suddenly died. When his library was sold it was purchased by Thomas Jefferson, and among the books were the manuscript records of the London company, that had been used by Stith in the preparation of his *History of Virginia*.

"The United States having purchased the books of President Jefferson, these manuscripts are now preserved in the library of Congress. They are bound in two volumes, and contain the company's transactions from April 28, 1619, until June 7, 1624. The first volume contains 354 pages, and concludes with this statement:—

'Memoranda that wee, Edward Waterhouse and Edward Collingwood, secretaries for the companies for Virginia and the Sumer Islands, have examined and compared the Booke going before, embracing one hundred seventy-seven leaves from Page 1 to Page 354, with the originall Booke of Courts itself. And doe finde this Booke to be a true and perfect copie of the said originall Court Booke, saving that there is wanting in the copie, of Court on the 20th May, 1620, and the beginning of the Quarter Court held 22nd; but as farre as is here entered this copie doth truly agree with the originall itself.

'And to every page 1, Edward Collingwood, have sett my hand, and both of us do hereby testifie as above that it is a true copie.

'January 28, 1623 [1624].

'EDWARD WATERHOUSE, Secret.

EDWARD COLLINGWOOD, Secret.'

"The second volume contains three hundred and eighty-seven pages, and is concluded with the following note:—

'*Memorand.* That Mr. Edward Collingwood, secretary of the company for Virginia, and Thomas Collett, of the Middle Temple, gentlemen, have perused, compared, and examined this present book, beginning att page 1, att a Preparative Court held for Virginia the 20th of May, 1622, and ending at this present page 387 at a Preparative Court held the 7th of June, 1624. And we doe finde that this coppie doth perfectlie agree with the originall books of the Court belonging to the company in all things, save that in page 371 the graunt of 800 acres to Mr. Maurice Berkley is not entered, and save that in page 350 we wanted the Lord's letter to Mr. Deputy

Ferrar, so that we could not compare itt, in which respect I, Edward Collingwood, have not sett my hand to those three pages, but to all the rest I have sett my hand severally to each in confirmation, that they agree truly with the originalls. And in witness and confirmation that this booke is a true copy of the Virginia Courts, wee have hereunder joyntly sett our hands the 19th day of June, 1624.

‘ THOMAS COLLETT.

‘ EDWARD COLLINGWOOD.’

“ Judgment against the Virginia Company had been pronounced only three days before the last note was written by that Lord Chief Justice Ley called by John Milton the ‘ old man eloquent ’ in a sonnet to the Judge’s daughter, ‘ honour’d Margaret.’

“ The Earl of Strafford, writing on June 17th to a kinsman, rejoiced in the downfall of the great democratic corporation, the ‘ nursery of a seditious Parliament.’ His words were as follows : —

‘ Yesterday Virginia patent was overthrown at the King’s Bench, so an end of that plantation’s savings. Methinks I imagine the Quaternity before this have had a meeting of comfort and consolation, stirring up each other to bear it courageously, and Sir Edwin Sandys in the midst of them sadly sighing forth—Oh! the burden of Virginia.’

“ By order of the King the original records were delivered to the privy council, and were either destroyed or lost during the troubles of the Cromwellian era, or burned up in the great fire of London, which consumed so many important documents: and, therefore, these exact transcripts, now nearly two hundred and fifty years old, are doubly valuable.

“ E. D. N.”

(From New York Evening Post, Jan. 12, 1869.)

JEAN CAVALLIER * (2nd S. xii. 471.)—I cannot find that any answer was ever given to ABHBA. Cavallier’s Christian name was Jean, not James. Many most interesting and thrilling details of this young Cevenol’s heroic deeds and hairbreadth ‘scapes are to be found in Nap. Peyrat’s *Les Pasteurs du Désert*; in Haag’s *La France protestante*; but before them, in *L’Histoire des Camisards*, by Ant. Court (the father of Court de Gebelin). Born towards 1680, at Ribaute, near Anduze, J. Cavallier died *s. p.* at Chelsea in 1740, having been governor of the island of Jersey, and major-general in the British service. Whilst in England he dictated his *Memoirs* to another refugee, Galli of Nismes. I have before me the original edition of 1726, published in London by J. Stephens at the Bible in Butcher Row, entitled *Memoirs of the Wars of the Cevennes, under Col. Cavallier, in Defence of the Protestants persecuted in that Country, &c.*, with a map and long list of subscribers.

The illustrious Lamoignon de Malesherbes, whose ancestor, Basville, had done the Protestants so much harm, said of Cavallier : —

“ J’avoue que ce guerrier qui, sans avoir jamais servi, se trouva un grand général par le seul don de la nature ; ce

* In the General Index, by a misprint, the name is written Cavillier instead of Cavallier.

camisard qui osa une fois punir le crime en présence d’une troupe féroce, laquelle ne subsistait que par des crimes semblables; ce paysan grossier qui, admis à vingt ans dans la société des gens bien élevés, en prit les mœurs et s’en fit aimer et estimer; cet homme qui, accoutumé à une vie tumultueuse et pouvant être justement enorgueilli de ses succès, eut assez de philosophie naturelle pour jouir pendant trente-cinq ans d’une vie tranquille et privée, me paraît un des plus rares caractères que l’histoire nous ait transmis.”

P. A. L.

SUBSIDENCE OR SUBSIDE (4th S. iii. 147.)—There is no doubt at all that in the Latin word *subsidentia* the first *i* is long, though Schiller says it may be derived *either* from *subsido* or *subsideo*. The latter is quite inappropriate, for *subsidence* means *settling down*, according to the sense of *subsido*; *subsideo* means to sit under.

But of course the derivation proves nothing as to the usage in English, as the instances quoted by P. and many others show.

The story is well known of the barrister speaking before Lord Mansfield (I think it was), who, on being corrected by the judge for saying *curātor* instead of *curator*, said, “I am happy to be corrected by so eloquent an *orātor* and so distinguished a *senātor*.” I have myself no doubt at all that *subsidence* is according to usage as well as to the Latin.

LYTTELTON.

The quantity of a syllable must, of course, be determined by that of its derivative. Any deviation from this rule is simply a matter of custom, which in English pronunciation is often purely arbitrary. As proof we need not go further than the instances before us. I have never, however, heard *subsidence* pronounced as if the penultima were short.

These “ten naturalists” — one is provokingly reminded of the ten virgins—it strikes me, have rather mistaken their vocation in meddling with philology. “Every man to his own mouse-trap” — “Ne sutor supra crepidam.”

EDMUND TEW, M.A.

EPITAPH ON AN ENGINE-DRIVER (4th S. iii. 104.)—It may perhaps be worth noting that this production is also to be found at Bromsgrove, Worcestershire, where it commemorates one Thomas Scaife, who was killed by the explosion of a locomotive at Bromsgrove station on November 10, 1840. I have long considered this to be an original, but inasmuch as the stone was not erected until 1842, and the person buried at Whickham died three months before Thomas Scaife, I suppose I must admit it to be a mere copy. In the Bromsgrove example the twelfth line runs—

“ Refuse to aid the busy throng,”

to the manifest improvement of the rhythm.

R. B. P.

"BREECHES BIBLE" (4th S. iii. 192.)—I beg to inform R. J. S. that I think no one can answer his query without seeing the Bible to which he alludes; and if he thinks it desirable to send it to me I will inform him all about his book, and return it carefully as he may direct.

FRANCIS FRY.

Cotham, Bristol.

For the information of your correspondent R. J. S., I annex a verbatim copy of the title-page of the New Testament of a Breeches Bible of 1601, which may be of use to him.

HERMAGORAS.

The Newe Testament of our Lord Jesus Christ

Translated out of Greeke by Theod. Beza.

Whereunto are adjoined brief Summaries of Doctrine upon the Evangelists and Actes of the Apostles, together with the Methode of the Epistles of the Apostles by the saide

Theod. Beza.

And also short expositions of the phrases and hard places, taken out of the large Annotations of the foresaid Author and Joach. Camerarius, by P. Loseler Villerius.

Englised by L. Tomson.

[Woodcut, with motto "Dat esse manus: superesse Minerva."]

Imprinted at London by Robert Barker

Printer to the Queenes most excellent Maiestie

Anno 1601

Cum priuilegio.

MASTER PRIDEAUX AND MASTER BASSET (4th S. iii. 3.)—What is the meaning of this sentence in Horace Walpole's letter?—"Do I confound it, or is the print of Master Prideaux the same with that of Master Basset?"

Does this relate to some print obtained, or sought to be obtained, from some one of the name of Prideaux or Basset? a print then belonging to Master Prideaux or Master Basset?

In the middle of the last century a Basset married a daughter of a Prideaux, of Place, near Padstow. From this marriage sprang Sir Francis Basset, the first and last Lord de Dunstanville, who was also created Baron Basset of Tehidy, with remainder to his daughter, at whose death, unmarried, his titles became extinct.

The two names were at least thus connected.

LÆLIUS.

GODFREY FAMILIES (4th S. ii. 55.)—I think H. A. BAINBRIDGE will find what he is in search of in the *Archæologia Cantiana*, vol. vi. When I was at school in Faversham, I remember there were some headstones in the churchyard there belonging to members of this family; these are not mentioned in any published works I have met with. They are all adjoining the south porch of the parish church.

GEORGE BEDO.

6, Pulross Road, Brixton.

ANCIENT MAPS OF IRELAND: ORTELIIUS (4th S. iii. 148.)—I expect the map to which HIBERNIA alludes is that known as "Ortelius Improved,

&c., &c." published by Wogan, Bean & Pike, 23, Old Bridge, Dublin, and dedicated to the Duke of Leinster, whose arms are engraved in the lower corner. A copy of this map has been in my family for many years; and some time since I made a reference or key to the names contained in each county, which I should be happy to insert in the pages of "N. & Q." if thought of sufficient interest. O'Donovan's map bound up with the *Annals of the Four Masters* (1846) is a different compilation, though similar in the whole to "Ortelius" and "Ortelius Improved."

I presume the publisher first named above was of the same family as Justiciary John Wogan, temp. Edw. II. (1313), who was directed, in conjunction with the Chief Justice of the King's Bench to examine the buildings erected by De Mortagne at the foot of the Old Bridge.

LIOM. F.

INTERCEPTED LETTER (4th S. iii. 105.)—I believe that the "William Gorge" of this letter is a pseudonym for George Wilde, subsequently Bishop of Londonderry. The letters printed in the same volume of Thurloe's *State Papers* (pp. 537, 592), and signed respectively "Gil. Savage" and "G. W." (the latter of which also encloses a letter for Dr. Cosin), are in the same hand: the former having a signature which parodies the writer's real name, and the latter giving the real initials, which are transposed in the letter which forms the subject of Mr. BROWN's inquiry. An intercepted letter addressed to him (of which, in MS., only Thurloe's copy is preserved) is printed in vol. v. p. 325; and an information against him for having a room, in Fleet Street, fitted up for the performance of the daily service of the church, in vol. i. p. 715. The words omitted as illegible in the printed copy of the letter, to which the query refers, are in the first case "brethren," and in the second "Dean," i. e. Cosin.

W. D. MACRAY.

ALTAR LIGHTS AT ALL HALLOWS, THAMES STREET (4th S. i. 146.)—I copy the following from Godwin and Britton's *Churches of London*, London, 1838:—

"The communion table is of oak, curiously carved and inlaid, and around it a neat railing of brass. Two large brass candlesticks with wax tapers stand upon the table, and assist to render the chancel somewhat more Roman Catholic in its appearance even now than is usually the case in Protestant churches; a circumstance perhaps hardly worth mentioning, but for the several disturbances before detailed, which occurred here many years ago from a similar cause."—P. 9.

The "disturbances" referred to took place in 1639—a period to which your correspondent P. M. H. does not refer.

R. B. P.

STONE CANNON-BALLS (4th S. ii. 157.)—I can see no difficulty in accounting for the fact that these were quite spherical. Blocks of stone were

doubtless worked up to a certain point with a chisel, and finished in a lathe by friction from another piece of stone. Large quantities were made from the Maidstone quarries at a very early date, as the stone found there was very hard. In the year 1418, seven thousand of different sizes were ordered by the crown from these quarries. I should imagine, from the quantity manufactured, the masons who turned them out formed a distinct trade.

GEORGE BEDO.

6, Pulross Road, Brixton.

THOMAS LANGLEY (4th S. iii. 125.)—Thomas Duke of Clarence, brother of Henry V., who was killed at Baugé, March 22, 1421, left no legitimate issue. He had one illegitimate son, called in our histories the Bastard of Clarence, whose Christian name is given by Anderson as John: Baker calls him Sir Thomas Beaufort on one page, and Sir John Beaufort on the next. It therefore appears that he bore the name of Beaufort, though he was not of the old Beaufort stock, descended from the eldest natural son of John of Gaunt; and I think there is room for considerable doubt whether he ever was created Duke of Beaufort. Certainly the present Duke of Beaufort does not derive his title from him, but from his uncle, the son of John of Gaunt. I venture, therefore, to submit to M. DORANGE that he is under a mistake in speaking of *two* sons of the Duke of Clarence, though whether the one were named John or Thomas seems doubtful. He was certainly recognised as the duke's son, but I am not aware that he was ever legitimated.

There were three Langleys in England which figure in history in connection with our royal family:—

1. King's Langley, in Hertfordshire, where was a palace built by Henry III., and where Edmund Duke of York (son of Edward III.) was born.

2. Abbot's Langley, in the same county, where was a priory church, in which Edmund Duke of York and his wife Isabel were buried, and where King Richard II. was interred prior to his removal to Westminster. Here also Pope Adrian IV. was born.

3. Chilterne, or, more correctly, Children Langley, where there appears to have been a hospicium for the royal children. There was also a priory church, wherein Edward, eldest son of the Black Prince, was interred.

As respects the spelling, Langley is always "Langele" on the Rolls; and in the will of Edmund Duke of York it presents exactly the French form "Langelée." I greatly doubt any of these places having ever been the appanage of the Bastard of Clarence or his descendants. Is it not possible that the name of these descendants is not derived from Langley, but from L'Anglais?

HERMENTRUDE.

FLAGELLATION OF WOMEN (4th S. iii. 159.)—The correspondence on this subject in the *English-woman's Domestic Magazine*, which seems a very discreditable one, is discussed and properly exposed in the *Saturday Review* of the 6th of Feb. The writer ironically suggests that it may all be a hoax.

LYTTELTON.

Hagley, Stourbridge.

"HE'S GONE NORTH ABOUT" (4th S. iii. 145.)—I have frequently heard sailors and dwellers on the coast use this expression; but, instead of in the sense suggested by J. A. G., it was always intended to convey the idea that the sailor to whom it referred had gone no one knew whither, and, as was supposed, was not likely to return; being perhaps unwilling to maintain his family, or to trouble with his presence the district regarded as his home. It was always understood to have jocular reference to the "north-west passage."

WM. PENNELLY.

Torquay.

ROODEE (3rd S. xi. 238.)—The origin of this word has not yet, I believe, been shown, although the Editor pointed out that the old form of the word was *Rood Eye*. The answer is to be found, however, in Mr. Wright's note to his edition of *Piers Plowman*. (See vol. ii. p. 521.) There was a famous *Rood* or cross at Chester, mentioned by Langland, which stood on an *eye*, or piece of ground surrounded by water. Hence this plot of ground was named *Rood Eye* or cross-island, as explained by Pennant in his *Tour in Wales*, edit. 1778, p. 191. Now-a-days this level space is used as a race-course, the cross has probably disappeared (though its base was to be seen in 1789), and the name corrupted into *Roodee*; and this, owing to the proximity of the river Dee, is again most absurdly corrupted into *Roo-dee*. In the *English Cyclopædia* it is thus spelt. No wonder that *Roo* cannot be explained!

WALTER W. SKRAT.

1, Cintra Terrace, Cambridge.

"MISS BAILEY" (4th S. iii. 66.)—The popularity which surprises G. is easily accounted for. The song was written by no ordinary individual. The author was George Colman the younger, and the song is an "incidental" in his popular musical farce of *Love Laughs at Locksmiths*, where it is sung by the razor-grinder at his wheel. The singer makes several pauses and grimaces, and the "bye-play," in which he examines his work and his grinding-machine, renders the ballad inexpressibly ludicrous and laughter-provoking. Deprived of these scenic effects, "Miss Bailey" loses some of her charms. The song is witty, though very absurd; but it is anything but "poor pointless trash." It was a favourite ditty with Barham, Sydney Smith, and Byron; the last-named having introduced "Captain Smith" in his *Don Juan*—

"Captain Smith —

The same once so 'renowned in country quarters
At Halifax,' but now he fought the Tartars!"

JAYDEE (reference *ut supra*) must excuse my differing with him. The French is perfectly correct, and the rhythm also—that is, if we will only read the translation as French poetry is invariably read by those who understand its accents. The verse supplied by G. is very good: it looks like an *encore* verse, and is quite in the style of George Colman the younger. STEPHEN JACKSON.

MAGAZINE ARTICLES RELATING TO CORNWALL (4th S. iii. 35, 132.) — In the *European Magazine*, lxxx. 119, 127, is an article by "Viator" respecting Cornish antiquities; and the *Cornwall Gazette* for 1866-7-8 contained several letters from myself which E. H. W. D. may find useful. See also *Penny Magazine*, iii. 262, 500; v. 28, 196, 204; viii. 32; xii. 487; xiii. 272; and *Saturday Magazine*, iv. 43; v. 52-3, 243 (Scilly Isles); vii. 183-237 (Helleston); xv. 11, 57 (St. Piranus, &c.); xxv. 236-8 (Tintagel). Probably the *Scots Magazine* would assist your correspondent if searched, and so might other vols. of the *European Magazine*. See the *Archæological Journal*, ii. 225; iv. 302; vii. 8; x. 317; xi. 33; (Lychnoscopes); xvii. 311; xviii. 39, 231-33; xx. 64; xxii. 275; xxiii. 277. The first twenty-three vols. of *Journal of Archæological Association* seem not to contain Cornubian notes, but several will be found in the *Archæologia* upon reference to the index; and, although not a periodical, Warner's *Cornish Tour*, 1808, notices a secluded cromlech near Wadebridge and St. Columb, which I have not seen mentioned elsewhere. CHR. COOKE.

E. H. W. D. will find an excellent paper, "Remarks on the Well-Chapels of Cornwall," by Mr. J. T. Blight, in *The Reliquary*, ii. 126 *et seq.* The article is illustrated by several engravings. In the same volume is another paper, "Additional Notices of Cornish Well-Chapels," by the editor, also illustrated. He will find other Cornish articles in other volumes of the same publication, particularly one by Sir Gardner Wilkinson (vol. i.), comparing the vestiges of the Britons in Cornwall with those in Derbyshire. In the *Archæological Journal* and in the *Journal of the British Archæological Association* are also papers on Cornish antiquities. LLEWELLYNN JEWITT, F.S.A.

Winster Hall.

TEMPLE OF MINERVA ON THE JAPYGIAN PROMONTORY (4th S. iii. 99.) — There is little difficulty in answering DR. RAMAGE's question, more especially as it appears he has the opportunity of referring to a copy of Chaupy's work. If he will be so good as to turn to p. 365 of vol. iii. he will see that the author describes himself to have taken a long and tedious journey by the Via Appia, partly for the satisfaction of identifying, if pos-

sible, the Fons Bandusiae, partly for that of visiting Horace's native country, and finally for that of investigating the celebrated road along which the poet describes himself to have travelled to Brundisium. So that we clearly must suppose the observations on the Via Appia to have been Chaupy's own—though, for obvious reasons, the Promontorium Japygium would be to him the least point of interest; and he begins (pp. 366, 367) by a censure of the work of Pratilli (F. M. Pratilli, *Della Via Appia*. Napoli, 1745, small folio), till then the best known upon the subject, but which certainly is not a lively performance; and in p. 510 compares upon several grounds the accounts by Livy and Polybius of the battle of Cannæ, supposing from his own observations on the locality that the second must have visited the spot and the first not.

DR. RAMAGE will probably be interested by referring to what is said on the Promontorium Japygium by Clavisius in his *Italia Antiqua*, pp. 1239, 1240; and Helstonius in his notes and corrections on p. 1237, line 54 of this (*Lucæ Helstonii notæ geographicæ*. Romæ, 1666, small 8vo), refers with approbation to a work of Antonius Galatæus, *De situ Japygiæ*, which I have never seen, but suppose must be of value or it would not have been so recommended.

I have before noticed the careless way in which Chaupy's work is printed, and am obliged again to caution his readers not implicitly to trust the numerals assigned in it to many of the distances on the Roman roads, some of which differ entirely from the best copies, and as no explanation is given, are to be supposed errors of the press.

W.

PREBEND OR PREBENDARY? (4th S. i. 447.) — SIR THOMAS WINNINGTON calls Bishop Harley a *prebend* of Worcester. Surely this is not correct. He was *prebendary* of a *prebend*. Y. S. M.

"PANSE," IN THE SENSE OF TO DRESS A WOUND (4th S. iii. 34, 137.) — *Panser* is an every-day French word, signifying to dress either a wound or a horse. It gave occasion to a well-known pun, founded on the similar sound of the verb *penser*, to think. A would-be philosopher remarked, "Je pense," upon which his friend replied, "Oui, les chevaux."

LOUIS IRVING BARKER.

BILLING's "FIVE WOUNDS OF CHRIST" (4th S. iii. 103.) — It may not be uninteresting to F. J. F. to know that the original parchment roll is at Lomberdale House, and that some of the illuminations have been facsimiled. Has not F. J. F. quoted "Darby near Matlock" wrong? Should it not be Darley?

LLEWELLYNN JEWITT, F.S.A.

Winster Hall.

GENEALOGICAL QUERIES (4th S. iii. 104.) — A well-directed research at the British Museum would probably furnish HERMENTRUDE with most of the information she requires—printed books in some cases—as, for instance:—

8. "Anne, wife of Fulk Fitzwaryn (tenth), was daughter of William Lord Botreaux. She married, secondly, William, fourth Lord Clinton."

This may be found in Burke's *Peerage* under "Newcastle."

19. "Hawise, the second wife of Sir Andrew Luterel of Irnham, was daughter of Sir Philip le Despenser, of Goxhill, co. Lincoln. She was married, 1362, or before; survived her husband, and died April 10, 1414."—*Vide* the late Mr. Stapleton's *Holy Trinity Priory* (York vol. Archæol. Inst. p. 170. Also, *Louterell Psalter*, Vet. Monumenta, vol. vi.)

Query No. 7, as to Eleanor, wife of Fulk Fitzwaryn (sixth or Red Fouke), I am able to answer with a valuable note of the will of the lady herself (Sloane MS. 1301, fo. 117), which has not been noticed before. It illuminates the most obscure part of the Fitzwaryn pedigree. She was daughter of John Lord Beauchamp of Hache, co. Somerset, by Cecilia (de Vyvon) his wife:—

"Elanor garyn wylleth to her sister beatrix Corbett lady of Caux—to Fulco my son, dame Mgtt his wyff. It'. to Mgtt my daughter. to Cicilly my daughter, to John my son. It'. to Payn Fitz-warren. It'. to Fulco my son's eldest son. It'. to Phil' his third son. To Elanor daughter to Payne pd'. To Elanor da: to John my son & Ele her sister. fouke my son & Mgtt his wyffe. John my son ext. my sister pd'. & Sr W. Fitzwaryn overseers."

No date given, but 1348 may be assigned to it with every probability. I cannot answer HERMENTRUDE's first two queries. A. S. ELLIS.
Brompton.

SMALL FEET OF CHINESE LADIES (4th S. iii. 101), for which they are called "Golden Lilies." I brought home from Canton, in 1833, a faithful imitation in plaster of one of these counterfeit feet, with its outside covering or shoe (if, indeed, such Lilliputian monstrosities can be called foot and shoe. I have seen many other reproductions of them, and in all, not only three but four of the toes were turned under the sole; so that the nails grow into the flesh (only imagine!), the point of what looks less like a human foot than a goat's terminating by the great toe, which alone keeps its natural shape and position. This abominable custom originated, it is said, not in the jealousy of Chinese husbands, but in imitation of a certain queen in China (during the period in which this vast empire was divided into many petty states, governed by kings), this royal lady being ordered thus to bind up her feet in the smallest possible compass to please the barbarous fancy of her lord; and she, of course, was immediately imitated by the ladies of her court, so that it soon became a standing custom.

Thanks to the kindness of Mr. Plowden, who

was at that time head of the British factory at Canton, I got an invitation to a first-rate *chow-chow*, or Chinese dinner, at Min-Qua's, one of the Hong merchants. I have still by me the invitation-card, on scarlet paper. When I asked my Chinese servant the signification of it, his reply was: "You ketchy dinner, him hong (six o'clock), at Punmanshong." I could give a minute description of the *menu* of this extraordinary feast, which I "Cutled" at the moment, but, as Gay, or rather the bull in his fable, says,—

"When a lady's in the case,
You know all other things give place."

So return we to the small feet of Chinese ladies.

Whilst dining with friend Min-Qua, I improved the opportunity to ask him whether it were not possible for me, before leaving the Celestial Empire, to present my respects to a Chinese lady, as I was very desirous to give a favourable report of them to our ladies at home. This possibly tickled his fancy; for he at once proposed I should go the next day to his private dwelling down the river, which I of course did not fail to do. But when there, I was not allowed to rise from my chair when the lady was ushered in; and, on my saying to her in my best Chinese—

"Madam, I do, as is my duty,
Honour the shadow of your shoe-tie,"—

she just bowed her painted unmeaning face, smiled, and strutted once or twice across the room, which convinced me more and more of the barbarity of this deformation.

These poor creatures suffer most excruciating pain from their earliest childhood. At Macao I saw some very young girls limping about as if they were treading on hot coals. On venturing to observe to a Chinese, long connected with the factory, what we *Fankwey* thought of this cruel custom, he admitted it fully, but said no one would dare propose a reformation. And yet John Chinaman much prefers those of his wives whose feet are in their natural state, as the mass of flesh above the bandages of the others engenders diseases which are very trying to one's olfactory nerves, being anything but the perfume of our "Golden Lilies." P. A. L.

GALILEE AND GALLERY (4th S. ii. 495, 612; iii. 87.)—In answering MR. WALCOTT's question, I am not able at present to refer the name of "gallery," as applied to the western porch at Peterborough, to an earlier date than 1558. I append two extracts from wills of that year:—

"I bequethe my soule to Almighty God, my maker and redemer, and to our blessed ladie Sainct Marie and to all the blessed company of heuen, and my bodie to be buried in the gallarie before the churche dore, where all my fellowes are buried."—*Will of Sir William ffeeld*, *peticanon*, Kennett's MS. notes to Gurton, p. 114.

"... my body to be buried besydes Mr Brytayne and Master Browne in the gallerye of the aforesaid church of

Peterborough, with solempne Dirige and Masse."—*Will of Henry Chapman, Prest and Peticanon, ib.* p. 115.

The great court-yard in front of the minster might certainly have derived its name from the abbot's gallery on its south side, if there existed any part of the abbot's lodging so called. But would this account for the name "gallery" being limited to the portico itself, as in the above extracts? The abbot, doubtless, had a chapel in his lodging; but was that his "gallery chapel"? The present library, which I suppose to have been this "gallery chapel," is built over a groined porch, inserted under the central arch of the western front. It is at least possible that this building, not on the ground floor, and with no chamber below, may have been called the "gallery chapel," and from it the name may have attached itself to the portico.

It is remarkable that at Ely both names remain. The great porch is the "Galilee"; the road from it to the south, which borders the western boundary of the priory, is the "gallery." An interesting account of this road, and the conjectured origin of its name, is given in the Rev. D. J. Stewart's *Architectural History of Ely Cathedral*, pp. 241, 242. W. D. SWEETING.
Peterborough.

TITHE-BOOK AT PASTON, NORTHAMPTONSHIRE (4th S. iii. 122.)—The latter part of my extract from this book has been apparently mislaid, and I therefore forward it again. It relates to a different kind of payment (as mentioned in the previous description) to those already given:—

p^d A mayreport, ij^d.

Tythe Lambes in Werington as ffolloweth:—

Thomas Dawson iiij^{or} tythe Lambes.

Gregory Styles fyve tythe Lambes.

Bryan Weathers one tythe lambe Runs on, ij.

Xtopher Winter one tythe Lambe.

Ihon Middleton one tythe lambe Rū on three.

Ihon Boorne one tythe lambe Rū on fore.

M^{rs} Wylebore six tythe Lambes.

Edward Pryer ij tythe Lambes.

William Milter Rū on viij.

Sume xxj.

1610. Receaved this yere for the Easte booke fforty one shillings and nyne pens, and for the offerings eyght shillings.

A note on the word "waxshot," a tax towards the charge of candles in churches, has appeared in "N. & Q." (3rd S. iii. 309). A "mayreport" is derived, Cowel says, from "in manu portatum," and was a small tribute, usually of bread, in lieu of certain tithes. The expression "runs on" is singular. John Middleton, in the above extract, would seem to have had thirteen lambs: one tithe lamb was paid, and three carried on to the next Easter's account. W. D. SWEETING.
Peterborough.

MINIATURE PAINTER OF BATH (4th S. iii. 126.)
T. S. C.'s question is sufficiently vague. When

Fashion paid her periodical visits to that city artists followed in her train. But of the most distinguished miniature painters who about the period mentioned (1789) practised at Bath, I may mention Samuel Collins, Abraham Daniell, Ozias Humphrey, Charles Jagger, and Charles Sheriff.

S. R.

Kensington.

Charles Jagger, known as "Jagger of Bath," where he practised, and died in 1827, aged fifty-seven years, may perhaps be the person required by T. S. C. Also, Sampson Towgood Roche painted at Bath in the earlier part of the present century. ZENAS.

DOUGLAS FAMILY (4th S. iii. 146.)—It is not to be wondered at that Q. should enquire why the Torphichen family should claim to be the representatives of the first two earls of Douglas, while any of the Hamilton-Douglas family, apparently the heirs male, survive. This is not the first time "N. & Q." has been asked this question, nor will it be the last, so long as the principal modern authority on our noble families continues to ignore an important fact in the history of the Hamilton-Douglasses. The truth is, the first Douglas Earl of Angus was an illegitimate son of the first Earl of Douglas and Margaret Countess of Angus in her own right. This has been well established upwards of fifty years. See the late Mr. Riddell's learned and convincing argument on the subject in the *Scots Magazine* for 1814, p. 676. The Earl of Angus being illegitimate, the second Earl of Douglas having left no legitimate children, and his only sister, the Countess of Mar, having been childless, the heirs of line and representatives of the two latter and their father, the first Earl of Douglas, are the descendants of his sister Eleonora, by her second husband, Sir James Sandilands.

The concluding paragraph of that article in the *Scots Magazine* refers to the very point which has puzzled Q.:—

"The above connection between the Torphichen and Douglas families accounts for the circumstance of the former quartering the arms of Douglas, which formerly puzzled antiquarians not a little."—*Scots Magazine* for 1814, p. 679.

Would it not be well for works professing to give accounts of notable historic families not to be so mealy-mouthed, but to make a point of omitting no important fact in the history of any family whatever, great or humble? R.

Sir Bernard Burke is right in his statements. The explanation is, that George of Angus was born before his mother, Margaret Stewart, sister and heiress of Thomas, third Earl of Angus, was divorced from her first husband, the Earl of Marr.

GEORGE VERRE IRVING.

BELL INSCRIPTION (4th S. iii. 172.) — The misplacement of the letters is quite a common thing. CW is an ordinary abbreviation for churchwarden; HL stands for the Christian and surname of a churchwarden, and perhaps IE for those of a rector, the B being a mistake for R, either on the bell or in the book. PT are the initials of the bell-founder, but I do not know of one to whom they would apply. There is a similar rhyming inscription at Honington in Lincolnshire; after the words "God save His Chvrch," the founder has added, "T. G. made me, 1673." J. T. F.
The College, Hurstpierpoint.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Old Northern Runic Monuments of Scandinavia and England, now first collected and deciphered by George Stephens, Esq., F.S.A., &c. &c. With many hundreds of Facsimiles and Illustrations, partly in Gold, Silver, Bronze, and Colours, Runic Alphabets, Introductions, Appendices, Word Lists, &c. Part II. (J. R. Smith.)

In August 1866 we had the pleasure of calling the attention of English antiquaries and English librarians (for the book ought to find a place in every great public and private library) to the *first part* of Professor Stephens' profound and elaborate work on Runic Monuments. The time which has since elapsed has been well employed by Professor Stephens, who, although conscious that the subject is still far from exhausted, wisely holds that in such a case as this "Delays are dangerous. *The Best* is too often the greatest enemy of *the Good*. So I prefer giving at once—however dimmed by my own incompetence—what I have been so painfully gathering during many long years of toil and sacrifice, rather than to wait months manifold in hopes of an *imaginary* fulness, an *ideal* correctness." When we tell our readers that this second and concluding part of the great work (for it is a great work in every sense of the word) contains, first, a Foreword of no less than 78 folio pages, in which the learned editor gives us his views upon the various questions involved in the study of Runic monuments and its results, and that this introduction is followed by between seven and eight hundred pages descriptive of various Runic monuments critically described and in almost every instance illustrated by engravings which carry on their face evidence of their strict fidelity; an Old-Northern Word-row, and Scandinavian-Runic Word-list (the latter being undoubtedly the most complete glossary of Runes which has ever been compiled); and, lastly, some very useful indexes,—it will be seen how impossible it is, in the limited space which "N. & Q." affords for such notices, to do more than call attention to this remarkable encyclopædia of Runic knowledge. The work has been got up in a way which shows that the editor was determined to do every justice to the subject—the illustrations in gold, bronze, silver, and colours adding greatly to its beauty and interest. We trust, therefore, that the learned Professor of the English Language and Literature at Copenhagen will find his reward for the time and labour bestowed upon his patriotic endeavours to throw light upon some of the most interesting archaeological remains of his native country, not only in the well-deserved praises of his countrymen, but in a ready sale for this valuable contribution towards a fitting history of a most interesting branch of our national antiquities.

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Debrett's Illustrated Peerage and Titles of Courtesy of the United Kingdom of Great Britain and Ireland. Under the immediate Revision and Correction of the Peers. 1869. (Dean & Son.)

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Like all other annuals, the books before us improve by cultivation. In the latter half of the past, and on the commencement of the present century, DEBRETT was the recognised authority on all matters connected with our great families; and is rapidly regaining the place from which it had been temporarily removed.

BOOKS RECEIVED:—

The Register and Magazine of Biography. No. III. March. (Nichols & Sons.) We are glad to see, from the increased quantity of pages in the present number, that *The Register* is already attaining the place it deserves in the estimation of the public.—*Shakespeare illustrated by Old Authors*, by W. L. Rushton. (Longman.) We have on several occasions borne testimony to the learning and ingenuity of Mr. Rushton's book. The present issue is enriched by a third part, in which "Shakespeare's Testamentary Language" is discussed in a very able and interesting manner.—*Under the Crown*, No. III. March. (Groombridge.) The *esprit de corps* by which the contributors are animated is working with such good effect that *Under the Crown* promises soon to win a place in the front rank of the Monthly Magazines.

LAMBETH LIBRARY.—We are very glad to hear that Ven. Archdeacon Hale has accepted the Honorary Curatorship of the Archiepiscopal Library at Lambeth. This is good news for literature. In his care we may rely upon facility of access, and accommodation for consultation. Literary men should feel indebted to the Archdeacon for taking an office which can have no recommendation, unless it can be found in a desire to render the library an honour to the see and an advantage to men of letters.

THE EARLY ENGLISH TEXT SOCIETY will issue during 1869 for its Original Series:—1. "Merlin," Part III. Edited by H. B. Wheatley, Esq.; with an Essay on Arthurian Localities, by J. S. Stuart Glennie, Esq.—2. "Sir David Lyndesay's Works," Part IV., containing Satyre of the Three Estaita. Edited by F. Hall, Esq.—3. "Lauder's Minor Poems." Edited by F. Hall, Esq.—4. "English Gilda," their Statutes and Customs, 1389 A.D. Edited by Toulmin Smith, Esq.—5. "The Finding of the

Cross," in Anglo-Saxon; with two Early English Poems on the Cross. Edited from MSS. by Richard Morris, Esq.—6. "Langland's Vision of Piers Plowman," Part II. Text B. Edited from the MSS. by the Rev. W. W. Skeat, M.A.—7. "Merlin," Part IV., containing Preface, Index, and Glossary. Edited by H. B. Wheatley, Esq.

In the Society's Extra Series, the publications for 1869 will probably be:—7. "Chaucer's Bred and Mylk for Children," or "Treatise on the Astrolabe." Edited by the Rev. W. W. Skeat.—8. "Barbour's Brus," Part I. Edited from the MSS. by the Rev. W. W. Skeat.—9. "A Book of Precedence." Edited by F. J. Furnivall, Esq., with an Essay on early Italian and German Books of Courtesy, by W. M. Rosetti, Esq., and E. Oswald, Esq.; and "Maleore's Morte D'Arthur," Part I., or "Roy's Satire against Wolsey," or one of 'The Condition of Tudor-England Tracts.

During the next fortnight the Society will issue of its Extra Series publications in arrear:—1. For 1867, "Early English Pronunciation," with especial Reference to Shakspeare and Chaucer. By A. J. Ellis, F.R.S. Part I.—2. For 1868, "Havelok the Dane." Re-edited from the unique MS. by the Rev. W. W. Skeat, M.A., with the sanction and aid of the original editor, Sir Frederic Madden.—"Chaucer's Boethius." Edited from the two best MSS. by R. Morris, Esq.—"Chevelere Assigne." Re-edited from the unique MS. by H. H. Gibbs, Esq.

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Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS OF ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

NOTES & QUERIES of Jan. 6, 1869. No. 210. Full price will be given for clean copies.

E. H. K. (Kenilworth.) With the assistance of Roquesfort's Glossaire, and Meon's edition of *Le Roman de la Rose*, we think our Correspondent would find no difficulty.

SCIENTIFIC QUERIES. Experience convinces us more and more of the necessity of drawing a hard and fast line for their exclusion. *Hardwicke's Science Gossip* is the more proper channel for them.

H. T. (Guildford Street.) The church referred to by Morison, *Ecclesia Diva Ægidio dicata*, is St. Giles-in-the-Fields.

REVENUE TALK. The editor of *The Lounger's* Common-place Book was *Jeremiah Whitaker Newman*, who died July 27, 1839. See our list S. ix. 174, 278.

C. G. (Ladbroke Square.) We shall be glad to consider the evidence of centenarianism referred to.

PONS TORNIUS. Our Correspondent, who complains of the non-insertion of his Query, is referred to our number of January 9, p. 34.

OXONIENSIS will find several articles on the motto "*Semper Eadem*" in "N. & Q." list S. viii. 174, 255, 440; ix. 78.

THE MANUFACTURE OF WATCHES AND CLOCKS.—A most interesting and instructive little work, describing briefly, but with great clearness, the rise and progress of watch and clock making, has just been published by Mr. J. W. BENSON, 25, Old Bond Street; 99, Westbourne Grove; and the Steam City Factory, 58 and 60, Ludgate Hill. The book, which is profusely illustrated, gives a full description of the various kinds of watches and clocks, with their prices; and no one should make a purchase without visiting the above establishments or consulting this truly valuable work. By its aid persons residing in any part of the United Kingdom, India, or the Colonies, are enabled to select for themselves the watch best adapted for their use, and have it sent to them with perfect safety. Mr. BENSON, who holds the appointment to the Prince of Wales, sends this pamphlet to any address on receipt of two postage stamps, and we cannot too strongly recommend it to the notice of the intending purchaser.

BREAKFAST.—A SUCCESSFUL EXPERIMENT.—The *Civil Service Gazette* has the following interesting remarks:—"There are very few simple articles of food which can boast so many valuable and important dietary properties as cocoa. While acting on the nerves as a gentle stimulant, it provides the body with some of the purest elements of nutrition, and at the same time corrects and invigorates the action of the digestive organs. These beneficial effects depend in a great measure upon the manner of its preparation, but of late years such close attention has been given to the growth and treatment of cocoa, that there is no difficulty in securing it with every useful quality fully developed. The singular success which Mr. Epps attained by his homoeopathic preparation of cocoa has never been surpassed by any experimentalist. Far and wide the reputation of Epps's Cocoa has spread by the simple force of its own extraordinary merits. Medical men of all shades of opinion have agreed in recommending it as the safest and most beneficial article of diet for persons of weak constitutions. This superiority of a particular mode of preparation over all others is a remarkable proof of the great results to be obtained from little causes. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."

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LONDON, SATURDAY, MARCH 13, 1869.

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Notes.

ST. PATRICK'S DAY: THE SHAMROCK AND SHILLELAH.

At no season of the year are the feelings of nationality more awakened in the bosom of an Irishman than on the morning of March 17, or St. Patrick's Day. Whithersoever his hereditary Celtic propensity for emigration may have expatriated him, he never forgets the renown of his patron saint or the immortal shamrock, emblem of the Emerald Isle. This is that tiny trefoil which St. Patrick is said to have plucked from the hill side, and to have held up to his half-Christianised followers with a view to illustrate the doctrine of the Trinity, when, preaching on that mystery, he endeavoured to prove the threefold nature of the Godhead. On this account the shamrock is sought after on the festival, and is worn both by the peer and the peasant, who feel a national pride in decorating, generally their hats, with a bunch of this indigenous plant. In the days of our forefathers it was always customary to wet the shamrock, and indeed this good old custom has by no means become obsolete. And to carry it into effect, the saint's health is drunk in the morning from a brimming bowl called "Paddy's pot," which has a very inspiring influence, and is considered to be an excellent preliminary for the joys of the day; and

when the evening sets in, Irish pipes, with fifes and drums, usually enliven the scene with the merry notes of that most popular air, "Patrick's Day in the Morning,"—and should either the music or the "pot," or both, overcome the votaries, such individuals are styled "Paddies."

As regards the shamrock, Spenser (*View of the State of Ireland*) tells us that the Irish, "if they found a plot of watercresses or shamrocks, there they flocked as to a feast for a time." This was the *Oxalis acetocella*, or wood-sorrel, which some consider to be the true shamrock. Gerard's *Herbal* (Lond. 1633), under "Meadow Trefoile" (*Trifolium pratense*), says it is called in Irish shamrock. In a late work (*Contributions towards a Cybele Hibernica*, by David Moore, &c., Dublin, 1866) the author says:—

"*Trifolium repens*, shamrock. This is the plant still worn as shamrock on St. Patrick's Day, though *Medicago lupulina* is also sold in Dublin as the shamrock. Edward Lhwyd, the celebrated antiquary, writing in December, 1699, to Tancred Robinson, says, after a recent visit to Ireland: 'Their Shamrug is our comon clover' (*Phil. Trans.*, No. 335). Thulkeld, the earliest writer on the wild plants of Ireland, gives *Seamar oge*=young trefoil, as the Gaelic name for *Trifolium pratense album*, and says expressly that this is the plant worn by the people in their hats on St. Patrick's Day. Wade also gives *Seamrog* as equivalent to *Trifolium repens*, while the Gaelic name for *Oxalis*, by Thulkeld, is *Sealgan*."

What is generally worn in Cork is the *Trifolium filiforme*. It grows in thick clusters on the tops of walls and ditches, and is to be found in abundance in old limestone quarries in the South of Ireland. Since the days of St. Patrick the shamrock is supposed to contain some inherent charm, and may be considered as the early ecclesiastical insignia of the "Island of Saints." The leaves are also said to represent Faith, Hope, and Charity. This idea may have been suggested by a passage in St. Bernard: "Est Trinitas, per quam resurgit fides, spes, caritas." And yet, notwithstanding all the virtues associated with and attributed to this most modest plant, we often witness the privilege of wearing it made a pretext for a rather riotous course of conduct. Patriotism, no doubt, will here step in and plead for the enthusiasm of her followers. Moreover the antiquity of the celebration may in some measure atone for the frailties of a few.

The muse, when immortalising the glories of Donnybrook fair *bonæ memoriæ*, says that—

"An Irishman all in his glory was there,
With his sprig of shillelah and shamrock so green."

Now the Celtic family are remarkable for the pertinacity with which they adhere to ancestral habits.

It was well said by Horace—

"Cælum non animum mutant, qui trans mare currunt."
Change their *position*, not their *disposition*. And I am apprehensive that Brian O'Rourke, the hero

of the following story, did not forget to pack up his shillelah with his book when he crossed St. George's Channel to receive that instruction in the liberal arts, which Ovid says —

"Emollit mores, nec sinit esse feros."

I give the statement of the case as I found it in the Public Record Office, London, last summer with the substance of some MS. notes by the late Mr. Lemon. And here permit me to offer my most sincere thanks to Hans C. Hamilton, Esq., to whose unvaried courtesy, as well as for his invaluable Calendars, every student of Irish history must feel deeply indebted.

"On the 8th October, 1619, the Privy Council wrote to the Lord Chief Justice that Brian O'Rourke, being brought over hither to be bred up in religion and to have that education as is meet for a gentleman of his fashion and means, was in the first instance sent to the University, and from thence removed and admitted into the Middle Temple, where he continued, till it happened, on St. Patrick's Day last, coming from supper with some of his countrymen, he fell into a squabble, wherein some were hurt, and O'Rourke thereupon committed to the Gate-house. He was then indicted, and removed to the King's Bench, &c., and is there detained, unless he can pay 300*l.* for the charges and damages, *about a broken pate.* The Privy Council desire his Lordship to take order for his release."

It seems the above application was ineffectual; for, on Nov. 28, they wrote again to the Chief Justice to release Brian O'Rourke from the imprisonment he had so long endured, as the parties had procured a verdict since against him for 280*l.*, and praying and requiring his lordship to give order for stay of execution of that verdict, and to mediate some reasonable and indifferent composition between the parties. It is not improbable that the subjoined rude verses interested the king in his favour, and caused the interference of the Privy Council on his behalf: —

"To the Kings Most Excelent Ma^{ty} the humble petition of Bryan O'Rourke.

"O in light thy hart with a sackred fier,
Glorius great King, grant but my desier.
O doe but grant, that most gracious favor,
Now in my mysry to proove my savor.
Libertie, sweete Sr., is that I crave,
O grant but that, and then my life you have.
In the meane tyme, I am bound to pray
For thee my Sovrayne, long to bear away:
And from your enemis may you always bee
Garded by heavens greatest polisie."

Mr. Lemon adds, he appears to have been a very troublesome fellow: for, on January 24, 1621, the Privy Council themselves committed him to the Marshalsea, for what offence is not stated; from whence he was transferred to the Gate-house, and, on Feb. 21, 1623, he was sent from the Gate-house to the Tower. Here the curtain falls on the career of Brian O'Rourke.

R. C.

Cork.

WAS POPE OF GENTLE BIRTH?

Comparatively little is known of the ancestry of the accomplished translator of Homer, and for that little we are mainly indebted to the researches of the Rev. Joseph Hunter.

Pope claimed, and probably with truth, to be descended from the same family as the Earls of Downe, who sprung from William Pope of Deddington, in Oxfordshire, father of the celebrated founder of Trinity College, Oxford. His father, also named Alexander, is satisfactorily shown to have been the son of another Alexander, a clergyman of the Church of England, and rector of Thruxton, near Andover, who died in the year 1645. He is supposed by some to have had by a first marriage a son, Dr. Walter Pope, "an ingenious man and no mean poet," but this is not clearly proved. Alexander, the poet's father, was born either just before his father's death or else was a posthumous child; he was brought up as a merchant—a rank in life at that time considered in no way derogatory to the younger branches of our gentle families, and was sent abroad to complete his mercantile education, in those days a matter of no small expense. The place to which he went is not certainly known, but it seems most likely to have been Lisbon. During his residence in foreign parts he embraced the Roman Catholic faith, and hence his son the poet was brought up in that religion. He was twice married: by his first wife, Magdalen, he had a daughter of the same name, who became Mrs. Rackett, whose sons were the poet's heirs; by his second, Edith, daughter of William Turner, he had Alexander Pope, the poet, born 1688.

Pope was, perhaps, of better maternal than paternal descent. He himself states that his father was "in truth of a very honourable family, and my mother of a very ancient one." For the full elucidation of his maternal descent we are indebted to the investigations of Mr. Robert Davies, F.S.A. He traces the rise of the Turners to the trade and commerce of the city of York—"a source whence many families among the present aristocracy of Yorkshire have originally sprung." The first ascertained ancestor is Robert Turner of York, living in the reign of Henry VIII. His son Edward was connected with the Council of the North, which, says Mr. Davies, would place him "on a footing of friendly intercourse with numerous persons of family and distinction, members of or connected with the Council, who at that period constituted the highest class of society in York." Edward Turner had a numerous family by his first wife, whose name, however, is unknown. The bequests contained in his will show him to have been possessed of a good property, and the persons mentioned that his associates and connections were of as good, if not better, social position than himself. His eldest son Lancelot was grantee

from the crown of the manor of Towthorpe, which, on his decease unmarried, passed by his will to his nephew William, eldest surviving son of his next brother Philip. This Philip was admitted to the franchise of the city of York in 1586 as the son of Edward Turner, *gentleman*, and was a member of the chartered company of Merchant Adventurers, which then, observes Mr. Davies, constituted the highest class of York citizens. He married Edith Gylminge, and dying before 1620, left William Turner, his heir, and other issue. This William married Thomasine, daughter of Christopher Newton, who was most probably the son of Miles Newton of Thorpe—a fact which, if certainly proved, would enable us to trace the descent of Pope's mother from some of the best families of Yorkshire gentry. It does not appear that William Turner was brought up to any profession. He had three sons—one of whom is described by Pope as a general officer in Spain, the other two died in the service of Charles I.—and fourteen daughters, one of whom, Edith, married Alexander Pope, and became the mother of the poet. One curious fact tending to show that Pope might have inherited a taste for poetry from his mother's relatives is a bequest by Lancelot Turner of *his song books* to Thomasine Newton Edith, Pope's mother. From these facts I think it is clear that Alexander Pope was both paternally and maternally descended from gentle ancestors, and that his reply to those who accused him of obscure birth was both reasonable and true:—

“Of gentle blood (part shed in honour's cause,
While yet in Britain honour had applause)
Each parent sprung.”

G. W. M.

THE DUKE OF WELLINGTON AT CAPE TOWN IN 1796.

The few months spent by the late Duke of Wellington, then Lieut.-Col. Wellesley, at Cape Town in 1796, when he joined his regiment (the 33rd) on its way to India, is almost a blank in his life, although to the end of his career he never ceased to bear testimony to the great importance of the Cape Colony to our Indian possessions. Some years ago I addressed a query to the *Cape Magazine*, asking for any reminiscences of the old duke during his stay at the Cape, and elicited one reply at least which, without adding very much to the duke's biography, contained a few points of interest.

While in Cape Town Col. Wellesley appears to have mixed freely in the society of the principal merchants there—a class at that time much given to hospitality, and the names are mentioned of Messrs. Robinson, Walker, W. Robertson, Rankin, Scott, Hamilton Ross, and Alex. McDonald, as *Amphitryons* at whose table he was constantly a guest; and the descendants of some of these names

are still at the head of eminent Cape mercantile houses.

At the period of his sojourn, customary Bacchanalian scenes had reached the climax of debauch; the very invitation to the mess was generally tantamount to a subsequent “snooze” under the table. Many yet living in Cape Town recollect the eccentric Hendrick Hegers, *alias* Cheap John, once a slave and butler to Messrs. Robinson and Walker, then wealthy merchants, and both I believe allied to the peerage of Scotland, with whom Lieut.-Col. Wellesley frequently dined. The company were waited on by Hegers, who has often described to me the manly character of the duke, and the unaccountable prudence of the guest, who, unscathed when all his companions were *hors de combat*, would walk to his lodgings without the slightest indication of excess. He never slept in the castle during his stay, but occupied a room in the house of the late Mrs. Berg, now Saul Solomon's printing-office. It is only a few years ago that the inn camp bedstead used by the lieut.-col. was disposed of.

Mr. Ross has often told me of his determined force of purpose. “If the colonel said ‘I will go to that block-house,’ pointing to the one elevated on the Devil's Hill (meaning any difficult deed), he would do it without fail.” The remainder of the communication has little interest to the general reader, being principally post-vaticinations as to his future career. The ladies especially, with whom he was a great favourite, had a keen perception of his character, and seemed to augur his coming greatness.

Such is all I have been able to gather as to the duke's residence at the Cape, where he was about six months; but I have no doubt that in the old and forgotten records of the commandant's office in Cape Town there are records of regimental orders and general courts-martial, to which his venerated name is attached. HENRY HULL.

Hampshire House, Portsmouth.

LORD ELDON AND BYRON'S “CAIN.”—In Lockhart's *Life of Scott*, third edition (the abridged edition), the biographer quotes Sir Walter's favourable opinion of Byron's *Cain*, and adds:—

“Such was Scott's opinion of the drama which, when pirated, Lord Eldon refused to protect. It may be doubted if the great Chancellor had ever read *Paradise Lost*.”

If Mr. Lockhart had turned to the report of the Lord Chancellor's judgment (which it was his duty to have done before penning this depreciatory notice), he would have seen that his conjecture was wrong:—

“You have alluded to Milton's immortal work,” said Lord Eldon, in reply to counsel; “it did happen in the course of last long vacation, amongst the *solicite jucunda oblivia vite*, that I read that work from beginning to end;

it is, therefore, quite fresh in my memory, and it appears to me that the great object of its author was to promote the cause of Christianity."

C.

AN INVALID'S BIBLE.—Sick persons, whether permanently bed-ridden or only temporarily ill, can have abundance of books—good, bad, and indifferent—which, with clear legible type, are not too large and weighty to be held in the hand without fatigue while in bed, except *the book* of all books; and I know of no edition of the whole Bible, *pur et simple*, that can be so used except by the unseemly device of destroying the binding and dividing it into portions, with all the risk and discomfort of loose leaves.

Surely the Old Testament might be made as handy as the New; but even the latter I would divide into two portions, and, for the purpose suggested, I would make nine divisions of the whole as follows:—1. Genesis, Exodus; 2. Leviticus to Deuteronomy; 3. Joshua to 2 Samuel; 4. 1 Kings to 2 Chronicles; 5. Ezra to Solomon's Song; 6. Isaiah to Lamentations; 7. Ezekiel to Malachi; 8. Matthew to Acts; 9. Epistles and Revelations;—all inclusive. The type should not be smaller than small pica, and each volume not larger than post 8vo, of moderate thickness.

I would wish to put this into the form of a query, and ask whether either of the great Bible Societies has made any such provision for the sick and the aged with failing sight? Or, if not, whether such an object is not worthy of their serious consideration?

S. H. H.

St. John's Wood.

"JOHN ANDERSON MA JOE."—I need not say how much the effect of the Scottish ballad depends on the Doric pronunciation, on pauses, and the utter avoidance of anything that goes trippingly off the tongue. Pure and simple are the true elements. "John Anderson ma Joe," sung by Broadhurst at many a banquet, almost made his fortune. I made him understand these facts. Well, but "John Anderson ma Joe" is not all pathos.

"And we'll sleep together at the foot"

was not always the beautifully touching domestic theme. On the contrary, in rougher times I remember the following verse:—

"John Anderson my Joe John,
Come in as ye gang bye;
And ye shall ha'e a sheep's head,
Abaked in a pie;
A sheep's head in a pie, John,
And a haggis in the pat;
And gin ye lo'e me weel, John,
Come in and ye'se get *that*."

ANON.

GAS AFLOAT.—I think the subjoined letter, cut from *The Standard* of Feb. 2, should find a place in your useful journal:—

"SIR,—Commander Pocock, R.N., in his letter of the 28th instant, speaks of the *Wellesley* as 'the first ship illuminated with gas,' and most persons look upon gas on board her Majesty's ship *Monarch* as a novelty.

"Allow me to say that more than forty years ago there was, at all events, one ship lighted with gas. The vessel in question was the steamer *Duke of York*, belonging to the General Steam Navigation Company, but at the time to which I allude was chartered by government, and employed in carrying mails and passengers between London and Portugal, Spain and the Mediterranean. Of this steamer my late father was for some time surgeon, and I have frequently heard him describe the way in which the gas was carried and applied. It was not made on board, as in the case of the *Monarch*, but kept in iron bottles; one of which was screwed on to the 'main,' and, when the gas contained in it was consumed, a fresh bottle was substituted. The *Duke of York* was afterwards purchased into the royal navy, re-named the *Messenger*, and is, or very lately was, a coal depôt off Woolwich.

"I am, Sir, yours, &c.,

"Jan. 30."

"W. A. NEILL."

THE EDITOR OF "DEBRETT."

PEREANT ILLI QUI ANTE NOS NOSTRA DIXERINT.—Somewhere in the jest-books it is recorded of Robert Hall, the great Dissenting divine, that on an occasion when there was a great influx of visitors into his chapel through a heavy shower of rain, he quietly remarked that he had heard of people making a cloke of religion, but never an umbrella. In the dark ages of James I. however, there was a man wiser in this respect than Hall. Osborne, in his *Memoirs of James I.* (ed. 1811, p. 188), condemns those "brainsicke fooles, as did oppose the disciplines and ceremonies of the church, and made religion an umbrella to impiety."

P. W. TRKPOLPEN.

SUPERSTITION AND WITCHCRAFT.—An old woman, whom I well remember, always carried in her pocket a dried toad, as a preservative from small-pox. One day, however, she went into the village near which she lived without her toad. The small-pox prevailed in the place at the time, and the old woman caught it, and had it rather severely. This was gravely told me lately by a very old man, who also related the following instance of witchcraft:—

A farmer, whom I also knew, though I never heard of the occurrence I am about to record before, was singularly unlucky with his stock of pigs and sheep. He consulted "a cunning man" upon the subject, who was also a farrier, who at once told him that he must have offended some one, by whom his animals were bewitched out of revenge. He then told the farmer that he would come and bleed the diseased animals, and give him further directions. He came accordingly, bled the sick pigs and sheep, saved some of the blood of each, and mixed it all together in a vessel. This was to be set before the fire at night, and a man was to keep stirring it with a knife, but on no account to speak a word. This was accordingly done, the farmer and his man

sitting up to watch the result. Exactly at midnight a loud knock was heard at the door, but neither master nor man moved or uttered a word. The man, however, kept on stirring the cauldron of blood. Presently a huge serpent was seen to pass through the fire, and directly after it an old woman was seen sitting on the fire, with a straw bonnet on drawn over her eyes. The man with his knife lifted up her bonnet to see her face. The next morning, an old woman, *Nan Nott*, who lived at a turnpike-gate near the place, was found dead before her fire, burnt to a cinder. Of course it was she who had been sitting on the farmer's fire, and who had bewitched his live stock; and of course the animals got well, and did well afterwards. This the farmer himself related to my informant.

F. C. H.

BELL INSCRIPTIONS, KENSINGTON CHURCH.—In *The Builder*, Feb. 27, 1869, p. 169, a correspondent* gives a very interesting account of the bells in the tower of the old parish church, St. Mary Abbot's, Kensington, which I think should be transferred to the pages of "N. & Q." Since there is every probability that a new structure will soon replace the old church, this addition to the many notes on campanology in your former volumes will be more than usually appropriate:—

"The tower of the old parish church of Kensington contains a peal of eight bells in the key of E, the weight of tenor being about 21 cwt.; and in a wooden turret surmounting the tower is a comparatively small clock-bell.

"The bells forming the peal were cast by Thomas Janaway—not Janeway, as stated in various topographical and other works—of Chelsea, and they severally bear the following inscriptions:—

1. 'Prosperity to the Parish of Kensington.
Thomas Janaway, 1772.'
2. 'When from the earth our notes resound,
The hills and valleys echo round.
Thomas Janaway, 1772.'
3. 'Musica est mentis medicina.
Thomas Janaway, 1772.'
4. 'Intactum sileo, percute, dulce cano.
Thomas Janaway, 1772.'
5. 'Let Aaron's bells continually be rung,
The word still preacht and Hallelujah sung.
Thomas Janaway, 1772.'
6. 'The ringers' art our grateful notes prolong,
Apollo listens and approves the song.
Thomas Janaway, 1772.'
7. 'Ye rulers that are put in trust to judge of rong and right,
Be all your judgments true and just, regarding no man's might.
Thomas Janaway, 1772.'
8. 'Be it known to great and small,
Thomas Janaway made us all.

Cast July, 1772, by subscription.
Rev. James Waller, D.D. Vicar.
John Stokes and William Simpson,
Churchwardens.
John Lessingham, Esq., gave Twenty Pounds.'

[* The article was contributed to *The Builder* by Mr. Thomas Walesby.—ED.]

"On the walls of the belfry are sixteen tablets, upon which are recorded the various exploits of change-ringers from 1774 to 1850."

E. H. W. D.

Queries.

HANDEL'S PSALM TUNES.

I have frequently heard it asserted that Handel composed but three psalm tunes, and that all other psalm tunes bearing his name are simply adaptations from his works. The late Samuel Wesley discovered the three psalm tunes referred to in the Fitzwilliam Library, and published them under the following title:—

"The Fitzwilliam Music, never published. Three Hymns, the words by the late Rev. Charles Wesley, A.M., of Christ Church College, Oxon.; and set to music by George Frederick Handel, faithfully transcribed from his Autograph in the Library of the Fitzwilliam Museum, Cambridge, by Samuel Wesley, and now very respectfully presented to the Wesleyan Society at large. To be had of Mr. S. Wesley, No. 16, Euston Street, Euston Square," &c.

In the *Temple Choral Service Book* (1867), edited by Mr. E. J. Hopkins, one of such tunes is placed above the well-known hymn commencing "Rejoice, the Lord is King!" and at the foot of the page is appended this note:—

"This tune was originally written by Handel to the above hymn, 'Rejoice, the Lord is King!'"

I shall be glad to learn whether or not the words appear in Handel's "autography"; and if not, upon what data is Mr. Hopkins' note based?

If established, the fact that Handel and Charles Wesley were associated in the manner indicated by the note quoted will be one of great interest. Dates render such an event possible, seeing that at Handel's decease, in 1759, Charles Wesley was above fifty years old; but it must be observed that Samuel Wesley's title-page says that the words were set to the music, and not that the music was composed for the words.

I also observe that another of the three psalm tunes is inserted in the Temple book, and called "Cannons." It has the note, "G. F. Handel, about 1742"; and I wish to repeat my questions with reference to this date. Further, I wish to ask if it can be shown that these tunes, or either of them, were or was composed during Handel's residence at Canons by Edgware? In S. Wesley's copy this tune is set to the hymn, "Sinners obey the Gospel word."

The third tune is set to the words—

"O Love Divine, how sweet thou art!
When shall I find my longing heart
All taken up by Thee?
I thirst, I faint, I die, to prove
The greatness of redeeming love—
The love of Christ to me."

This tune is thoroughly Handelian in character: the melody is very beautiful. It used to be sung occasionally at a Dissenting chapel (now pulled down) in Church Lane, Whitechapel—one of the last, if not actually the last in London, at which the singing was accompanied by an orchestra of stringed and other instruments. I never heard it sung elsewhere.

Some years ago I had some talk with the late Mr. John Wesley, son of Samuel Wesley, respecting these tunes; and the impression on my mind is, that Samuel Wesley found Handel's "autography" of the music only, and himself set the words.

SUMERSET J. HYAM.

LORD ABERGAVENNY'S TENANTRY.—At the funeral, in August last, of the late Earl of Abergavenny, *The Standard* stated—

"that the ancestors of two tenants present had rented property under the Lords Abergavenny for five hundred years, and that several other tenants present on the occasion are the representatives of ancestors who have rented property from the Abergavenny family from two hundred to three hundred years."

These statements appear to me to be very like newspaper romance; but if true, some of your correspondents might be able and willing to give a more detailed account of these remarkable facts.

Y. S. M.

EMPEROR ALEXANDER AND GEORGE IV.—Can any of your readers inform me by whom was written a poem descriptive of a metaphorical pugilistic encounter between the late Emperor Alexander of Russia and the then Prince Regent? One verse has a rhyme thus:—

" . . . there were vehicles various,
From natty barouche down to buggy precarious."

T. B. W.

BENARDGREYN.—In Pena and Lobel's *Stirpium Adversaria nova* (Lond. 1570), p. 145, a locality is given for *Pulicaria vulgaris*, L.:—"In Benardgreyn ara et fossis altero à Londino lapide." Can any of your readers tell me where this place is or was?

HENRY TRIMEN.

BUNBURY'S CARICATURES.—I have an engraving by W. H. Bunbury called "Q. visit to the Camp." (London: published Dec. 1, 1779, by Watson and Dickinson, New Bond Street.) May I ask, What camp? Also, a caricature of "The St. James's Macaroni," W. H. Bunbury, 1772. Is this a likeness of any one?

NEPHRITE.

CHALFONT.—In "N. & Q." 2nd S. ix. 397, I find the name of Chalfont, some time the residence of the poet Milton. Is Chalfont in a valley? Is there in that neighbourhood a natural pond of some extent? What is the origin of this word Chalfont? Has it always been written in the same manner; if not, how? How is this word Latinised in historical documents? Are there in the United

Kingdom or elsewhere other names like Chalfont? A few lines to the geography and the geology of that place would be acceptable.

GEO. A. MATILE.

Smithsonian Institution, Washington, D. C.

PORTRAIT OF CHARLES I.—I have in my possession a large and an apparently contemporaneous portrait of Charles I. (three faces). It much resembles, although it is not an exact copy, one which I have seen in Her Majesty's collection—I think at Windsor: that is by Vandyk, but this, though a good likeness, is by a somewhat inferior hand. There is, however, this tradition attached to it—that during the Rebellion a Colonel Inledon (of the North of Devon) had been appointed with others on behalf of the Parliament to guard the Bristol Channel, and to search there all vessels proceeding to sea; and that on board one of them he found and captured this picture, which was on its transit to Italy, whither it had been consigned to Bernini the sculptor for the purpose of enabling him to prepare a marble bust of the king.

Can you or any of your readers inform me whether there is any historical confirmation of this tradition? The picture became the property of a deceased relative of mine early in the present century by gift from a descendant of Colonel Inledon.

J. B.

THE DODO.—I am told that in or about the year 1855 or 1856 there appeared in some periodical a notice of the solitaire (*Pezophaps solitaria*)—the extinct dodo-like bird of the island of Rodriguez. I shall be extremely obliged to any one who will kindly refer me to the article, which (as I am informed) may have been in the form of a review of Strickland's admirable and well-known *Dodo and its Kindred*.

ALFRED NEWTON.

Magdalen College, Cambridge.

DORCHESTER CHURCH.—Is there any other instance of a Jesse window where the figures are represented on the stone mullions than the well-known example at Dorchester, Oxon? There are several, I believe, where the genealogy is painted on the glass. Every one interested in our national monuments must feel grateful for the care and attention that have been shown by those who have the charge of this great and historic church for the preservation of its eminently beautiful Eastern chancel and canopied sedilia; and we must hope that funds in time may be found to complete the restoration of so important a monument of the ecclesiastical history of the kingdom.

THOMAS E. WINNINGTON.

FIREBRACE FAMILY.—Robert Firebrace, of the borough of Derby, died 1649. He bore for his arms, Azure, on a bend or three crescents sable between two roses argent, seeded or, and bearded vert.

Henry, his son, was chief clerk of the kitchen in the household of Charles I., and aided that king in his endeavours to escape from Carisbrooke Castle in 1648. As a reward for these services he was made chief clerk of the kitchen by Charles II. The arms borne by his father were confirmed to him by Sir William Dugdale, who also granted to him on Dec. 1, 1677, the following crest: Upon a wreath of his colours an arm armed proper, holding a portcullis or, Henry having desired a change of the crest formerly used by the father.

Among the descendants of Henry were Sir Basil Firebrace, Bart., a Sheriff of London, and Sir Cordell Firebrace, Bart., whose daughter was married to a former Earl of Denbigh. My queries are —

1. When and where was Robert Firebrace buried?

2. What was the crest used by him, and when was it granted?

3. When were the arms first granted to him?

4. Where can I find a pedigree, or any information regarding the history of this family prior to 1649? I am told that the first of the family in this country was a German baron who came over at the time of the Conquest. The name was formerly spelt Ferbrass, Ferbrace, Fferebras, and Farbras. In the Parliamentary Writs, under date Oct. 1313, mention is made of a Robert Fferbrass.

5. Are there any portraits in oils, miniatures, or engravings of any of the descendants of Henry; and if so, where are they to be seen?

6. Do the Norman or Neapolitan (Ferebracci) genealogies furnish any names corresponding with this in any way?

I should feel very thankful to any one who will give me any information regarding this family.*

CHARLES MASON.

3, Gloucester Crescent, Hyde Park, W.

BISHOP HAMPDEN ON THE IMMORTALITY OF THE SOUL.—Mr. James Grant, in his gossiping volume entitled *The Religious Tendencies of the Times*, gives (secondhand) the following extract as from the writings of the late Dr. Hampden:—

"With the most earnest desire to provoke no needless controversy, and with all respect for those who think differently, I feel bound to profess my own assured belief that the common notion that man's soul is necessarily immortal and eternal, is an error; that the soul can perish or die; and that after the day of judgment, and the execution of its sentences of suffering, every wicked man's soul *will* perish and die, so that only good men will eventually 'live for ever.'"

I shall feel much obliged to any of your readers

[* A pedigree of the Firebrace family continued from the Visitation of 1682 will be found in Nichols's *Leicestershire*, vol. iv. pt. ii. p. 726. Consult also Burke's *Extinct Baronetage*, ed. 1844, p. 196. There is an interesting note on Sir Henry Firebrace in *The Life of Dr. John Barwick*, edit. 1724, p. 87.—ED.]

who can verify this quotation for me. Moreover, as the opinion which it expresses is, to my own knowledge, rapidly spreading in this country, I shall be further obliged by the names of any writers of note who have held it since the Reformation. John Locke and Archbishop Whately, it is well known, denied the natural immortality of the soul.

W. MAUDE.

Birkenhead.

"HAY TRIX, TRIM-GO-TRIX."—Last year Mr. Laing delighted the lovers of literary curiosities with a very choice and elaborate edition of one of the most curious books ever printed, and one that "has its own peculiar value in connection with the literature of the Reformation period in Scotland,"—the famous *Gude and Godlie Ballates*, commonly associated with the name of Andro Hart, the printer of the edition of 1621. Amongst the "Profane Songs Spiritualized" in this extraordinary collection, one has become widely known at the present day through Sir Walter Scott. Readers of *The Abbot* will at once remember "The Paip, that pagan full of pride," which figures so conspicuously in more than one memorable scene of this fascinating novel. When Mr. Laing's book came out, I eagerly turned to his very interesting preface and notes to see if he had recovered the original of that strange "spiritual" travesty so often sung by the lusty voice of honest Adam Woodcock; but it was not there. As Mr. Laing has not recovered it, it may fairly be presumed to be unknown: however, the present taste for ballad literature, and the researches now being made amongst MS. collections, may lead to the discovery of this "notable hunting song," as Sir Walter Scott terms it. Meantime I would ask, Are the words of the chorus found in any old song, and have they any meaning? or is the burden a mere fustian phrase or nonsense jingle, such as "Hey nony nony," "Hey trolly lolly," in the profane songs denounced by Bishop Coverdale?—

"Hay trix, trim-go-trix,
Under the greenwood tree."

W. W.

SIR RICHARD HOLFORD, MASTER IN CHANCERY, born 1633, died 1714. Whose son was he? There was a Richard Holford, second son of Richard Holford of Church Downe, co. Gloucester, mentioned in the Visitation of that county in 1623.

C. J. R.

INGLEFIELD FAMILY.—I should feel much obliged by receiving from any of your correspondents any information concerning the antecedents of John Nicholson Inglefield (1748-1828), the captain of the ill-fated Centaur. He married a daughter of Sir Thomas Slade about the year 1775.

ED. A. INGLEFIELD, Capt. R.N., F.R.S.
10, Grove End Road, N.W.

INK AND INK STAINS.—I have some old letters, from which some words have lately been defaced with black ink. What preparation will remove the cancelling strokes without also effacing the writing beneath? What is the best way of removing ink stains from printed pages? C. W.

"THE IVY AND THE BELL."—Can you favour me with any information respecting the author of a poem entitled "The Ivy and the Bell," the concluding line of each verse being "A thousand years ago," as I am particularly anxious to obtain it, and hitherto my endeavours have proved unsuccessful? INQUIRER.

NAMES OF ENGLISH PLANTS.—Can any of your correspondents give me the derivation or meaning of the following local plant-names?

Wywivle, or *wirwivle*.—The Norfolk name for the sea buckthorn (*Hippophae rhamnoides*).

Kingfingers.—This name, in various shapes, is applied in several counties to the early purple orchis (*O. mascula*). In Warwickshire it is king's-fingers; in Bucks, ring-finger or king-finger; in Oxon, cling-finger; in Berks, lady-fingers. The latter half of the word is preserved in the Gloucestershire and Worcestershire bloodyman's-finger. In Gloucestershire and Warwickshire it is dead-man's-hands; in Sussex, deadman's-thumbs. This last name doubtless refers to the two tubers of the root; but they are not palmate as in *O. maculata*. To what, then, do "finger" and "hands" refer, and what is the meaning of the affix "king," "ring," or "cling"? The bird's-foot trefoil (*Lotus corniculatus*) is in North Bucks called king-fingers.

Sturdy.—The Belfast name for darnel (*Lolium temulentum*).

John-Georges.—The Buckingham name for the marsh-marigold (*Caltha palustris*).

Widbin pear-tree.—This is the South Bucks name for *Pyrus Aria*, and the fruit is called widbin-pears. Is *widbin* a corruption of *white-beam*? In Hampshire the tree is called *white-rice*.

Paigle.—This name is still unexplained. In connection with it, we may note that *Stellaria holostea* is called by Gerarde *pygie* or *pagle*. *Ranunculus bulbosus* is (or was) named *paigle* in Suffolk, and in Kent cowslips are called *horse-buckles*, the latter half of the word being evidently an equivalent of *paigle*.

Mr. Holland (of Mobberley, Knutsford) and I are engaged in collecting *local* plant-names. If any of your readers can assist us, I trust they will do so.

JAMES BRITTEN.

High Wycombe.

CURIOUS RINGS.—I believe that in the reign of George IV. a very limited number of plain gold rings, having a well-executed miniature medallion of that king set beneath a large diamond, were made. Can any of your readers inform me on

what occasion, for whom, and how many of these pretty keepsakes were fashioned? They must have been of considerable value from the mere size of the diamond.

BRILLIANT.

New University Club.

FLAT-HEADED SCREWS.—I wish to put a query about the archæology of screws. When was it that the round flat head, with the nick for the screwdriver, was introduced? I think I have seen traces of it in work of the sixteenth century. I have one in my pocket now, with a head to be turned by pincers. Can you tell me when such were used? E. H. KNOWLES.

TWEEDDALE: HAY.—Who was the wife of John Hay, Esq., mother of George, seventh Marquis of Tweeddale? In Douglas's *Peerage* she is stated to have died in Edinburgh, March 22, 1804.

Y. S. M.

"SANCTUS WILHERMUS DE ANGLIÀ."—The chronicles of Neuchâtel in Switzerland state that in the second part of the twelfth century one Wilhermus or Guillelmus left Neuchâtel with the sons of the count, whom he accompanied as a *tutor* to the University of Paris; and that in his old age he was held in high veneration by the people. He filled the office of "clerc" to the count, was "canonicus," and then "præpositus ecclesiæ Novicastri." In later documents he is called "sanctus," though he may have been canonised "voce populi" only. His reputation extended further than the limits of the county of Neuchâtel. His name was known everywhere in those parts of Switzerland where the French language is spoken.

Twenty-five years ago I discovered under some rubbish in a stable of the ruined episcopal castle of Tourbillon in Valais a rather well-preserved fresco, four feet high, with this legend in a cartouch, "Sanctus Wilhermus de Angliâ, præpositus ecclesiæ Novicastri." I made a draft of the whole figure, and published it in my *Musée historique de Neuchâtel* with the little we know on "Sanctus Wilhermus." Some additions were given in my *Collégiale de Neuchâtel*, the old seal of which bears the initials S. W. (See my *Monuments*.)

Can any one of your learned readers inform me where I could find some further intelligence concerning that man?

Since he undoubtedly came from England to Switzerland as a missionary, as many others had done before him, my query may also interest your historians.

GEO. A. MATILE.

Smithsonian Institution, Washington, D. C.

MEDAL OF CARDINAL YORK.—Sir Bernard Burke, in his last edition of the *Vicissitudes of Families*, alluding to the royal house of Stuart, refers to a medal struck by Cardinal York on the

death of his elder brother in 1788, having the following inscription:—

"Henricus . Nonus . Magnæ . Britannia . Rex . non . voluntate . hominum . sed . Dei . gratia."

Have any of your correspondents seen a specimen of this medal?

There is a medal of the cardinal, on the death of his brother, with the following legends:—

Obr. "HEN . IX . MAG . BRIT . FR . ET . HIB . REX . FID . DEF . CARD . EP . TVSC."

Rev. "NOV . DESIDERIIS . HOMINVM . SED . VOLVN . TATE . DEI . AN . MDCCLXXXVIII."

And another having the same legend on the reverse except the date "MDCCLXVI," with the following on the obverse:—

"HENRICVS . M . D . EP . TVSC . CARD . DVX . EBOR . S . R . E . V . CANC."

What event does this medal commemorate?

The title of "King of France" was not dropped in England until 1801. Was it not ungrateful of Henry to assume it?

J. N. O.

ZOUCH OF HARRINGWORTH: CAPEL: ARMORIAL GLASS.—There has been for many years in the possession of my family an ancient richly-painted piece of armorial glass, which I had always heard spoken of as interesting and valuable, but of the history of which I knew nothing. Lately I have been led to examine it, and find the arms to be those of Zouch of Harringworth, with three quarterings, and impaling those of Capel. One of the quartered coats I find to be that of Cantalupe, but about the other two—or, two chevrons gules, and or a lion rampant between eight crosses croset azure—I can obtain no certain information. John Lord Zouch of Harringworth (? tenth lord) married, I find, Dorothy, daughter of Sir William Capel, Knight, Lord Mayor of London in 1503, and the arms in question are without doubt his. If any of your correspondents should be able to give me any information about the quarterings concerning which I am in doubt, and can add anything as to the issue of this marriage which may help me in tracing the history of this ancient piece of glass, I shall be greatly indebted to them.

L. M. A.

Queries with Answers.

THE "MESTA," OR OVINE CODE OF SPAIN.—I should be very grateful for information touching the above system, now obsolete, but to which much of the prædial desolation of the Peninsula, as well as the deterioration of its once famous breed of sheep, have been attributed. The exhaustive indices to Parts I. and II. of Ford's *Handbook* do not so much as contain the word. I have a dim recollection of having read a summary of the "Mesta" laws in Semple's *Tour in Spain*, but I cannot get at Semple. The code was

still unabrogated at the end of the eighteenth century.

G. A. SALA.

[The word *Mesta* has been applied exclusively to flocks by long abuse, but originally it implied a mixture (*mezcla*) of all the objects of growth, and is equivalent to the English word *maslin*. The Spanish *mesta* is the name given to an incorporated company of proprietors of migratory Merino sheep, invested with exclusive privileges, who remove semi-annually from valley to mountain, and mountain to valley, devouring everything as they go, and claiming the privilege, from the mere antiquity of the abuse, to pasture their flocks freely, or at their own prices, on the lands of the cultivator. When, during the reign of King Alphonso the Last, ships for the first time brought English flocks into Spain, the office of Judge of the Mesta was instituted. A few years after their introduction supervened that terrible plague which desolated all Europe and part of Asia in 1348, and which in 1350 carried off King Alphonso himself. After this awful scourge about fifty whole districts being left unclaimed, attracted the highland shepherds of Leon and the Castiles, who drove down their flocks to them as to a milder winter quarter, returning to their cool hills on the return of scorching summer; hence by degrees a prescriptive right of agistment was claimed over these commons, and the districts were *retazados*, or set apart and apportioned.

About the year 1544 a compact was entered into between the inhabitants of the mountains and those of the valleys for the mutual protection of their sheep and cattle. The privileges of the *Mesta* were digested into a regular code, entitled *Leyes y Ordenanzas de la Mesta*; and as the association consisted of the greater nobles, persons in power, members of rich monasteries, and ecclesiastical chapters, it had the power as well as the will to enforce the provisions of this monstrous code with the utmost severity. A particular tribunal also existed, under the title of *Honrado Consejo de la Mesta*, or the honourable council of the Mesta. This court was composed of four judges, denominated *Alcaldes mayores entregadores*, each having an exchequer and an escheator. The cognizance of this court superintended the preservation of the privileges belonging to the Mesta. The peculiar jurisdiction, the *Consejo de la Mesta*, was finally suppressed in 1834, when the General Cattle Association was placed under the ordinary tribunals. Vide *Libro de las Leyes del Consejo de la Mesta*, fol., Madrid, 1609; Bowles, *Sobre el Ganado Merino*, p. 501; the *Viaje* of Ponz, letter vii.; Laborde, *View of Spain*, ed. 1809, iv. 51–61, 140; Semple, *A Second Journey in Spain*, ed. 1812, chap. iii.; and Ford's *Handbook*, Part II. p. 463, ed. 1855.]

DILLIGROUT.—

"Godric's Manor was in Tezelin the Cook. An. 1254, Robert Agyllon held a carucate of Land here by the serjeanty or service of cooking up an earthen platter, in the King's kitchen at the Coronation Dinner, of *DilligROUT*. If there was any *Sagimen* (?) in it, it was called *Maupigernum* (?). An. 1285, William Walcot held the Manor by the same service. Mr. Aubrey produced this from Blount's *Antient Tenures*; and saith King Charles II.

had this mess of Pottage brought him at his Coronation by Thomas Leigh, Esquire, which he accepted without tasting it."—Salmon's *Antiquities of Surrey*, London, 1736, p. 58.

What was *Dilligrout*? Perhaps a gruel (see "Grout," in Johnson's *Dictionary*) flavoured with dill,—

"A pretty dish to set before a king,"—

and that Charles II.! Johnson, in v. "Grout," gives as the explanation, "coarse meal, pollard," and then quotes as follows:—

"King Hardiknute, 'midst Danes and Saxons stout,
Caroused on nutbrown ale, and dined on grout:
Which dish its pristine honour still retains,
And when each prince is crown'd, in splendour reigns."
King.

Whence the quotation?

Salmon (p. 152), under the head of "Guilford," says:—

"The Bishop of Baieux, the Viceroy, plaid his little squeezing game here."

An anticipation of a modern cant phrase.

W. P. P.

[According to Lysons (*Environs*), "that part of the manor of Addington in Surrey which belonged to the Aguilons and Bardolphs was and still is held by a very singular species of Grand Serjeantry, viz. by the service of presenting a certain dish to the king on the day of his coronation. It is conjectured that the manor was an appendage to the office of the king's cook. The pottage was called 'the mess of Gyron' (*le Mess de Gyron*), or if seym (fat) be added to it, it is called Maupygernon. Blount, however, has quoted it by the name of Dilligrout; and Aubrey has copied his mistake."

The name Dilligrout is still a problem; girunt, gyroun, geranit, gerout (it is written in all these ways) may be corruptions of grout, the French *gruotte*, or *griotte*, the German *grütze*, gruel. Mr. Taylor, in his *Glory of Regality*, wishes to form Dilligrout by prefixing the French *Del*. Others have imagined that the grout, or porridge, was flavoured with the herb Dill. Of its composition nothing is known with certainty. (*Encyc. Metropolitana*, xix. 767, and the *Promptorium Parvulorum*, by Albert Way, p. 217).

The lines quoted by Dr. Johnson are from Dr. William King's *Art of Cookery*, p. 65.]

HERFORD, IN HUNTINGDONSHIRE.—In the sixth volume of Dugdale's *Monasticon* there is an account of the monastery of the Austin Canons at Huntingdon. Among the documents relating to this monastery there is a bull of Pope Eugenius, dated 1547, granting certain estates to the monastery, and one of these is "Manerium de Herford cum ecclesia et molendino." Also, in a "computatio ministrorum" temp. Henry VIII. the following items occur, headed "Com' Hunt':—

	£	s.	d.
Herford, Reddit' Assis'	17	4	11½
Herford, Firma terr', &c. . . .	11	12	0
Herford, Firma rector'	8	13	4

Can you inform me whether there is any village or manor of the name of Herford now in Huntingdonshire; or if not, what the place is now called?

A. F. H.

Bonishall, Macclesfield.

[Herford, afterwards called Hertford, now Hartford, is a parish in the hundred of Hurstington, co. Huntingdon, 1½ mile (E. by N.) from Huntingdon. The church dedicated to All Saints, has various portions in the Norman style of architecture. See Bacon, *Liber Regis*, ed. 1786, p. 524, and *Beauties of England and Wales*, vii. 475*.]

GRACE TOZIER.—I have a three-quarter portrait mezzo engraving by Faber, from a painting by Dandridge. It represents a good-looking middle-aged woman, and on the margin is printed "Grace Tozier." I can only find that she kept an inn on Epping Forest in 1753. Can any one tell me how she acquired notoriety? The portrait may be seen at Mr. Paul's shop, King Street, Covent Garden.

QUÆSTOR.

[Mrs. Grace Tozier for many years kept the Assembly Room, commonly called "The Chocolate House," at Blackheath, with great reputation, and was highly respected in that locality. To the day of her death she was only known by that name, although in the year 1734 she married, at the age of seventy, an eminent brewer near Leather Lane, at that time in his fortieth year. The disproportion of age was so far from being an objection to the brewer, that he declared the lady would not have been less disagreeable had she reached the patriarchal age of one hundred. She constantly wore a hat which was much noticed, and for which no reason was ever assigned, though frequently questioned by the gentry of Greenwich and the neighbouring villages who patronised her assemblies. She died on November 22, 1758, and two original portraits of her were towards the close of the last century still preserved at the Assembly Room on Blackheath, where she figured in a hat, cap, neck-cloth, gloves and ruffles, flowers in her bosom, and an apron. Her engraved portrait in the Catalogue of Sir William Musgrave is marked "scarce."]

NATHANIEL JOHNSTON, M.D.: DE FOE.—The following advertisement respecting Dr. Johnson [Johnston] the antiquary may be worthy of a place in "N. & Q.," and perhaps may add something towards his biography:—

"All the estate of the late Dr. Nathaniel Johnson [Johnston], consisting of a great house, and several other houses and lands at Pontefract, Eastfield, Hadley House, Cravemore, and Thurgoland, in the county of York, is to be sold by virtue of a decree of the High Court of Chancery, before Dr. Edisbury, one of the Masters of the said Court, at his chambers in Symonds' Inn, where particulars may be had."—*London Gazette*, March 24 to 27, 1707, No. 4317."

I may perhaps mention that about the same time there appears an advertisement in the *Gazette* relative to the bankruptcy of Daniel Foe, mer-

chant. As I know little of the biography of the celebrated De Foe, I am curious to learn if he was a merchant and had been a bankrupt.

A. E. W.

[For some account of Dr. Nathaniel Johnston, of Pontefract, and his curious genealogical collections, consult Nichols's *Literary Anecdotes*, v. 328, and Hunter's *Deanery of Doncaster*, ii. 466.

That Defoe had carried on business as a merchant is certain from numerous references and statements in his *Reviews*, and also in his works—*The Compleat Tradesman* and the *Plum of the English Commerce*. He was ruined in his business and his private affairs by a long imprisonment in Newgate for writing and publishing *The Shortest Way with the Dissenters*; but to his honour it is known that he afterwards paid in full the greater part of, and it is believed all, his just debts, though not legally liable.]

SONG.—Can any of your numerous readers give me the correct name of the author of the following song?—

"Oh! say not woman's heart is bought
With vain and empty treasure!
Oh! say not woman's heart is caught
By every idle pleasure.
When first her gentle bosom knows
Love's flame, it wanders never;
Deep in her heart the passion glows;
She loves, and loves for ever.

"Oh! say not woman's false as fair,
That like the bee she ranges!
Still seeking flowers more sweet and rare,
As fickle fancy changes.
Ah no! the love that first can warm,
Will leave her bosom never;
No second passion e'er can charm;
She loves, and loves for ever."

I have in my possession two MS. copies of the above song: one signed "Pocock," the other "J. Howard Payne," from the opera of *Clari, the Maid of Milan*. Which is correct?

A. HOUGHTON MILLS.

Campfield, Manchester.

[This song is by Isaac Pocock the dramatist, and will give him a passport to many a sympathetic heart. It was assigned to Miss Stephens when *The Heir of Vironi* was first produced at Covent Garden on Feb. 27, 1817; but John Braham was the vocalist who contributed most to its popularity (*Geneste's History of the Stage*, viii. 608, and *The Times* of Feb. 28, 1817). The music is by Whitaker; but the opera in which it occurred was never printed. Mr. Isaac Pocock died on August 23, 1835, at Ray Lodge, Maidenhead, aged fifty-four.]

JOHN AUGUSTINE WADE.—At p. 205 *antè* it is stated that John Augustine Wade died July 25, 1845. In my commonplace book I find the following entry: "Joseph Augustine Wade, a fine musician, a pleasing poet, and no mean scholar, died July 15, 1845, at his lodgings in the Strand." I presume both accounts refer to the same person,

though there are discrepancies in Christian name and date. If so, which is correct?

B. ST. J. B. JOULE.

Southport.

[The entry in our correspondent's commonplace book is from *The Literary Gazette* of July 19, 1845, where it is stated that Joseph [James?] Augustine Wade died on Tuesday, July 15, 1845.]

Replies.

EARL OF DERBY IN AMERICA.

(4th S. iii. 217.)

I can hardly suppose that the details of my voyage to America in 1824 can have much public interest; but as your correspondent T. has given an account of it, to which he invites "correction," I am ready to gratify him, on what I suppose he will admit to be good authority. The only fact for which there is any foundation, is that I did sail for America in company with the present Speaker of the House of Commons; my other companions being the late Lord Wharncliffe, and the present Lord Taunton, then Mr. Labouchere. He says that I "was in Halifax, N. S., some forty-four years ago." I never was there in my life. That I "sailed from England in the Falmouth packet, a brig of two hundred and fifty tons, commanded by a lieutenant, with eight quaker-guns and thirty-five men." My friends and I embarked at Liverpool for New York, on board the *Canada*, a ship of six hundred tons belonging to the well-known Black Ball line of packets, admirably furnished in every respect, and which left on our minds no recollection of "homely fare or rough travelling." It is added that I "visited Nova Scotia with the present Speaker of the House of Commons"; and that "the two distinguished gentlemen sailed from Halifax, for the second time risking their lives in the old Falmouth Dragon." When, at the close of our tour, my three companions went on to Halifax, I quitted them at New York, and returned by the same line of packets by which I had gone out, without the least apprehension of loss of life.

I am aware that these details are wholly unimportant; but as an entirely incorrect statement has appeared in "N. & Q." you will perhaps think it worth while to set your correspondent right as to matters of fact.

DERBY.

St. James's Square, March 9, 1869.

ARMS OF THE PALÆOLOGI, EMPERORS OF CONSTANTINOPLE.

(4th S. ii. 525, 618; iii. 44, 111.)

It is doubtless too often the case that eminent men, on the authority of a sentence or a single word not properly understood, arrive at conclusions at which they otherwise could not have

arrived, and which they themselves are the first to condemn on discovering their incomprehensible error.

If your accomplished correspondent MR. JOHN WOODWARD, whose contributions to "N. & Q.," I assure him, I read always with the greatest interest and profit, was a little more familiar with the peculiar phraseology of the French heralds, he would have seen in the term *addossez*, not its strict meaning as found in dictionaries, but as a mere explanatory word used by Chifflet and by Favyn in order to specify clearly the position of the charges between themselves in the quarters of the Palæologian escutcheon; and consequently he would not have come to the conclusion that formerly the B charge in each quarter consisted of B's *addossez*, or set back to back, thus—B B; and that this arrangement was a corruption of the "rondells" charged with the cross, as blazoned on the shield of the empire of Constantinople during its possession by the French emperors, whose heir was Philip II., Prince of Tarentum, the husband of Catherine de Valois, only daughter and heiress of the Empress Catherine de Courtenay and of Charles Count de Valois, third son of Philip III. le Hardi King of France and of Isabella of Aragon.*

* The armorial insignia of Catherine de Courtenay titular Empress of Constantinople, and of her son-in-law Philip II., Prince of Tarentum, are blazoned at the end (*Recueil de diverses Chartes pour l'Histoire de Constantinople*, p. 47) of a valuable and rare work edited by C. du Fresne, and entitled *Histoire de l'Empire de Constantinople sous les Empereurs françois*, Paris, MDCLVII. 2 parts in-fol., as follows:—"Le second (seau) est un ovale en cire rouge, et représente une Dame sous une espèce de portail, ayant la couronne sur la teste, et en la droite un sceptre, au bout duquel est une fleur-de-lys. A costez du portrait sont deux Escussons, celui du costé droit est d'Anion, l'autre représente une croix pleine, accompagnée à chaque canton d'un tourteau ou Bezan, vuide en forme de cercle, et remply d'une croisette, et accompagné de quatre autres semblables, et à l'entour du Seau sont ces mots S. KATHERINE DEI GRA. IMPERATRIS CONSTANTINOPOLITANE ET COMITISSE VALESIE. Au dos est un petit Escusson party d'Anion et des armes de Catherine, comme elles sont représentées au grand Seau, et à l'entour S. KATH. DEI. GRA. IPATO. CONSTAT...COMITISSE. Ces armes sont celles de l'Empire de Constantinople, qui se voyent ainsi blazonnées en l'Eglise de Saint Maximin de Prouence avec celles d'Anion-Sicile; Scauoir, De France au lambel de cinq pièces de Gueulles, au baston d'Argent brochant sur le tout. Party de Gueulles à la croix d'Argent, accompagnée de quatre bezans d'Or chargez d'une croix de Gueulles, chacun desdits bezans accompagnez de quatre croisettes d'Argent, deux en chef, et deux en pointe. Ce sont les armes de Philippe prince de Tarente, qui espousa Catherine de Valois fille de ladite Catherine Impératrice de Constantinople." From the above highly authentic descriptions, it is, I think, evident that all descriptions of the arms in question, mentioned in various works, and quoted by your learned correspondent ("N. & Q." 4th S. III. 112), are incorrect, and consequently of very little authority.

Every one of the heralds who will read the present article will confess that very little can be met reliable in heraldic works, printed or MS., even of the greatest authority, relating to the armorial insignia of old empires, kingdoms, or families: for example, Petra-Sancta, who attributes the Palæologian escutcheon "Gules, a cross or, between four letters B, of the last" to the Byzantine empire*, and Du Cange, who gives to the imperial family of Lascarist† that of the Byzantine empire, "Gules, an eagle with two heads, displayed, crowned, armed, and membered or."‡ Consequently, when we have the good fortune to possess or to discover MSS. written centuries ago, and containing reliable information regarding the blazoning of such insignia, we must rejoice at the discovery, and not build theories on suppositions which are admissible only when facts and proofs are wanting.

The foot-note which accompanied my list of "Armorial Insignia of Illustrious Byzantine Families," published last December in "N. & Q.," and which explained the meaning of the initials B in the four quarters of the Palæologian escutcheon§, the period when these letters were assumed, &c. &c., was transcribed from my vellum roll in question, on which it was written about the year 1346, therefore highly convincing evidence to my mind, and I hope to that of MR. WOODWARD, who will see now that the foot-note in question was not compiled from the usual dubious sources, as he appears to think.||

RHODOCANAKIS.

Park Bank House, Broughton.

* ("Aurea crux plana, in parmula conchyliata), cum adscripto ei quater Græco elemento, B, est Regia tessera Imperii Constantinopolitani: sententia verò eius est Βασιλεὺς Βασιλέων Βασιλεύων Βασιλεύοντας." (*Tessera de Gentilitia*. Romæ, MDCXXXVIII. in-fol. page 250.) Brianville (*Jeu d'Armoiries*, &c. Lyon, MDCLXV. in-16 mo. p. 92) apparently did not know Greek syntax, or he would have said Βασιλεὺς Βασιλέων Βασιλεύων Βασιλέων, and not Βασιλεύσι.

† Vide p. 218 of his work *Familia Byzantina* (Lutetiae Parisiorum, CIO.IOC.LXX, in-fol.) where these arms are engraved.

‡ These insignia were assumed, as every body knows, by the Emperor Constantine the Great, on transporting his throne from Rome to Constantinople, and were retained subsequently by all his successors. I think it unnecessary to quote authorities.

§ Dr. Joseph Jackson Howard, F.S.A. &c. &c., will publish, in the next number of his valuable periodical *Miscellanea Genealogica et Heraldica*, the contents of this vellum roll, when the readers of "N. & Q." will have an opportunity to be better acquainted with it.

|| In page 362 of the above-quoted work of Du Cange (*Familia Byzantina*), under the inscription "Arma alia Regum Paganorum et Saracenorum, aliorumque Principum, ex Codic. MS. Peiresciano," is the description of the personal arms of the despots of Thessalonica and of Peloponnesus, who belonged to the family of Palæologus, in this manner:—

A propos de la description des armoiries des empereurs Paléologues que S. A. R. le PRINCE RHODOCANAKIS a publiée dans son intéressante notice sur le *vellum roll* qu'il possède, M. JOHN WOODWARD a émis une opinion paradoxale que nous ne saurions partager et qui nous semble inadmissible.

Tous les anciens auteurs héraldiques disent que les armes de la ville et des empereurs de Constantinople, au temps des Paléologues, étaient *une croix cantonnée de quatre B adossés*. Favyn, dans son *Théâtre d'Honneur* (Paris, 1620, in-4°, tom. ii. p. 1514), dit : —

“ Frédéric, second du nom, eut à femme Marguerite, fille de Guillaume Paléologue, marquis de Montferrat, qui portait de Constantinople : de gueules, à la croix plaines d'or, cantonnée de quatre B, que nous disons fusils, adossez, du même.”

Après lui le jésuite Gilbert Devarennes, dans son *Roy d'Armes* (Paris, 1635, in-fol. p. 249), ajoute cette explication des quatre B : “ qui signifiaient jadis βασιλεὺς, βασιλέων, βασιλείων, βασιλευόντων, Roy des Roys, Régissant les Roys.” Petra Sancta, dans son livre *Tesseræ gentilitiæ* (Rome, 1638, in-fol. p. 250); Wulson de la Colombière, dans la *Science héroïque* (Paris, 1644, in-fol. p. 188), donnent aussi la même interprétation, et leurs errements ont été suivis par tous les écrivains postérieurs, qui se sont occupés de la question.

Cette origine des armes des Paléologues n'avait rien qui ne fût très-conforme aux usages du temps. On se servait fréquemment à la fin du moyen âge d'initiales ou de lettres mystérieuses, appelées *sigles*, qui se plaçaient soit en légende, soit dans le milieu du sceau ou dans l'intérieur de l'écu. Une croix les séparait souvent comme dans les bulles des Papes, où elle était cantonnée des lettres S. P. S. P.—*Sanctus Petrus, Sanctus Paulus*. Les ducs de Savoie avaient adopté les quatre initiales F. E. R. T., qui s'expliquaient par ces mots : *Fortitudo Ejus Rhodum Tenuit*, devisé dont ils ornèrent le collier de l'ordre de l'Annonciade. Dans le champ du sceau de Frédéric III, roi de Sicile en 1306, étaient gravés les sigles F. T.—*Fredericus Tertius* (Natalis de Wailly, *Éléments de paléographie*, tom. ii. p. 135). Le célèbre S. P. Q. R.—*Senatus Populusque Romanus*, n'a-t-il pas été depuis les temps anciens jusqu'à nos jours le monogramme des écussons romains ? Les rois de Chypre de la maison de Lusignan, lorsqu'ils fondèrent l'ordre de leur nom, ne lui donnèrent-ils pas un collier formé de lacs d'amour entrelacés avec les lettres S et R, *Securitas Regni* ?

“ Le Roy de SALENIQUE : de Gueules à une croix d'Or entre quatre . . . (B) d'Or. Thessaloniciæ Despotarum ex gente Palæologorum Insignia.”

“ Le Roy de ROMENIE : de Gueules à trois (forté 4) lettres qu'on appelle B, d'Or ; Palæologorum Insignia.”

I may remark that in page 230 of the same work are engraved the Palæologian arms as described above.

Philippe le Bon, duc de Bourgogne, lorsqu'il institua les chevaliers de la Toison d'or, leur donna pour insignes un collier composé de lettres B, qui voulaient dire Bourgogne, et de cailloux étincelants qu'il avait pris pour symbole héraldique. Le voisinage des cailloux et des sigles B donnèrent l'idée d'appeler les derniers des briquets ou fusils, instruments d'acier qui servaient à faire jaillir le feu par son choc contre une pierre.

Quoique cette explication toute naturelle concorde parfaitement avec le système que S. A. R. le PRINCE RHODOCANAKIS a suivi lui-même à son tour, Monsieur WOODWARD a voulu chercher ailleurs l'origine de ces quatre B ou fusils au moyen d'un paradoxe.

Ces lettres, dit-il, sont blasonnées *adossés*, parce qu'elles se tenaient jadis par le dos et qu'elles ne sont que le dédoublement d'une croix partageant l'écu rond en quatre quartiers \oplus , qui se sont graduellement transformés ou pervertis en deux B majuscules. Il fournit à l'appui de son assertion deux arguments principaux.

1° Il invoque l'expression héraldique *adossés*, qu'il semble ne pas bien comprendre ; car cet adjectif ne s'applique pas à des figures qui se tiennent par le dos comme les frères siamois par le flanc, mais il indique la position de deux animaux qui se tournent le dos ; de même qu'on les appelle *affrontés*, quand ils se regardent. Pourrait-on dans ce dernier cas dire qu'ils se touchaient primitivement par le front ? Si l'on a mis les quatre B *adossés* dans les armes des Paléologues, c'est sans doute pour affecter une certaine élégance et pour rompre l'uniformité de ces quatre lettres, plantées comme des jalons.

2° Il cite les armes des princes de Tarente, dont un quartier avait en effet *une croix cantonnée de quatre besants d'argent, chargés chacun d'une croix de sinople* et dont une autre partition avait *une croix potencée et cantonnée de quatre croisettes du même* (*Généalogie des comtes de Flandre*, p. 28 ; Jérôme Bara, *Blason des Armoiries*, Paris, 1638, in-fol. p. 155, et P. Anselme, tom. 1^{er}, p. 412). Mais M. WOODWARD n'a pas fait attention que ces quatre besants chargés d'une croix avaient été adoptés postérieurement aux premiers empereurs Paléologues, lorsque Philippe de Sicile, prince de Tarente, fils de Charles le Boiteux, roi de Naples, et petit-fils de Charles d'Anjou, avait épousé, le 30 juillet 1313, Catherine, impératrice titulaire de Constantinople, fille de Charles de France, comte de Valois, et de Catherine de Courtenay, héritière de l'empire d'Orient, dont la maison avait pour armes trois besants, qui furent portés au nombre de quatre pour donner sans doute plus de symétrie et remplir les quatre cantons de la croix principale. Quant aux petites croix qui chargent les besants, ce fut une addition dictée par la piété de ces seigneurs qui étaient allés arracher les saints lieux des mains des infidèles.

Mais si les besants croisillés ne fournissent aucun argument sérieux, la *croix potencée et cantonnée de quatre croisettes*, qui forme les armes de Jérusalem, est un argument contre l'opinion de Monsieur WOODWARD, car elle démontre surabondamment l'usage en Orient et à cette époque de multiplier les croix dans les armoiries.

Enfin si les quatre B provenaient de dédoublement d'une croix primitive, comment et pourquoi serait-on venu en rétablir une nouvelle? Ce serait une superfétation dont nous ne comprendrions ni la cause ni l'utilité. A. BOREL D'HAUTERIVE.
Paris.

PARISH REGISTERS.

(4th S. iii. 63.)

The statements in my former letter (ii. 611) were perfectly correct, being founded on the Act 6 & 7 Wm. IV. c. 86 "for registering Births, Deaths, and Marriages in England"; and G. W. M. was not justified in contradicting them, nor in repeating his assertions *without proof*.

I do not suppose, nor have I said anything to induce anyone else to suppose, that the register of a *birth* and the register of a *baptism* are the same. The register of a baptism is simply a record that on a certain day a certain child was baptised by a certain name. It is a record of a *religious* rite, and cannot be received as evidence of anything else—not even of the date or place of birth, if inserted. The register of a birth is a *civil* record, and comprises numerous important particulars, as follows:—

- Col. 1. The date and place of the birth.
- " 2. The child's name, if any given to it in baptism or otherwise.
- " 3. The sex.
- " 4. The father's name and surname.
- " 5. The mother's name, and married and maiden surnames.
- " 6. The father's rank or profession.
- " 7. The informant's signature, description, and residence.
- " 8. The date of the registration of the birth.
- " 9. The registrar's signature.
- " 10. (the last). The child's baptismal name, if added after registration of the birth.

None of these particulars are ever "wrongfully and illegally extorted from the parents by the local registrar," as *wrongfully* stated by the "parish priest," W. H. S. There is not the slightest necessity for doing so, as the law (the Act aforesaid) requires and empowers the registrar to ask for and to record all the above-mentioned particulars within a certain time, free of expense, and renders it compulsory on the parents, &c., on such request, to furnish such particulars, and to sign the register.

With regard to the child's name, I will here state fully, for the benefit, not only of G. W. M. and W. H. S., but of others, that if the child has

been baptised, either at church or at a Roman Catholic or nonconformist chapel, the parents will register the birth in that name; so also if the parents have decided on the name, but have not had the child baptised. If the parents cannot decide on a name, or if they have the child baptised by a name different to that previously given to the registrar, it only remains for them to procure from the officiating minister a certificate * of the baptism in the form of schedule G of the Act, and which such minister is bound by the twenty-fourth section to give on demand for one shilling, and deliver the same with another shilling to the registrar, who will thereupon enter such baptismal name in the last column (10) of the entry of the birth.

There are great numbers of persons who are neither "Jews, Turks, Infidels, Heretics," nor Established Churchmen, but good Christians, who conscientiously object to infant baptism, or to any baptism at all. These invariably name their children on registering the births.

I never heard of a person naming himself. It is generally understood that it is done for him by his parents at the font or otherwise, before he is old enough to be consulted in the matter.

I should like to know upon what authority a clergyman can refuse to solemnise the marriage of one of his parishioners who is unbaptised. I know he can refuse to *bury* an unbaptised person, and that it has been done occasionally, but followed by great scandal, and a reprimand from the bishop; for such intolerance will not be tolerated in these days.

G. W. M. doubts if I ever heard of a clergyman preventing a child's name being entered in the register of the birth. I can assure him that I have not only heard of numerous such cases, but of clergymen preventing any register of the birth at all, and wrongfully and untruly telling the parents it was unnecessary, as the register of baptism was sufficient. In such cases the local registrar is perfectly justified in exposing the falsehoods, and explaining the law to the parents. To such an extent has *opposition* to the law been carried in some instances by those who, as the counsel said, ought to have known better, that the government has been obliged to institute proceedings against parents, and to prosecute to conviction, as a warning to others not to break the law. In the accounts of one of these prosecutions, I observed that the clergyman of the parish was one of the sureties for the prisoners. A significant fact this! At another trial, a clergyman considered it incumbent on him to *explain* a handbill he had had affixed to his church doors, and which the prisoner

* Not a certified copy of an entry in the register of baptisms which may or may not have been made, and is occasionally omitted altogether.

stated had induced him to refuse to register his child's birth.

In the accounts of most of the trials, it does not require much penetration to see that the prisoners were instigated to break the law by members of the Established Church. I also am a member of that church, but not a bigoted one, I hope.

W. H. S. will see from the foregoing that his *caution* was not only totally unnecessary, but improper and unwarranted. Where can he have been living for the last thirty-one-and-a-half years to be so unacquainted with an Act passed to affect, two or three times at least, every individual born in England or Wales since June 30, 1837?

W. H. W. T.

IRON GATES NEAR CHORLEY.

(4th S. iii. 146.)

There is a Cheshire legend known as the "Iron Gates" or the "Wizard of Alderley Edge," which is a district adjoining the village of Chorley, Cheshire. At Monksheath, in the parish of Alderley, about two miles and a half from Chorley, there is an inn with the sign representing the legend—a pair of iron gates thrown open at the entrance to a cavern, the wizard standing in front, and a farmer kneeling at his feet and holding the bridle of a white horse.

The following account of the tradition is copied from a small book compiled some years since by a member of the noble family of Stanley of Alderley:—

"A farmer from Mobberley, mounted on a milk-white horse, was crossing the heathy heights of Alderley on his way to Macclesfield, his errand being to sell the animal on which he rode. He had reached a spot now known as the 'Thieves' Hole,' and was thinking, as he slowly rode along, upon the profitable bargain which he hoped to make, when he was startled by the sudden appearance of an old man, tall, and somewhat strangely clad in a dark and flowing garment. The old man, in a commanding tone, bade him stop; told him that he knew the errand upon which he was bent, and tendered him a price for his horse, which the farmer refused, not thinking it sufficient.

"Go, then, on to Macclesfield," said the old man, "but mark my words, you will *not* sell the horse; no purchaser will appear. Should you find my words come true, meet me here this evening, and I will buy your horse."

The farmer laughed at the old man's prophecy that he would not find a purchaser for so fine a horse, but willingly promised to meet him if he should fail. On then to the fair at Macclesfield he went. To his great surprise and still greater disappointment, though all admired, none were found to buy his beautiful horse; and accordingly, in somewhat lowered spirits, the farmer turned his steps homewards, not much relying on the strange old man's promise. As he approached the hollow part of the road before mentioned, there, seated on a stone and wrapt in his dark mantle, he saw the

mysterious old man who had accosted him in the morning. The farmer checked his horse's pace and began to consider the question of how far it might be prudent to deal with a perfect stranger in so lonely a place, and one too that bore no good name. However, before he had time to act upon this consideration, the old man rose from his seat and stood beside him. "Follow me," he said, and silently led the way by the Seven Firs, the Golden Stone by Stormy Point, and Saddle Bole. They passed still silently on, when, just as the wondering farmer was beginning to think he would rather not go any further, the old man abruptly paused, and the horseman fancied he heard a horse's neigh underground. It was repeated, and stretching forth his arm, the old man (who now seemed of more than mortal stature to the affrighted rider) touched the rock with a wand, and immediately there arose a ponderous pair of iron gates. With a sound like thunder the gates flew open; the horse reared bolt upright; the terrified farmer fell on his knees, and prayed the wondrous man to spare his life. "Fear nothing," quoth the wizard, "but enter boldly, and behold the sight which no mortal eye has ever yet looked upon."

They went into the cave. In a long succession of caverns, the farmer saw a countless number of men and horses, the latter all milk-white, fast asleep. In the innermost cavern heaps of treasure were piled up on the ground. From these glittering heaps the old man bade the farmer take the price he desired for his horse. Then again the old man spoke:—

"You see these men and horses; the number was not complete, your horse was wanted to make it so. Remember my words—there will come a day when these men and horses, awakening from their enchanted slumber, will descend into the plain, decide the fate of a great battle, and save their country. This shall be when George the son of George shall reign. Go home in safety; leave your horse with me. No harm will befall you, but henceforward no mortal eye will ever look upon the 'Iron Gates.' Begone!"

I think this will be the legend your correspondent alludes to as represented in the signboard of an inn near Chorley.

H. D.

Two (metrical) versions of this tradition will be found in Major Egerton Leigh's *Ballads and Legends of Cheshire* (Longmans & Co. 1867). Mr. Lewis mistook the county in saying that the public-house with the sign of "The Iron Gates" stood near Chorley, Lancashire. It stood, and still stands, at a place called Monksheath, between two and three miles from Chorley (more commonly called Alderley Edge) in Cheshire; and as it is only a few minutes' walk from the entrance to Lord Stanley of Alderley's domain, the idea suggests itself that Mr. Lewis may have been on a visit to the late Sir John Stanley when he heard the story. The old signboard was blown

down in a violent gale only two weeks ago. The painting is a good deal defaced by age and exposure, but it appears to represent the wizard standing enveloped in flame, and brandishing a sword before the gates which the farmer and his white steed are approaching. C. W. M.

Alderley Edge.

The scene of the legend of the Iron Gates is at Alderley, near Chorley, Cheshire. It is well known in this neighbourhood, and an account of it may be found in a little book called *Alderley Edge, and its Neighbourhood*. Two versions of the legend may also be found in Major Egerton Leigh's interesting and valuable collection of ballads, called *Ballads and Legends of Cheshire*, 1867. If MR. JACKSON will furnish me with his address, I shall be happy to lend him my copy of *Alderley Edge, and its Neighbourhood*.

G. W. NAPIER.

Chorley, Cheshire.

I beg to refer MR. JACKSON to an interesting article by my friend MR. W. E. A. AXON, F.R.S.L., in *The Reliquary* for October last, where he will find at length the "Legend of the Iron Gates," and several parallel traditions connected with various places, English and foreign. Chorley is only another name for the place more generally known as Alderley, or Alderley Edge, in Cheshire, not Lancashire. There still exists there a public-house with the sign of the "Iron Gates," and another named the "Wizard," also taken from the legend. C. W. SUTTON.

140, Lower Moss Lane, Hulme.

"OSSA INFERRE LICEBIT."

(4th S. ii. 467, 610; iii. 153.)

Will you allow me to say a little more on the subject of these three words? MR. BATES's reply to my question interested me much, and, I think, points to their meaning.

It was natural for your correspondent QUEEN'S GARDENS to suggest that I should have given the whole inscription. I did not do so because, on the monumental stone at Mayence, the words stand by themselves on a line below the epitaph, and therefore I considered them to be some sort of general formulary. But what I omitted MR. PRICE (4th S. iii. 153) has supplied from Mr. Roach Smith's *Collectanea Antiqua*. In the inscription as given by Mr. Smith the three words are in the body of the epitaph, so to speak. This variation from the position I assign to them arises, no doubt, from the circumstance that Mr. R. Smith has either seen, or become acquainted by an engraving with, another monument to the memory of the same M. Cælius, originally in the

Museum of Antiquities at Cleves, and transferred in the year 1820 to the museum at Bonn. This monument, of a more ornate character than the one at Mayence, was found some time previous to the year 1667 at Birten, a village near Xanten on the lower Rhine, close to the remains of *Castra Vetera*—the very camp whence Varus led forth his legions on their disastrous expedition. It has been engraved by Teschenmacher, and described by Buggenhagen, local antiquaries; and probably at one time excited great interest, as the account in German of the antiquities of Xanten, from which I am taking these particulars, calls it "*das weltberühmte Cælische cenotaphium*"—the world-renowned Cælian cenotaph.

In addition to the terms of the epitaph given by Mr. R. Smith, the version in my book calls him "Lto" (*Legato*)—the title, according to Leprieux, given to the commander of a legion; and to confirm the supposition that this was his rank, I may supplement the description of his person by adding that he holds in his right hand a commander's staff. On each side of his head is a smaller uncovered head: the one termed, beneath the bracket supporting it, "M. Cælius, M. L. Privatus"; the other, "M. Cælius, M. L. Thiaminus"; representing probably his two freedmen, who may have fallen in the battle with him.

What can be the meaning of "Thiaminus"? Perhaps an adjective formed from the native place or country of the freedman.

I conclude with the words of Boxhorn, a German commentator on Tacitus, speaking of this same cenotaph:—

"Interim cæsorum manibus statim post ipsam cladem cenotaphia alibi in Germania ab amicis suis dedicata, quorum illustre unum superioribus annis in agro Clivensi eo in loco quo vetera fuisse creduntur effossum vidi et antiquitatis causa hic describo."

F. C. WILKINSON.

Lymington.

CROSS-LEGGED EFFIGIES AND THE CRUSADES.

(4th S. ii. 588 *et antè*; iii. 40, 113.)

I should not venture to prolong this, but for some new heresies propounded by MR. IRVING. He complacently infers that many errors may now be found in Lord Hailes' writings, by, I presume, the dwarfs perched on the shoulders of that great critic. So far from this, it is thought that Lord Hailes' slips may be counted on the fingers. I should back his lordship, as an authority, against Tytler any day—even giving the latter the advantage of the additional new lights thrown on the subjects whereon the former treated. Tytler, though in his way laborious enough, was far from deep; and, as the first volume of his *History of Scotland* shows (*passim*), was most disrespectful to Lord Hailes regarding matters in which the judge took different views. For this he was deservedly

rebuked by another critic of the Hailes' school, Mr. Riddell, in terms which are commended to the attention of MR. IRVING. (See *Reply to the Partition of the Lennox*, pp. 124-5.)

That gentleman is sadly wrong in etymology. He is challenged to prove that *Laudon*, *Laudonia* or *Loudon*, ever meant any district but Lothian, or that this name was ever applied to Liddesdale. This last territory was never known in any charter or chronicle except as Vallis de Lydal, or *Lidalis-daile*, i. e. the Valley of Liddal. The examples cited by him involve a strange topographical blunder. "East Fenton, in Laudonia," is within a few miles of Dirleton, in Haddingtonshire, and, as the crow flies, at least sixty miles distant from the famous Castle of Hermitage, the chief messuage of the lordship of Liddesdale. "Coldynhame, in Laudonia," is in Berwickshire, and nearly as far off. Both places are undoubtedly within the bounds of ancient Lothian, and not in Liddesdale, and such a gross mistake cannot be allowed to pass.

Nor does MR. IRVING improve his position as the historian of the Upper Ward of Lanarkshire by admitting that, when so engaged, he made no use of the well-known edition of Barbour's *Bruce* by Dr. Jamieson—a work by no means rare, and attainable in any London library—contenting himself with some inferior early copy, possibly not even Pinkerton's, the only one of value before that of Jamieson. Should a new edition of the *History of the Upper Ward* ever be called for, I would counsel the author to pay close attention to Dr. Jamieson's text and notes. He will also find that the connection of the Douglasses with Liddesdale is pretty clearly brought out in *Origines Parochiales Scotiæ* (art. "Castletown"), and thus save himself some trouble in looking up authorities, as he contemplates.

Though my style, I trust, falls far below the Ritsonian standard, yet MR. IRVING will excuse my saying that his wilful persistence in defending manifest errors fully warrants sharp correction; and being of opinion that this perhaps enlivens otherwise dry discussion, I have not the slightest objection to be repaid in my own coin if I give occasion.

With every respect for his labours and researches in Scottish antiquities, MR. IRVING's zeal is sometimes not quite according to knowledge.

ANGLO-SCOTUS.

Observing in the *Universal Catalogue of Books of Art* the following entry—

"CARUANA (RAFFAELLE).—Collezione di monumenti e lapidi sepolcrali dei Militi Gerosolimitani. Fol. Malta (1838). B.M.

I lost no time in looking up the book in the Museum. Two of the knights are represented as recumbent figures, viz., Fr. Giovanni de Valetta,

and the forty-third grand-master, Fr. Fillippo de Villers-Lisle-Adam, of the French Langue—neither of these are cross-legged. On the monument of Antonio Lores, Pl. 47, the figure bending over the urn is certainly cross-legged, but it is not a personal but a poetical one. It is a female, most probably *Bellona*, and the attitude a mere sculptor's pose.

GEORGE VERE IRVING.

SERGEANTS.

(4th S. iii. 156.)

Your valued correspondent MR. IRVING will, I hope, excuse me for pointing out a few inaccuracies in what he states. I have before me the printed trial of Andrew Hardie at Stirling, in 1820, for high treason, and to it I refer (taken in shorthand by Mr. C. J. Green).

1. It is a mistake to say that the trials for high treason, in connection with the Bonnymuir skirmish, were the first which had occurred in Scotland since the law of treason had been made the same in that country as in England. In 1794 Watt and Downie were tried and convicted at Edinburgh for high treason, and Watt was executed conformably to his sentence. Many living persons remember well his being drawn in a hurdle from the castle to the place of execution: the hangman sitting opposite to him, with the axe pointed to him, with which he was decapitated after being hanged till he was dead.

"The cases of Watt and Downie (says the Lord President, *Hardie's Trial*, p. 18) are, I believe, the only trials for treason which have taken place in Scotland since the Union."

2. The first objection made by Lord Jeffrey was not to the array of the jury, but to a very different matter. Mr. Sergeant (afterwards Baron) Hullock appeared as leading counsel for the crown; and Jeffrey pleaded that it was a Scotch court, in which no English barrister was entitled to appear; but the objection was repelled.

3. There was only one objection to the array of the jury, founded on the alleged incompetency and want of qualification of the sheriff of the county to return the list of jurymen. It was also repelled.

4. Nothing whatever appears in the trial as to the "poll" mentioned by MR. IRVING; and I take leave to question whether that is, as he says, a technical term in the law of Scotland. No mention of it whatever is made in the very copious index to the latest edition of Baron Hume's work on our *Criminal Law*.

In connection with the use of the title "Sergeant," as applied to both legal and military officers, it is said that Sergeant Talfourd, having on one occasion landed at Granton Pier, near Edinburgh, from a London steamer, committed

his portmanteau to an old porter to be carried to the neighbouring hotel. His name, "Mr. Sergeant Talfourd," was pasted on it, and observed by the porter, to whom the learned gentleman offered payment for his trouble, but was met with the reply: "Na, na, sir, I winna tak' a penny frae you; and you're very welcome, for I was aince a sergeant like yersell."

G.

Edinburgh.

I must ask leave to correct your learned correspondent MR. IRVING in one particular. He says "sergeants-at-law are counsel who are bound to act for the crown." This is true of the Queen's ancient sergeant and of the Queen's sergeants, but not of the rest. It is a most interesting circumstance in connection with that ancient and honourable degree, that the sergeants-at-law are sworn to serve, not the Queen, but "the Queen's people in their causes, and truly to counsel them that they be retained with, after their cunning." It was in connection with this function of theirs, as popular advocates, that they enjoyed till a very recent period the right of sole audience in the Court of Common Pleas. I do not think the idea of substitution is conveyed, as MR. IRVING suggests: "sergeant-at-law" is merely a translation of *serviens-ad-legem*. The older title was *serviens narrator*—"sergeant-countor."

Spelman supposes the coif of the sergeants (now represented by a black patch on the wig) to have been originally adopted to hide the tonsure in the case of those priests who practised the common law, notwithstanding the canonical prohibition to do so.

The coif is pinned on to the wig when the sergeant is sworn; a ceremony that takes place in the private room of the Lord Chancellor. A very distinguished judge had to be made sergeant not long ago on his elevation to the bench, but the robe-maker had omitted to send a coif. Its place was occupied, *pro hac vice*, by the Lord Chancellor's penwiper! How this would have shocked the judges who in 1625 decided, after a formal argument, that the ceremony of creating sergeants ought to be performed in solemn manner, and no part of the ritual or robes is to be dispensed with!

JOB J. BARDWELL WORKARD, M.A.

This word certainly comes to us from the French *sergent*, modified from the Latin *serviens*, which term seems to have been applied at first to all servants of the crown on account of the *servitium* or service rendered by them, and not as substitutes, as supposed by your correspondent GEORGE VERE IRVING. For instance, the sergeant-surgeon, sergeant-porter, sergeant-trumpeter, and other sergeants of the royal household, were the chiefs of their rank.

With respect to the coif worn by sergeants-at-law, the remarks of Dr. Pegge on this subject in his *Curialia* (part v. p. 11) are worth reading.

Sergeants in the army were not so named from the "idea of substitution." Your correspondent above quoted states that, "during the existence of the old infantry formation"—a somewhat uncertain period, but which from the "bayonet charge" must have been subsequent to 1680—"the captain of infantry was placed in the centre of the front rank of his company; but as he was only armed with a sword when a bayonet charge was ordered, his covering sergeant with his *spon-toon* took his place."

Now captains of companies were, and are, always on the flank in charging; and all officers of foot were armed with half-pikes until 1743, when they were ordered to exchange them for "espons-tons," and these were used in the British army till 1786, when "espons-touns [were] to be laid aside and swords to be used." (Mackinnon, *Coldstream Guards*, ii. 30.)

The regimental rank, however, of sergeant was recognised in the army some one hundred and fifty years before the above date, 1680.

S. D. SCOTT.

The term sergeant is as old as the Conqueror. The office of *conteurs*, or *countors*, who in his reign were principally employed to plead in his courts, was treated as a "sergeanty in gross," and they were appointed by him and his successors by royal mandate or writ: the form of which, as near as may be, is adopted to the present time. In the earlier times they appear to have been called "*Servientes Regis ad Legem*," while the Curia Regis constituted one entire court; but now that title is only applied to those who, having been previously called by writ to the degree of sergeant-at-law, are specially appointed by letters patent to transact the king's business. This they continued to do long before attorneys or solicitors-general were appointed, which did not take place till about the reign of Edward I. as to attorneys-general, and till the reign of Edward IV. as to solicitors-general; and it was not till the reign of George III. that the latter officers acquired the precedence. (See Manning's *Serviens ad Legem*, Preface, ix.)

D. S.

A correction is needed in this article. He who wears the coif, i. e. the man of the gown, spells his title "serjeant"; he of the sword, on the other hand, is "sergeant"—with a *g*.

W. J. BERNHARD SMITH.

Temple.

CLERICAL KNIGHTS (4th S. iii. 204.)—May I correct one or two errors in the article thus headed. 1. Rev. Thomas Temple was not a clerical knight, nor entitled to be called "Rev.," having lived and died a layman. 2. The Temple who was Provost of Trinity College, Dublin, was Sir William (not Richard). He was sworn Provost Nov. 14, 1609; Master in Chancery and M.P. for the University 1613; knighted 1622; died Jan. 15, 1626-7.

JAMES H. TODD, D.D.

Trinity College, Dublin.

BÉZIQUE (4th S. iii. 80, 157.)—In the *American Cardplayer*, published by Dick and Fitzgerald of New York, it is stated that the game of Bézique is supposed to have originated in Sweden, where it is said to have been invented by a poor German schoolmaster called Gustave Flaker, and named Flakernuhle. From Sweden the game passed to Germany, and was called Penuchle, and is known among Germans in America as Peanukle. The name of Bézique is said to have been given to it by the French, and the game is stated to be a variation of "Cinq Cents," and to have borrowed somewhat from the game of "Marriage."

H. A. ST. J. M.

"RESPONSIO" (4th S. iii. 156.)—I beg to refer MR. TEW to Cic. *De Or.* iii. 54, 207. Also to Quint. ix. 1, 35.

A. B. MESHAM.

PLAUTUS'S "TRUCULENTUS" (4th S. iii. 127.)—The corrupt line as given by your correspondent (*Truc.* Act ii. sc. 1, line 1:—

"Ha ha he! Hercle quievi, quia introivit odium; tandem sola sum,"

is now read (Naudet, Paris, 1852)—

"Ha, ha, ha, ecere! quievi," &c.

In the version of Limiers—

"Ah! ah! ah! me voilà, ma foi, bien soulagée! l'objet de mon aversion est entré là-dedans, et je me trouve seule enfin." (Compare 2nd Act, ii. 58.)

The reading *he ecere* is considered to have led to the erroneous *hercle*. In a note on the passage, Palmerius states that both Varro and Aul. Gellius (xi. vi.) deny—

"Usquam apud idoneum scriptorem reperiri, aut, *me-hercle*, feminam dicere; aut, *mecastor*, virum; et nefarium id ac peculiare adeo fuisse, quia feminae Herculaneo sacrificio abstinerent, viri Eleusinis initiis."

Proof of which may be found in this play:—First act, ii. 65, 73. Second act, i. 28; ii. 7, 12, 36, 60; iii. 6, 8; iv. 6, 17, 19, 68, 73, 76; v. 28; vi. 22, 42; vii. 30, 37, 52, 59. Third act, ii. 11. Fourth act, ii. 46; iii. 40; iv. 9, 26, 34, 39. Fifth act, i. 6, 16, 53, 57, 74. In the twenty-ninth line of the last scene, *Hercle, vero serio?* is put in the mouth of Phronesium, instead of Stratophanes, in all the editions I have consulted.

T. J. BUCKTON.

THE CAUDINE FORKS (4th S. iii. 126.)—The words "come Plutarco, seguendo Aristide Milesio," of Francis Daniele, refer to Plutarch's *Historical Parallels* (vii. 215-253, Reiske), where this Aristides is several times mentioned. He was of Miletus, and acquired high repute by a history of Sicily, another of Persia, and by memoirs of Italy; but he disgraced himself by his *Milesiads*, wherein he describes the profligacy of Miletus, one of the most corrupt towns of Ionia. (*Life of Crassus*, iii. 492; Arrian, *ad Epist.* 433 B; *Panthéon lit.*, "Plutarque," ii. 40, 45.) I cannot find any further trace of the *Storia della Guerra*, by a brother of F. Daniele; but I would suggest to MR. RAMAGE that on application to the keeper of the Vatican he may learn if the work of Aristides on Italy is in that library. Plutarch, according to F. Daniele, preferred Aristides as an historian to Livy, but this I beg leave to doubt. Certainly Plutarch quotes Livy without eulogy; and the above histories are several times mentioned by him, but only in his *Moralia*. The *Φορκούντας Κανδίνας* he explains as τόπος στενότητος (vii. 219). His *Milesiads* were translated into Latin by L. Cornelius Sisenna (Ovid, *Trist.* ii. 413, 414, 443, 444; Lucian, *Amor.* i.) He must be considered an important man in the present age, for he was the first person who wrote a novel.

T. J. BUCKTON.

THE BROCAS (4th S. iii. 175.)—A different derivation of the name is given in the *Annals of Windsor* than that of my lamented friend MR. ASHPITEL. In the reign of Richard II. Sir Bernard Brocas held lands in New and Old Windsor, Clewer Bray, &c.; and it is from him that the name of the meadow is said to be derived. Sir Bernard was beheaded in the reign of Henry IV., and his estates were forfeited to the crown, but were afterwards regranted to his son. One of the manors was called Clewer Brocas. Is there any proof of the name existing before the time of this Sir B. Brocas?

C. B. T.

I had not the good fortune to see my namesake MR. ASHPITEL's note on this subject; and if it be not quite out of order to substitute an editorial reply, I would put in a plea for the ill-used badger, the broc, or brock; in my opinion the word is here used in the plural, as it appears in Dr. Bosworth's *Dictionary*, i. e. *Broc-es*; it means, therefore, the badger's home or meadow.

A. H.

FILIUS ANTE PATREM (4th S. iii. 35, 91.)—The replies to this query are, I think, erroneous; the plant to which this name appertains justly is the *Colchicum autumnale*. It flowers in September, produces leaves the following spring, when the seed-vessel, which has remained under ground since the preceding autumn, appears, and growing with the leaves ripens about June. Thus to a

superficial observer the seed, or child, comes before the parent, or flower. The flowers of so many plants precede the leaves that this would hardly warrant the cognomen. I am ignorant of any other English plant having a claim to the name.
R. M.

Wells.

ROBERT BURNS (4th S. iii. 171.) — It is clear that as these lines bear date "1798" they do not belong to *the* Robert Burns, who died—as it seems needful to state—July 21, 1796. As for the "ring" of Burns in them, I will only say "not the faintest echo" can I catch. Burns being the subject of this "note," I may as well protest herein against the ascription of the wretched doggerel on the "Potato" recently furnished to your pages by DR. C. R. TAIT to him. I have not just now access to my collection of such books, but I am pretty sure that the "Potato" rhymes will be found in a volume of kindredly poor verse by one Tait (curiously enough), who during our bard's life published certain atrocious attacks on him; or if not in Tait's rubbishy book, search may be made in Sillar's or Lapraik's "Poems" (?) Of this I am confident, that many years ago I read the "Potato" lines in print. They were quite familiar to me when I came on them in "N. & Q." Unfortunately I neglected Captain Cuttle's advice.

A. B. G.

THE BULL (4th S. iii. 59, 138.) — The white cattle at Chartley, the property of Lord Ferrars, are I believe identical with those at Hamilton Park; i. e. they have black horns and muzzles. I have tried in vain to come across the former, but I once got within fifty yards of a herd of some sixty of the Hamilton beasts, and very "kittle cattle" they seemed to be. I heard last year in Stafford, however, that Lord Tankerville, after having seen the herds both at Chartley and Hamilton, claimed precedence for his own at Chillingham, as being the true representatives of the ancient European bison. Their horns, I understand, are of a light colour, and their muzzles pink.

W. J. BERNHARD SMITH.

"Chartley" is an evident mistake or misprint for Chatelherault. Chatelherault is a chateau or banqueting house, built after the model of the citadel of Chatelherault, in Poitou. It is about a mile and a half south from the town of Hamilton. It overlooks the valley of the river Avon, beyond which the forest of Cadzon, the home of the ancient breed of white cattle, stretches away to north and west. The birth of a black calf is still reckoned an ominous portent around the country side.

R. T. SCOTT.

CELIBACY PUNISHED (4th S. ii. 274.)—Perhaps the best explanation of this is to give a short extract from one of the Orders in Council made at Maidstone in 1568:—

"Every young man that liveth idly in the town and not using his art, shall pay to the Chamber sixpence for every day, and his body to be arrested to pay the same immediately, or else to be imprisoned by the Mayor until he reform himself."

The same order to apply to unmarried women out of service and under the age of forty years. I think it hardly possible that a corporation was competent to deal with celibacy at all; they might to a great extent by this order guard against dishonesty of the first, and immorality of the second parties above mentioned.

GEORGE BEDO.

6, Pulross Road, Brixton.

SENTRY-FIELDS (4th S. iii. 147.) — At Moreton Hampstead, co. Devon, is a large field adjoining the church; it is called the Sentry-field. It is part of the glebe, and also a place of recreation for the inhabitants. A question was lately raised respecting their right, and the Earl of Devon attended a meeting in Moreton to hear the particulars of the dispute. It was proved that it once had the right of sanctuary, and for some hundred or more years has been free to the townspeople. He confirmed it to them, and gave a handsome seat, to which two others have been added. It is on a deep slope, there are two pathways across it, and three springs in it. One is reputed good for weak eyes. One is called St. Andrew's Well. The church itself is dedicated to St. Andrew.

FELIS.

At Canterbury "there was a very ancient arch corruptly called the Centry Gate, as parting the cemetery of the laity from that of the monks and the garden of the convent, or perhaps from the sanctuary to which it led." (Gostling, p. 109.) The position of this gate, until its removal, may be seen in Dart, p. 1. The bare suggestion of sanctuary is gratuitous, for *centry* is a corruption of cemetery, as easy as those of *dortor* for dormitory, *sexton* for sacristan, or *fratry* for fraternity. The *Rites of Durham* set all question at rest: "The scenctorie-garth where all the mounks was buried," "the cemetery commonly called the centry-garth," with the varieties of "centory-garth," "centorie-garth," "centrie-garth," "sentuarie-garth," "sentory-garth." The latter forms are likely enough to suggest to the unwary the idea of sanctuary.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

CADE LAMB (4th S. iii. 104, 160.) — I scarcely think the question asked by F. H. K. is yet answered. It is always with diffidence that I venture to differ from MR. W. W. SKEAT's view in reference to questions of derivation; but in this case, having a long time since formed a different opinion myself, I take leave to state it. I think the fundamental idea in *cade*, as generally used in the North of England—and I may observe that *cade lamb* is assigned by Halliwell to the north—

is not coddled or petted, but *tame*. Thus in South Lincolnshire cattle that come readily to the hand, are quite tame, and easily approached, are called *cady*, animals that are characterised by the opposite quality being called *shan*. This last also is quoted as a *north* word by Halliwell, and is, I believe, directly referrible, in both its senses as an adjective, to Sw. and Sw.-D. *skena*, to run away, to start aside as if with fright. In the same way I had, when *cade* came under my attention some four or five years since, referred it to D. *kaad*, lively, frisky, bold—a word, says Molbech, used principally in connection with animals: *en kaad hest*, a cade horse; *en kaad qvie*, a cade wye (heifer). So also in the Sw. dialects, *kåt häst*, a cade horse; *fol'n ä kåtr*, *så ja menar ja intä kan hållän*, the foal is so cade I doubt I can't hold it; while Rietz, in saying that Sw.-D. *kåd*, *kåt* is chiefly used of horses, calves, and other creatures given to frisk and play, merely translates into Swedish Aasen's remark touching Norse *kåt*. Spirited, frisky, playful, then bold, then tame, seems to be the sequence of ideas. And any one who has seen, as is constantly to be seen, how the *cade lamb* from being the pet becomes the plague, nay, the tyrant of the kitchen, if not made "house-lamb" of in due time, or how the *cade calf* unceremoniously knocks the dairymaid over (in the last exploit of the sort I heard of—only yesterday—the mistress herself was upset), will not experience much difficulty in tracing the connection between saucy boldness and tameness in *cade lambs* or *wyes*.

J. C. ATKINSON.

Danby in Cleveland.

THE PREFIX "Ot" (4th S. iii. 147.)—This prefix I consider to represent the alder-tree, for *Otte*, in German, means the alder-tree = *Ottenbaum*.

T. J. BUCKTON.

MEETING EYEBROWS (4th S. iii. 184.)—In Tennyson's poem (72) it is said that the compliment of Paris to CEnone, ascribing to her "the charm of *married brows*," means that they actually met. But it is so repugnant to our notions, that in my version I ventured to slur it over a little, and wrote "frontis amœnam juncturam."

LYTTELTON.

Hagley, Stourbridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

Ballads from MSS. Vol. I. Part I. Ballads of the Condition of England in Henry VIII.'s and Edward VI.'s Reigns (including the State of the Clergy, Monks, and Friars); on Wolsey and Anne Boleyn. Edited by F. J. Furnivall, M.A. (Printed for the Ballad Society.)

Ballads from MSS. Vol. II. Part I. The Poore Man's Pittance. By Richard Williams. (Printed for the Ballad Society.)

The announcement that a Society had been instituted for the purpose of printing the rich stores of Ballad Litera-

ture to be found in the Pepys and Roxburgh Collections, and the ballads, printed and MS., scattered through our great libraries, was one to gladden the hearts of all who take an interest in our early literature. The successful carrying out of such a project is a consummation devoutly to be wished; and we have looked anxiously for the first fruits of this great enterprise. They are now before us, and we regret to say have greatly disappointed us. Our national ballads may be counted by hundreds, we might say thousands; and in the two Parts now issued, containing some three hundred and fifty pages, we have some dozen ballads (?). Now, for the sake of the good work which they have undertaken, we entreat the managers of this Society to beware of the two rocks which are a-head of them; on either of which, without careful steering, the Ballad Society may assuredly suffer shipwreck. In the first place, they must be careful to print ballads and ballads only: not *poems*, like the *Image of Ypocresie* (which numbers 2,576 lines, fills eighty-six pages, and has been already printed, though from an inferior MS., by Dyce), which poem however it might deserve printing by the Early English Text Society, is certainly out of place in the present collection. In the second, not to overload the ballads with such a mass of illustration and dissertation as is here hung on to the ballad "Nowe a dayes"—the ballad occupies eight pages, the comment nearly a hundred. Surely this is reversing the conditions of Falstaff's feast, and giving us an intolerable quantity of bread "to one poor halfpenny worth of sack." We earnestly entreat the Committee of the Ballad Society to weigh well what we have said, and not from overhaste to get out something, and want of due consideration, to ruin a grand scheme which has so much to recommend it, not only to every Englishman, but to the thousands in our colonies, in America, and elsewhere—

"Who speak the tongue

That Shakespeare spoke; the faith and morals hold
That Milton held."

Misrepresentations in Campbell's Lives of Lyndhurst and Brougham. Corrected by St. Leonards. (Murray.)

Lord St. Leonards' temperate and effective vindication of himself from some unfounded charges brought against him in Lord Campbell's recently published book, justifies every word we said of that ill-judged volume. What a pleasant contrast does the picture of Lord Brougham drawn by Lord St. Leonards, who was strongly opposed to him in politics, present to that drawn by his political associate, colleague, and countryman!

BOOKS RECEIVED:—

Among a number of small books which have reached us, and of which we can do little more than record the titles, are *Dod's Parliamentary Companion for 1869*—always indispensable, but more so at this time from the number of new members in the present Parliament.—*S. Augustinus, De Catechizandis Rudibus, &c., in usum Juniorum, edidit C. Marriott, S. T. B. (Parker.)*—A second edition, with considerable enlargements and additions, of *Thoughts on Preaching specially in Relation to the Requirements of the Age. By Daniel Moore, M.A. (Hatchards.)*—*A Manual of Christian Evidence, by John R. Beard, D.D. (Simpkin),* particularly directed against the materialistic tendencies of many modern writers, especially Renan.—A second edition of the Chevalier de Chatelain's pleasant modern French Version of the old French Romance of *Cleomades*.—The first and second Nos. of the new (Fourth) Series of M. Berjeau's useful Bibliographical Miscellany, *The Book Worm*; and, lastly, another of Mr. Arber's valuable *English Reprints*, containing Robinson's translation into English of Sir Thomas More's *Utopia*.

JACOBITE MEMOIRS.—As "N. & Q." often contains Jacobite inquiries, many of its readers will be glad to hear that a large and important publication regarding James II. and his family is about to be given to the press. This work, by the Marchesa Campana, is the result of her travels and researches during many years, and will contain some thousands of inedited documents, chiefly autograph letters of Charles II., James II., Mary of Modena, Chevalier de St. George, &c., and of many other royal and historical personages; together with papal briefs and diplomatic correspondence, from the secret ministerial archives in Paris, from the Stuart Papers in the royal collection at Windsor Castle, and from all the principal archives and libraries of Europe, to which will be added the correspondence of Mary of Modena with the Nuns of Chaillot, "aux Archives de l'Empire," of which, until now, only translations or extracts have been published.

DEATH OF SIR J. EMERSON TENNENT.—The readers of "N. & Q." will, we are sure, learn with deep regret that this accomplished scholar, to whose ready and versatile pen these columns have so often been indebted, died suddenly on Saturday last, the 6th inst. In Sir J. Emerson Tennent, whose literary labours are too well known to require more than a passing allusion, the country has lost a very efficient public servant, and a wide circle of friends one whom they warmly esteemed.

[Since the preceding notice was sent to press, the following communication has reached us. Our readers will, we trust, gladly receive so pleasant a notice of this distinguished scholar, and forgive us, under the circumstances, for publishing so gratifying a record of the estimation in which he held "N. & Q."]

"The 5th inst. I passed a very pleasant half-hour with one of your most valued correspondents, the late (alas! that I should have to say it) Sir James Emerson Tennent, Bart. He appeared in unusually good spirits, and showed me many curiosities. He spoke of the interest he took in the Peabody Charities, of which he was a Trustee. Our conversation led to your periodical, and he smilingly said: 'I always look forward to Friday night when I receive it. It is as indispensable to me as my Times.'

"On Saturday all was dust! Casually looking over my morning newspaper to-day, I was startled to find he had gone!

"Of Sir Emerson, I can say he was a thoroughly accomplished and genial gentleman. Others will do justice to his many good qualities. Amongst the few last words he said on parting, were: 'I never feel dull when I am in my library, surrounded by my books.'

UPTONENSIS."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

MENEVIERE, LA PRATIQUE DES ARMOURIES. Paris or Lyons, 1671.
ORIGINE DES ORNEMENTS DES ARMOURIES. Paris or Lyons, 1686.
DE L'ORIGINE DES ARMOURIES.
HISTOIRE DES ORDRES MILITAIRES, ou DES CHEVALIERS. 4 Vols. 8vo. Amsterdam, 1781.
ZEICHEN, FÄHNER, UND FÄHREN DER DEUTSCHEN-REICHEN. Frankfurt A. M., 1648.
VERDIEN OORDELOOSTA CONIUM FLANDRIÆ (or the French edition).
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Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

NOTES & QUERIES of Jan. 5, 1889, No. 210. Full price will be given for clean copies.

SEPTUAGINTAL BRASS AT BRID KIRK, NEAR COCKERMOUTH. The inscription forwarded by Ignoramus is already printed in *La Nave's Monumenta Anglicana*. The date is 1666.

FRENCH RECORD AGENTS. The following gentlemen act as Record Agents in Paris:—Mons. le Vicomte de Magny, 9, Rue de Buffault, Paris; and Mr. James Spence Harry, 18, Rue de l'Oratoire, Paris.

MILTON'S LATIN LEXICONS. On this subject, our Correspondent should consult "N. & Q." 2nd S. iv. 163: vi. 139; *Nichols's Lit. Anec.* v. 210; *Genl. Mag.* March 1857, p. 325.

ARCHBISHOP HOLGATE.—C. K. P., whose query appeared some years since, is requested to furnish his address for a Correspondent anxious to communicate with him.

LATIMER'S CONSECRATION will, we believe, be found in Bishop Foxe's Register, which is at Hereford. See Stubbs's *Registrum Sacrum Angli-* canum, pp. xl. 77.

J. H. (Ayr.) The History of the House of Stanley, &c., is by J. Seacombe.

SANDALUM. Doffy Pentreath's epitaph in Cornish and English may be found in "N. & Q." 2nd S. i. 17. Consult also 1st S. xii. 467, 469; 4th S. ii. 132, 187, 250, 370, 443.

G. H. S. is referred to page 186 of our present volume.

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YOUNG AND OLD FINE DR. LOOCOR'S WAFERS AN INSTANT REMEDY FOR COUGHS AND DISORDERS OF THE CHEST.—Read the following from Mr. Trattles, Jet Works, Staithes, Yorks, Feb. 23, 1848:—"My grandchild (three years old) had a most severe cough, which used to keep its parents awake half the night; since taking the Wafers the cough has entirely left her." Dr. Loocor's Wafers give instant relief to asthma, consumption, coughs, and all disorders of the breath and lungs, and have a pleasant taste. Price 1s. 1ld., 2s. 6d. and 4s. 6d. per Box, sold by all Druggists.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, MARCH 20, 1869.

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Notes.

VOLTAIRE AT FERNEY.

"There are some places in the world which imaginative persons, who contract a sympathy with genius, feel it almost a duty to visit. . . . The world has many a Mecca and many a Medina for those who find a prophet in genius, and an holiness in a sepulchre. Of these none are more sacred than —

'Leman with its crystal face.' — *Bulwer.*

Before me is lying an exceedingly *geistvoll* (full of mind and spirit) book by a lady who for a quarter of a century (her first novel, *Clementine*, appeared in 1842) has exercised considerable influence over the mind and opinion of many readers, — an influence which in most respects must be considered a wholesome one, for her endeavours and her sense are honest, most honest. This book, which soon ought to find a clever translator, is *Sommer und Winter am Genfer See. Ein Tagebuch von Fanny Lewald.** Berlin, 1869. The

* Fanny Lewald, born at Königsberg in 1811, is the wife of Adolf Stahr, one of the most deservedly reputed German authors, whose "Life of Lessing" especially (*G. E. Lessing. Sein Leben und seine Werke*), of which twelve editions have appeared in ten years (a real bibliographical miracle in Germany), cannot be spoken of too highly for its clearness and lucidity of language and style, for its utter freshness and highminded soundness, for its tendencies even, and for the exquisite grace and brilliancy with which the author has treated biography. It deserves to be a text-book to all students of the German language, especially on account of the author's clearness and its beautiful typography. — H. K.

authoress has called it a *Tagebuch* (diary), and it may even in this respect, especially, too, as far as the way of spending one's time at and round Geneva as a *place*, be considered a most valuable "guide-book"; and her most interesting reminiscences of all those sympathetic Meccas and Medinas near the crystal-faced lake, of Ferney and Coppet, of Byron's villa and Chillon, of Clarence and Vevay, will be found as charming as they are vivid and attractive. Of her visit to Ferney, which Voltaire bought in 1758, and where he lived until February 5, 1778, when he set out on his memorable journey to Paris, I should like to speak here, especially as it repudiates some errors with regard to Voltaire's "bad taste," which latter, with some persons, has become proverbial, and more particularly with those who like to see the "great man (and with all his deficiencies, when will France produce his equal?)"* debased and brought low in every respect. The author of *Pelham*, who, however, by any means is *not* one of these, seems to have fallen into the same way of judging of Voltaire's taste. He (Bulwer) is shocked at "the wretched daubs on the walls," but especially at the way in which the windows of Voltaire's favourite rooms at Ferney were turned away "from the most beautiful parts of that enchanting scenery." (Bulwer's *Student: a Series of Papers*, French ed., Paris, 1835, pp. 59-74; *Lake Leman and its Associations* — a more charming book I have seldom met with.) We must, however, remember that a hundred years ago Nature and her charms were considered next to useless or were not thought of; that men like Winckelmann and Lessing, the most refined and the most sensitive art-critics that have ever lived, wore pigtailed powdered perukes, and that they, like Voltaire, were decidedly men of cities; that landscape-painters were obliged to make use of ponderous temples and columns to make their works "go"; that *King Lear* was played in a flowing wig and crimson court-dress! Moreover, it is most likely that the "wretched daubs" did not *adorn* the walls at Voltaire's lifetime. All laboured, it is true, under the influence of their artificial time, and we only *begin to earn* what those glorious men — as for instance Lessing, in and by his *Laokoon* — have sown for us! I therefore verily believe, with Fanny Lewald, that the so-styled *monument* in Voltaire's *salle de réception* was *not* Voltaire's own invention. Bulwer writes of it:—

"The *salle de réception* is a small room, the furniture unaltered—the same needlework chairs in cabriole frames of oak—the same red flowered velvet on the walls. The utter apathy of the great author to the beautiful is manifest in the wretched daubs on the walls, which would have put an English poet into a nervous fever to have

* Bulwer in the Essay quoted, *Lake Leman and its Associations*.

seen every time he looked round, and a huge stove, magnificently trumpery, of barbarous shape and profusely gilt, which was *his own invention!* (sic). It supports his bust." (Vide antè, *The Student*, p. 63.)

Fanny Lewald writes in a different strain:—

"The *salle de réception* is only small. It is situated on the ground floor, thus forming at the same time the garden-room, and is only 14 feet long and about 10 feet wide, with a height of perhaps 10 or 11 feet. It is doubtful whether the old wall-covering or the furniture which Voltaire had used is still unaltered. [This was written in 1868, whilst Bulwer must have visited Ferney some thirty-six years ago.] All he possessed was inherited by his niece, Madame Denis, to whom, besides Ferney, he left a fortune of 600,000 francs and a yearly income of 100,000 francs. This, however, did not prevent her from parting, scarcely a year after her uncle's death, with Ferney—made what it was (*geschaffen*, created) by, and so dear to him—to a M. de Villette for 250,000 francs. M. de Villette, who was not attached to his purchase by any reverential considerations, immediately sold a part of the estate; and even the greatest part of Voltaire's furniture is said to have fallen directly into the hands of his numberless admirers for considerable sums. But, to make up for this loss, M. de Villette, either to conciliate the manes of Voltaire, or to compensate the visitors to Ferney, had erected in the little *salon* a so-called monument of a kind of earthenware, which is still standing, and which has half the look of a fireplace, half that of an experiment towards a misshaped stove of tiles (*Kachelofen*). An urn and a relics, which cannot be conceived in a more pigtailed fashion, have the inscription: 'Son esprit est partout, son cœur est ici!' And, as if the originator of this trumpery monument has wished to represent himself, before the visitors to Ferney, free as regards his own conscience and the remembrance of Voltaire, these words are inscribed above: 'Mes manes sont consolés, puisque mon cœur est au milieu de vous.'" (Vide antè, *Genfer See*, pp. 65, 66.)

By all means, then, let us believe that it was M. de Villette, and *not* Voltaire, who erected this "huge stove, magnificently trumpery, of barbarous shape, and profusely gilt."

Fanny Lewald does not either mention the celebrated picture of which tradition says that he [Voltaire] gave the design, and wherein "Voltaire is depicted as presenting the *Henriade* to Apollo, while his enemies are sinking into the infernal regions, and Envy is expiring at his feet." (Vide antè, *The Student*, p. 63.) This picture, Bulwer tells us, was in the same room—the *salle de réception*—whilst he places the vase or urn spoken of by Fanny Lewald in the adjoining room, the bed-room, which latter also contains portraits of Frederick the Great, of Le Kain ("Le Kain's portrait hangs over his bed. Voltaire was the man to appreciate an actor: he himself was the Shakespeare of artifice."—*Bulwer*), and of Voltaire himself. This portrait of the "Shakespeare of artifice" our authoress considers the most interesting of all, though she has not been able to ascertain whether it be genuine or not. She almost believes it a beautiful invention by a most spirited artist. It represents Voltaire as a man of about thirty: the figure and the

head vivid and fresh; the eyes dark and spirited (Bulwer speaks of his eyes as "light," and adds, "he is misrepresented sometimes as having dark eyes." Vide antè, *The Student*, p. 64); the forehead high and narrow; the mouth large and sharply cut, with a satirical smile. She continues:—

"All this gives to the portrait an expression [a look] of most original authenticity (*Wahrheit*, truth). Thus it is possible that Voltaire has been looking in young years, thus he must have looked; thus boldly and stoutly challenging he must have been standing: for with such a spirit and with such spirited courage, one undertakes the defence of the oppressed." (Vide antè, *Genfer See*, p. 67.)

The authoress mentions that she could not discover the name of the artist on the picture itself, neither a date; nor could she find a photograph of it in any of the artistic shops at Geneva. She also inquired after the theatre, and expresses her doubt whether the unobliging servant who shows the *château* told her the truth as regards the non-existence of those famous boards where Le Kain, Mademoiselle Clairon, and Voltaire himself have been acting the great author's once famous pieces. The theatre does not exist any longer. Bulwer tells us:—

"Opposite to the church [with the well-known inscription, 'Deo erexit Voltaire'], and detached from the house, was once the theatre, now pulled down—a thick copse is planted on the site. I should like, I own, to have seen, even while I defend Voltaire's belief, whether 'Mahomet' or 'Le bon Dieu' were the better lodged!" (Vide antè, *The Student*, p. 62.)

"At the present time, Ferney belongs to a French jeweller, who is spending part of the summer at the *château*; and it certainly is one of the most charming country-seats one can imagine. *Château** and garden are large enough to move about freely, but not too large for the wont of familiar sociability and agreeable comfortableness. We could picture to us the life which must have been led here at the time of Voltaire, and wandered long up and down in the alley ["you enter into a green, over-arching alley, which would be completely closed in by the thick set hedge on either side, if here and there little mimic windows had not been cut through the boughs."—*Bulwer*), in which, tradition says, Voltaire was fond of dictating to his secretary whilst he was walking slowly up and down. The light only stole upon us through the little cuts which had been placed in the leafy wall towards the south. ["Through these windows you may take an occasional peep at the majestic scenery beyond. That was the way Voltaire liked to look at Nature, through little windows in an artificial hedge."—*Bulwer*.] Numberless birds were singing in the thick-set hedges, flew past us full of confidence and security, and sat themselves down near us on the seats, almost

* "The house is now before you—long, regular, and tolerably handsome, when compared with the usual character of French or of Swiss architecture. It has been described so often, that I would not go over the same ground if it did not possess an interest which no repetition can wear away. Besides, it helps to illustrate the character of the owner. A man's house is often a witness of himself." (Vide antè, *The Student*, p. 62.)

within reach of our hands." (Vide antè, *Genfer See*, p. 68.)

With this pretty picture before our mental eyes we will take leave of a book which, beside the manifold incidents it contains, attracts us by the charm of novelty as well as of style. Descriptions of places and of persons with whom the congenial authoress came in contact, her cosmopolitan views, and her tendencies even, will doubtless find many a congenial reader; and, though her book possesses in its widest sense the "excuse" the clever author of *Eöthen* claims for his work, she need not exclaim with him, "My excuse for the book is its truth." (Vide *Eöthen*, preface.)

HERMANN KINDT.

Germany.

THE YOUNG PRETENDER'S PROTEST, 1748.

Looking over some family papers, I came across the following (printed) protest, which, from the form it is in, was evidently meant for circulation.

H. D.

"C.P.R. Charles Prince of Wales, Regent of Great Britain, &c.

"To all Kings, Princes, Republics, &c.

No one is ignorant of the Hereditary Rights of Our Royal House to the Throne of Great Britain. It is needless to enter into a particular Detail thereof. All Europe is acquainted with the Troubles which have so often disturbed these Kingdoms, and the Wrongs We have suffered. She knows that length of Time cannot alter the Constitution of the State; nor ground a Prescription against the Fundamental Laws. She cannot see without Astonishment that We should remain silent, while the Powers in War are holding a Treaty for a Peace which may, without Regard to the Justice of our Cause, (in which all Sovereigns are interested) agree upon and stipulate Articles prejudicial to Our Interests, and to those of the Subjects of Our Most Honoured Lord and Father.

"For these causes, authorized by the Examples of Our Most Honoured Grandfather, and Our Most Honoured Lord and Father; We, as well in the Name of Our Most Honoured Lord and Father, who has given to Us full Powers, by committing to Us the Regency of His Kingdoms, as also in Our Own and proper Name, as Natural Heir to the Crown, PROTEST in the Most solemn Manner, and in the best Form that may be done, against all that may be said, done, or stipulated, in the Assembly now held at Aix-la-Chapelle, or in any other Assembly, which in Consequence thereof may be held in any other place, to the Prejudice or Diminution of the Lawful Rights of Our Most Honoured Lord and Father, of Our Own, or those of the Princes or Princesses of Our Royal House that are or shall be born.

"WE PROTEST in like Manner against all Conventions, which may be stipulated in the Assemblies aforesaid, which shall be contrary to the Engagements before made with Us.

"Declaring by these Presents, that We look upon, and shall ever look upon, as null and void and ineffectual, all that may be agreed upon and stipulated, which may tend to the Diminution of Our just Rights, and the Recognition of any other Person whatsoever, in Quality of Sovereign of the Realms of Great Britain, other than the Person of the Most High and Most Excellent PRINCE JAMES III. Our Most Honoured Lord and Father, and in

Default of Him, to the Person of His next Heir, conformably to the Fundamental Laws of Great Britain.

"We declare to all the Subjects of Our Most Honoured Lord and Father, and more particularly to those who have lately given Us such strong Proofs of their Attachment to Our Royal Family and the Ancient Constitution of the State, that nothing shall alter the warm and sincere Love which our Birth inspires us with for them; and that the just Sense which We have of their Fidelity, Zeal, and Courage, will never be effaced from Our Hearts; That far from listening to any Proposal which may tend to annul or weaken those indissoluble Bonds which unite Us, We look upon Ourselves, and shall always look upon Ourselves, under the most intimate and indispensable Obligation to be constantly attentive to Everything that may contribute to their Happiness; and that We shall be ever ready to spill even the last Drop of Our Blood, to deliver them from a Foreign Yoke.

"WE PROTEST and declare, that the Defects which may be in this Present PROTESTATION shall not hurt or prejudice Our Royal House, and We reserve to Ourselves all Our Rights and Actions, which remain safe and entire.

"Given at Paris the 16th of July, 1748.

"C. P. R.

"FINIS."

THE UNDERHILL FAMILY.

SECOND NOTICE.*

Subjoined are a few additional particulars, likely to be useful to the genealogist, including some kindly supplied by MR. E. PH. SHIRLEY, the REV. H. T. ELLACOMBE, and others:—

Branches of the Family.—The Underhills of Bitton, near Bristol: Their names are met with as jurymen on inquisitions *temp.* Ed. II. and III. They were yeomen of note, and possessors of about one hundred and fifty or two hundred acres of land. There is none of the name remaining at Bitton, but only the estate or tenement, out of which is paid an annual sum to the poor and for sermons.

Another, and totally distinct branch, has held Northcot, near Wolverhampton, for many generations.

A third was settled at Lingfield, in Surrey, as substantial yeomen as early as the time of Henry VI., and continued there for more than three centuries. A district in the parish still bears their family name.

The Arms of Underhill of Hunningham.—Ar. on a chev. sab., between three trefoils, slipped, vert, as many bezants.

The Arms of Underhill of Idlicot.—Ar. a chev. gu. between three trefoils, slipped, vert.

The Arms of the Warwickshire Underhills (in whose memory an annual commemoration was founded in St. Mary's, Warwick, in 1607), appear on the great bell of Brailes church, with an inscription in Saxon characters.

* Vide "N. & Q." 3rd S. i. 285.

The Matches.—The Underhills have intermarried with the following families bearing coat armour: Salop—Whittebrooke of Worfield. Stafford—Stanley of Bromwich; Congreve of Congreve; Harman of Morchall; Mynors of Blakenall. Warwick—Middlemore of Edgbaston; Dalby of Brookinghampton; Peers of Alveston; Gibbs of Honington; Hammond of Hampton-Lucy; Green of Birmingham. Worcester—Cooke of Shiltwood; Winter of Huddington; Yong of Yong's Crome; Colles of Leigh. Northampton—Hatton of Holdenby; Tawyer of Raunds. Oxford—Lydiat of Alkerton; Wykeham of Swalcliffe. Derby—Agard of Foston; Beresford of Bentley. Buckingham—Catesby of Hardmead, Poulton of Bourton. Suffolk—Caldebeck of Thurlow; Averill of Palgrave. Middlesex—Baker of London. Kent—Manning of Downe. Hants—Uvedale of Wickham. Devon—Bishop of Choldash; Quick of Newton. Cornwall—Pawley of St. Ives.

Charitable Bequests.—To the poor of East Greenwich, by Hugh Underhill. 1593.

To Christ's Hospital, by Joan Underhill. 1613.

To the poor of Sampford Courtney, Devon, by Laurence Underhill. 1625.

To the poor of Eldersfield, Worcester, by William Underhill. 1647.

To the poor of Wolverhampton, by Simon Underhill. 1658.

To the poor of Stepney, by Richard Underhill. 1671.

To St. Bartholomew's Hospital, by Samuel Underhill. 1762.

To the poor of Belstone, Devon, by Richard Underhill. 1784.

Pamphlets, &c.—

"News from New England; or, a New and Experimental Discovery of America." By Capt. John Underhill. 1638.

"A History of the Quakers, both Old and New." By Thomas Underhill. 1660.

"Johannis Subtermontani Thermologia Bristolensis." An Account of the Bristol Hot Well Water. By John Underhill. 1703.

"A Treatise on the Origin, Propagation, and Cultivation of the Strawberry." By Richard Underhill. 1855.

"The West Indies, their Social and Religious Condition." By Edward B. Underhill, LL.D. 1862.

Biographical Notes.—John Underhill, clerk, was nominated by Henry VIII. in 1514 to the custody of the hospital at Ospringe, Kent.

John Underhill owned the manor of Church Clent, co. Worcester, *temp.* Charles I.

Thomas Underhill sold, in 1630, the manor of Lambcote, Warwickshire, which he had inherited from his father.

Henry Underhill, a Westminster scholar, son of Captain Samuel Underhill, was accidentally drowned 1667.

Hercules Underhill, Esq., of Idlicot, was high sheriff of Warwickshire in 1715.

Edward Underhill, rector of Broadwas, Worcestershire, died 1720, leaving money to the poor of his parish.

William Underhill, gent., owner of an estate at Lower Quineton, near Stratford-on-Avon, died 1723.

Samuel Underhill, Esq., who died in 1762, by his will bequeathed all his family pictures to his relation, George Lucy, Esq., of Charlecote.

WM. UNDERHILL.

7, Church Terrace, Kentish Town.

THE LETTER H.—Hitherto the doubly wrongful treatment of this unlucky letter has been imputed in prose and in verse to *Cockneian* ignorance—a purely civic epithet, exempting our rural population from all share in its discredit. I hold myself deserving the freedom of the City (in a gold box, of course) for having discovered in Aulus Gellius, who flourished nearly 1800 years ago, the recorded fact that the old Latin writers—older than himself by two centuries—had accounted this injustice a *barbarism*; whereas, Nigidius Figulus, a celebrated grammarian contemporary with Cicero, had pronounced it a *provincialism*, for which the country-folk alone stood accountable, the aforesaid *h* having been, as everybody knows, a mere aspirate in the Greek language, and first alphabeted by the Romans.

Aulus Gellius not being always at hand, I transcribe the passage for insertion or for omission, as Captain Cuttle's curator shall determine.

"Quas Græci *προσῳδίας* dicunt, eas veteres docti tum notas vocum, tum moderamenta, tum accentuunculas, tum voculationes appellabant: quod nunc autem barbarè quem loqui dicimus, id vitium sermonis non barbarum esse, sed rusticum, et cum eo vitio loquentes rusticè loqui dictitabant. P. Nigidius, in *Commentariis Grammaticis*, '*Rusticus fit sermo*,' inquit, '*si adspires perperam*:' itaque id vocabulum, quod dicitur vulgò barbarismus, qui ante Divi Augusti ætatem purè atque integrè locuti sunt an dixerint, nondum equidem inveni."—Auli Gellii *Noctes Atticæ*, xiii. 6.

E. L. S.

THOMSON'S MUSIDORA AS FIRST TOLD.—The following curiosity of literature may interest many of your readers. I have now before me the first edition of Thomson's *Seasons* (Millar, 1738), where, amongst other variations, the famous episode of Damon and Musidora is qualified in anything but a monogamic manner with the simultaneous presence of an additional Amoret and Sacharissa:—

"As, robed in loose array, they came to bathe
Their fervent limbs in the refreshing stream," &c.

With sufficient awkwardness and indelicacy, Damon is made to watch the three —

"While thus they wantoned, now beneath the wave
But ill concealed, and now with streaming locks
That half embraced them in a humid veil
Rising again," &c.

And we hear not one word of the celebrated letter to Musidora and its results; albeit this "draught of love and beauty," however promiscuous at first, is, happily for morals, allowed to culminate in one —

"And Musidora fixing in his heart
Inform'd and humanized him into man."

A more curious instance of the value of second thoughts is not easy to discover; and I suspect that this announcement of the first thoughts of Thomson as to his favourite Damon will come to many as a surprise. MARTIN F. TUPPER.

Albury House, near Guildford.

EPITAPH ON MR. JOHN GEERS OF GARNONS, HEREFORDSHIRE. — The following epitaph in Bridge Solers church has been thought to have come from the pen of John Phillips, the author of *Cider* and *The Splendid Shilling*. I am rather disposed to attribute the authorship to William Brome, a man of no small literary skill, and connected by family ties* with the subject of the epitaph: —

"Here lyeth interred the body of Mr. John Geers of Garnons, who dyed 1 March, 1698, aged 80.

"Lo here he lies! His poor remains
This gloomy monument contains:
Let fame in happy story tell
How much he others did excell
In living long and living well.
Blest with a competent estate,
None thought him little, none too great;
From pride and avarice exempt,
Unenvy'd yet above contempt,
To those in want heaven's almoner,
To all his friends extremely dear,
Sincerely loyal to his prince,
A favourite of providence.
Oh, had I lived a life like thine,
I then might wish this grave were mine!"

C. J. ROBINSON.

"MAGNA EST VERITAS ET PRÆVALEBIT." — This familiar ingredient of platform and hustings speeches is not a faithful quotation. The real sentence which suggested it was not a prophecy of future victory, but a testimony to truth's present innate vigour. "Prævalet" ought to be *prævalet*. Most readers, perhaps, require to be reminded of the story connected with it.

In the presence of Darius and a courtly audience there appeared three orators, to contest the claims of three powers to championship in the world—the rival powers being Wine, Women, and Truth. Zorobabel, the advocate for Truth, was the last speaker, and won his case. Immediately, and by acclamation, the audience gave forth the verdict: *Μεγάλη ἡ ἀλήθεια καὶ ὑπερισχύει*—"Great is Truth and mighty above all things"—"Magna est Veritas et prævalet." (Third Book of Esdras, iv. 41.) DAVID C. A. AGNEW.

* James Brome of Withington married at Bridge in 1745 Mercy Beata Geers.—*Par. Reg.*

"THE ANNUAL REGISTER." — Perhaps a few lines in "N. & Q." may draw the attention of the publishers of the *Annual Register* to the urgent necessity that exists for a new general index. In 1826 one was published for the whole series, from the commencement of the work in 1758 to the year 1819 inclusive. Since then readers have had no resource but to explore the volumes page by page for any event recorded in the "Chronicle." For the last fifty years, so eventful in the history of the world, there exists no general index whatever. It seems that indexes were formerly published at shorter intervals, for I have one printed in 1783 which comprises the contents of the first twenty-two volumes, from 1758 to 1780.

I trust the publishers may be induced to bestir themselves in this matter. J.

THE DUCHESS OF RICHMOND'S BALL. — I have not access to any later edition of Murray's *Handbook for Belgium*, &c., than that of 1858; but it seems strange that there should be any doubt, such as is there expressed, as to the precise locality of the Duchess of Richmond's ball on the eve of the battle of Waterloo, or rather Quatre-Bras. The alternative he gives is between "one of the last houses in the Rue Royale, near the Porte de Schaerbeek," and "No. 9 Rue des Cendres, Porte de Cologne." It might be well to settle the point before the present generation passes away.

I had a recent opportunity of inquiring of a person, than whom none was more likely to be rightly informed; and, although he could not give me the number of the house, he appeared to me to identify it with that in the Rue des Cendres. He said it was in a small street near the Jardin Botanique, and leading out of the Rue de la Blanchisserie; and added that the room in which the ball was given was the gallery of a late coach-builder's shop, thus rather destroying the illusion of —

"The window'd niche of that high hall."

C. W. BINGHAM.

PLAYING CHESS BY POST. — Rousseau, in his *Confessions* (book 3), adverting to what he calls his *lenteur de penser*, says, evidently by way of joke, "Je ferois une fort jolie conversation par la poste, comme on dit que les Espagnols jouent aux échecs." He could not have supposed that what he thus holds as a matter to be laughed at was to be done in truth and sober earnest, as was the case in the celebrated matches between London and Edinburgh. G.

Edinburgh.

THE BALLOT. — Mr. W. R. Wood, writing to *The Athenæum*, mentions that there is kept at Constance the ballot-box which was used at the election of Pope Martin V. in 1417.

JOHN PIGGOT, JUN., F.S.A.

Queries.

ALTERATION OF NAMES OF PLACES.—Since the well-known Norfolk Howard affair we have been familiar with the mode by which a person may rid himself of an obnoxious name; but what is the remedy when a place instead of a person is concerned? It is notorious enough that Plymouth Dock became Devonport, but that was effected by Act of Parliament—a process at once too circuitous and too expensive for smaller towns. There must be an easier and equally effectual way, for I well remember some years ago the case of a post-town somewhere in the North, whose inhabitants determined to get rid of the unpleasant name of (I think) "Bullock-Smidly," and succeeded so completely that I cannot find any place with such a name, or one at all resembling it, in the Postal Guide of the present day. Their plan, whatever it was, would exactly suit the case of such a town (not to put too fine a point to it), as Leatherhead in Surrey. It is said that some of the inhabitants of that place discovered, a short time ago, that, either legally or topographically, it was entitled to the appellation of "Riverhurst," but that the discovery was of no avail, simply because letters to that address never got further towards their destination than the Dead Letter Office. How was this difficulty got over by the good folks of Bullock-Smidly?

A RESIDENT OF RIVERHURST.

JOHN BROWNE, DOCTOR OF LAWS AND PHYSIC. In or about 1697 a prospectus was printed, entitled "Proposals, by way of Contribution, for writing a Natural History of Yorkshire," by the above individual. Can any one inform me who the doctor was, where he lived, and whether such a book was ever published? Thoresby, in his *Diary*, 1710, vol. ii. p. 62, speaks of a shrub "called the Angelical Rose, (Jericho, by Dr. Brown.)" A John Brown was M.B. Trin. Coll. Camb. 1680.

CHARLES JACKSON.

Doncaster.

CHARLES I.—Where shall I find lists of Charles I.'s commissioners of array for the various counties in 1642? I do not see them in Rushworth.

CORNUB.

DAVIES QUERY.—Having been for some years engaged on a heraldic and genealogical work relating to the families of Davies, Davis, Davys, &c., I would ask for room in "N. & Q." for a few queries, to which as yet I have failed in getting answers. As the replies would not be of much general interest, I append my address in full, for the convenience of correspondents who may be able and willing to answer my queries.

1. Celynyn, Lord of Llydiarth, bore for arms, sable, a goat argent attired or. Davies of the Marsh, Shropshire, descended from him, bear

sable on a mount vert, a goat argent, attired or *guttée de l'armes*, standing on a child proper, swaddled gules, and feeding on a tree. Whence came the child, mound, and tree? A legend must be connected with it—what is it?

FRANCIS ROBERT DAVIES.

Hawthorn Black Rock, co. Dublin.

ELDEST SON'S WIFE.—An authoritative reply on the following question would be interesting to many who are in doubt as to the settled usage. What is the correct form of address to the eldest son's wife in a commoner's family, during the widowhood of her mother-in-law? On the father's death, does the eldest son's wife become (*c. g.*) "Mrs. Smith," in virtue of her husband being the head of the family, or do the mother and daughter-in-law retain the designations of "Mrs. Smith" and "Mrs. John Smith" respectively? If the former be the rule, is the mother thereafter distinguished by her late husband's Christian name, or should she be addressed as "Mrs. Smith, Senior"? The question, in brief, is, what is the commoner's equivalent for "Dowager"?

Does the rule (whatever it may be) vary in the case of a *step*-mother-in-law?

C. W. M.

THE FIGHTING GLADIATOR.—I shall be much obliged if any of your correspondents can tell me the exact height of the statues in the Louvre known as the Fighting Gladiator and Cestus-boxer (supposing the figures to be standing perfectly upright); and whether the Greeks made the head of a statue rather smaller than nature, that the figure might look taller than it is in reality. Some of the ancient statues certainly look larger seen from a moderate distance, than they do when seen from a short distance. I am aware that modern sculptors differ among themselves on this point; but is it not possible that the heads of the Greeks might have been actually smaller than the heads of average Englishmen, and that the ancient artists represented their models pretty much as they found them? I should also like to know whether the casts used in drawing-schools, &c., are on all points reliable.

Q. W.

FORTIFICATION.—In a "Catalogue of the valuable Library of a Clergyman," advertised for sale at Sotheby's on "Friday, Feb. 19, and following day," Lot 508 is thus described:—

"508. War: a New System of Fortification, constructed with Standing Timber, &c.; or the Sentiments of a West Indian Savage on the Art of War, &c., to prevent the present Massacre of the present Natives of St. Vincent. Folding plate, very scarce. 1770.

"*.* These were the suggestions of a Cannibal."

May I ask, is this a perfect work, or is it only a portion of another? I have a rather curious work which has escaped the notice of either Watt or Lowndes. The title runs:—

"Manœuvres or Practical Observations on the Art of War, containing: Vols. I. The Manual Exercise; II. An Essay on the Command of Small Detachments; III. A new System of Fortification by making use of Standing Timber," &c.

On referring to this latter treatise (which consists of eighteen pages and a folding plate), I find the title exactly corresponds with the description of Lot 508 as above. The folding plate professes to have been engraved by the West Indian savage, being marked "Caliba* fecit." The work is by "Major William Young," and is, as I said, curious; and contains seventy-four plates (several coloured), principally plans of fortifications, military movements, &c. Vol. II. is on the same subject. Can you, or any of your readers, kindly give any information relative to the book?

WILLIAM C. NELIGAN, LL.D.,
Rector of St. Mary Shandon, Cork.

FRENCH AND DUTCH VESSEL.—In what work occurs a notice of a Dutch chasing a French vessel (or *vice versa*) to the Tower of London, in the reign of Elizabeth?

J. S. W.

ITER LANDAVENSE.—I have several references to a work bearing this name, the date of which seems to be about the year 1720. I should be obliged by information as to its contents, and still more obliged if some correspondent would lend me the work?

C. J. ROBINSON.

Norton Canon Vicarage, Hereford.

EDWARD KENNION published in 1784 (by Richard Godfrey, London), a few sheets of quarto letter press on some of the ancient and interesting buildings on the Welsh border. There appears to have been no title-page to the work; and I expect it was discontinued, from want of encouragement, after the issue of the first part. This contains views of Brampton Brian Castle, Sugwas House, and Bransill, Skenfrith, and Gros-mont castles. Is anything known of the author? It was a love rather of art than of antiquities which induced him to undertake the work.

C. J. ROBINSON.

QUOTATIONS WANTED.—Do any of the following Latin phrases occur in any classical Latin author; and if so, where?—

"Totum hoc indictum volo."

"Ab abusu ad usum non valet consequentia."

"Facile est inventis addere."

C.

1. "Il veut, il ne veut pas; il accorde, il refuse;
Il assure, il rétracte; il condamne, il excuse."
(Description of an indecisive man.)

2. πάντα γέλως, καὶ πάντα κόνις, καὶ πάντα τὸ μηδέν.
(Quoted in Archbishop Whately's *Remains*.)

3. "Leser, wie gefall' ich Dir?
Leser, wie gefällst Du mir?"
(Quoted by Carlyle.)

* Caliba is given as the name of the West Indian savage.

4.

ἔρως ἀει ἀάληθρος ἑταῖρος.

F. GLEDSTANES WAUGH.

Oxford.

"Quid mirum, noscere mundum
Si possint homines, quibus est et mundus in ipsis,
Exemplumque Dei quisque est in imagine parvâ?"

E. A. PANKHURST.

Connaught House, Brighton.

"The well-filled table and the sparkling bowl."

J. MANUEL.

"Steer so across the sea of life, as not to miss the port
of heaven."

D. S. H.

"Oh come (or, come all) ye blushing buds of spring,
To deck my fair one's (fairest's) bower,
That she may see, when she awakes,
Herself in every flower," &c.

Xt.

RAIT, REATE, REIT.—What plant is referred to under these names? In Walton's *Angler*, *reate* is mentioned among the weeds of ponds. Baily's *Dictionary* (1724) has "*reit*, sedge or seaweed." Withering's *Arrangement of British Plants*, ed. 4, 1801, says that *Ranunculus fluitans* "grows in shoals in the Severn, where it is called *rait*." But this could not be the plant referred to by Walton and Baily. What is the derivation of the word?

JAMES BRITTEN.

High Wycombe.

SAMUEL SPEED.—Wanted information concerning the author of the following quaint and noteworthy volume:—

"Prison-Pietie, or Meditations Divine and Moral. Digested into poetical heads, on mixt and various subjects. Whereunto is added a Panegyrick to the Right Reverend and most nobly descended Henry [King?] Lord Bishop of London. By Samuel Speed, prisoner in Ludgate. London, 1677."

A portrait by Van Hone shows him to have been a clergyman. Anthony à-Wood (*s. n.*), says he is not the same with his namesake of Christchurch.

A. B. G.

SKETCHES IN DAILY PAPERS.—In the *Pall Mall Gazette* of Feb. 25, p. 10, appears a sketch of a rifle, showing the Martini breech action. Have any of the daily papers ever inserted a sketch before this? If not, I venture to think it is a fact worthy a corner in "N. & Q."

W. S. J.

SONG.—Where can I find the song, Irish it would seem, of which the following lines form a part?

"On that happy morn when I make you my bride,
In a coach and six horses by torchlight we'll ride;
With a swingeing long sword how I'll strut and I'll stride,
As before you I walk to the church by your side."

SCHIN.

"SPECULUM AUREUM ANIME PECCATRICES."—I lately met with a curious black-letter book with this title. Unfortunately the colophon is

lost, and I can find neither author nor publisher's name, nor the place of printing. The book contains fifty pages, and is divided into seven chapters. I think, from the type and the curious contractions used, that the book must belong to the early days of printing. Indeed, there is a manuscript now on the first page which says "Circa 1490." I shall feel very much obliged if some correspondent of "N. & Q." will give me any information about the book, its author, place of publication, and date. R. H. C.

OLD WORTHIES—Engaged on the complete Works of Henry Vaughan, the Silurist; Fulke Greville, Lord Brooke, and the complete Poems of Dr. John Donne, for my "Fuller Worthies' Library," allow me to ask those interested in any one or all of these to favour me with such "Notes," elucidatory or illustrative, which they may have made in obedience to Captain Cuttle. These writers abound with names and allusions that no single individual may hope to verify or annotate. A. B. GROSART.

15, St. Alban's Place, Blackburn.

Queries with Answers.

BARBERS' FORFEITS. — In Fuller's *Holy and Profane State*, a heretic is said to be characterised, among other things, by the following: —

"He slights any synod, if condemning his opinions, esteeming the decisions thereof no more than the forfeits of a barber's shop, where a gentleman's pleasure is all the obligation to pay, and none are bound except they will bind themselves."

What is the custom here alluded to?

G. F. W. M.

[A still more striking allusion to barbers' forfeits will be found in *Measure for Measure*, Act V. Sc. 1: —

"... laws for all faults;
But faults so countenanced, that the strong statutes
Stand like the forfeits in a barber's shop,
As much in mock as mark."

In a note on this passage in the Variorum Shakespeare, ed. 1821, Henley says, "These forfeits were as much in mock as mark, both because the barber had no authority of himself to enforce them, and also as they were of a ludicrous character: I perfectly remember to have seen them in Devonshire (printed like King Charles's Rules), though I cannot remember the contents."

Johnson having failed to furnish any particulars of these forfeits, his violent antagonist Dr. Kenrick produced the following specimen of such rules, professing to have copied them near Northallerton in Yorkshire: —

"Rules for seemly Behaviour.

"First come, first serve—then come not late;
And when arrived keep your state;
For he who from these rules shall swerve,
Must pay the forfeits, so observe.

1.
"Who enters here with boots and spurs,
Must keep his nook; for if he stirs,
And gives with armed heel a kick,
A pint he pays for ev'ry prick.

2.
"Who rudely takes another's turn,
A forfeit mug may manners learn.

3.
"Who reverentless shall swear or curse,
Must lug seven farthings from his purse.

4.
"Who checks the barber in his tale,
Must pay for each a pot of ale.

5.
"Who will or cannot miss his hat,
While trimming, pays a pint for that.

6.
"And he who can or will not pay,
Shall hence be sent half trimmed away,
For will he, nill he, if in fault,
He forfeit must in meal or malt;
But mark, who is already in drink,
The cannikin must never clink."

Steevens, who said he had conversed with several people who had repeatedly read the list of forfeits alluded to by Shakespeare, although he had failed to procure any such list, pronounced the foregoing a forgery; so that if Steevens be right, as we believe he is, no genuine list of barbers' forfeits has yet been recorded. Perhaps some contributor may be able to supply one.]

ANCESTRY OF ARCHBISHOP TOBY MATHEW.—It has been suggested to me (and I think also in your pages) that the family of this eminent prelate was connected with Herefordshire, and that his father John (who died in 1551) was born at Linton in that county. The baptismal register of that parish commences in 1570, but I think I am right in saying that the Mathews family was unconnected with the place until the marriage in 1718 of William Mathews (or Matthews) of Burghill with the heiress of John Ashman. Their son William Matthews erected a mansion-house called Burton in Linton parish, and served as sheriff of the county in 1777. His grandson was the well-known author of the humorous *Diary of an Invalid*. The prelate is stated by Sir B. Burke (*Landed Gentry*, edit. 1864, p. 990) to have been "great grandson of Maurice Mathew of Ross, second son of Robert, of Castel Menych, co. Glamorgan." C. J. ROBINSON.

[Archbishop Matthew was descended of an ancient family of the Williams of Flint, in the Principality of North Wales, of which John Williams, Esq., temp. Edward IV., marrying the daughter and heir of Edmund Matthew, Esq., his son Sir George assumed the surname of Matthew, which continued ever after. According to the pedigree of the family printed in Thoresby's *Leeds*, edit. 1816, p. 252, the archbishop's grandfather was

Richard Matthew of Flint, who married a daughter of Thomas Bridesall. Their son, the archbishop's father, was John Matthew of Bristol, merchant, who married—first, Elizabeth, daughter of Mr. Melborne of Melborneport, and secondly, Ellinor, daughter of Mr. Crofton, the archbishop's mother. According to Fuller (*Church History*, book xi. sect. 1,) the prelate "was born in the Somersetshire side of Bristol."]

FIRST MARQUESS OF NEWCASTLE.—On what day was William Cavendish created Marquess of Newcastle? October 27, 1643, is given in Courthope's *Nicolas's Historic Peerage*; but Oliver Cromwell, in a letter dated July 31, 1643, gives him the title of Marquess (see Carlyle, i. 125, edit. 1857). Is there a typographical error in the *Peerage*? If not, how is the difference to be explained?

K. P. D. E.

[The discrepancy in the dates is probably owing to the circumstance of the king's *intention* to create the Earl of Newcastle a Marquess having become generally known in July, 1643, although, from the confusion of the times, the letters patent, dated Oct. 27, 1643, had not been prepared. This conjecture receives some confirmation from the statement of the Duchess of Newcastle in the *Life* of her husband (Lond. 1675, 4to, p. 46): "The Earl being daily importuned by the nobility and gentry of Yorkshire to return into that county, he went back with his army for its protection; and when he arrived there, which was in *August*, 1643, he found the enemy of so small consequence, that they did all fly before him. About this time His Majesty was pleased to honour my Lord for his true and faithful service with the title of Marquess of Newcastle." The preamble to the patent is printed in Collins's *Historical Collections of Noble Families*, ed. 1752, p. 31.]

EDWARD LEIGHTON.—In Blunt's *Reformation of the Church of England*, p. 508, the members of a commission for translating the New Testament in 1530 are mentioned. Amongst them is Mr. Edward Leighton, who, in 1541-2, is also mentioned on another committee for revision as Dr. Leighton. Particulars wanted as to who he was and whether he was a member of the Shropshire family.

W. A. LEIGHTON.

Shrewsbury.

[Edward Leighton, or Leyton, M.A., and Canon of Cardinal College, Oxford, was admitted B.D. on July 15, 1528. Wood (*Fasti*, i. 80, edit. 1815,) informs us, that "this person did about this time solely give himself up to please the unlimited humour of the king." He was successively Master of the Hospital of St. John at Ludlow, 1537; Archdeacon of Salisbury, 1539; Prebendary of Westminster, 1540; and Clerk of the King's Closet, 1544, and was buried at St. Margaret's, Westminster, Nov. 23, 1549. We are unable to trace his parentage.]

W. S. LANDOR'S TRIAL.—Can you tell me where I shall find a full report of Walter Savage Landor's (the poet) trial? It took place, I think,

in 1856. I can find no record of it in the reference law reports in the British Museum.

F. GLEDSTANES WAUGH.

Exeter College, Oxon.

[The great libel case, *Yescombe and Wife v. Walter Savage Landor*, was tried at the Bristol Nisi Prius Assize on Monday, August 23, 1858, before Mr. Baron Channell, and a full report of it appeared in the *Bristol Gazette* of August 26, 1858, p. 8, making four columns of small type. An abridged report, filling two columns and a quarter, also appeared in *The Times* of Tuesday, August 24, 1858, and a leading article on this very painful transaction in the paper of the following day.]

"NICKAR THE SOULLESS."—There is a picture on view in the Royal Academy Galleries, Edinburgh, by Sir Noel Paton, "Nickar the Soulless," with the following verses:—

"Where by the marishes
Booeth the bitter,
Nickar the soulless one
Sits with his ghittern,
Sits inconsolable,
Friendless and foeless,
Waiting his destiny,
Nickar the soulless."

Brother Fabian's Manuscript.

Will any one be kind enough to inform me who Nickar represents? if there are more of the verses? when they were written? and who or what was Brother Fabian, from whose manuscript the foregoing verses are taken?

MARKET HARBOROUGH.

[The lines quoted by Sir Noel Paton are contained in a small volume of poems, published in 1865, by Sebastian Evans, LL.D. of Birmingham, entitled *Brother Fabian's Manuscript*, which consists of such legends, spiritual and secular, as a learned monk of the fifteenth century might think worthy of preservation. For a description of the picture see *The Builder* of March 6, 1869.]

JEW'S EYE.—What is the value of a Jew's eye? Tooke's and other books on prices yield no information on this head. The phrase occurs in a "speech proposed to have been delivered at Manchester" in the *Literary Gazette*, 1848, p. 763.

C. W. S.

["Worth a Jew's eye" is a common proverbial expression, and a popular simile for anything valuable, and was familiar in the time of Shakspeare:—

"There will come a Christian by,
Will be worth a Jewess' eye."

Merchant of Venice, ii. 5.

That worth was the price which the persecuted Jews paid for the immunity from mutilation and death. When our rapacious King John extorted an enormous sum from the Jew of Bristol by drawing his teeth, the threat of putting out an eye would have the like effect upon other Jews.—*Vide Nares's Glossary*, and *The Slang Dictionary* (Hotten), s. v.]

PANADEN: PANADA. — Can any correspondent tell me the meaning of the word *Panaden*? If a diocese, where is it? "Ordines sacri et generales celebrati in Ecclesia Cathedrali Lich: per Dominum Willielmum Dei gracia *Panaden*. Episcopum." (Extract from Registers of Bishop of Lichfield, A.D. 1530.) The following is extracted from the list of suffragan bishops transcribed from the Wharton MS. in the Lambeth Library, dated 1769: —

"Chorepiscopi Diocesis Eliensis.
Willelmus . . . Epus Panadensis, 1524.
Thomas Epus Panadensis, 1492, Diocesis Londinensis.
Johannes Epus Panadensis, 1545, Dioc. Hereford.
Johannes Epus Panadensis, Dioc. Wigorniensis."

C. R. C.

[Panadensis, or Pannadensis, is in the archdiocese of Mayence. "N. & Q." 2nd S. ii. 2. Panada is in the province of Constantinople. Stubbs, *Registrum Sacrum Anglicanum*, p. 147, and Wharton's *List*, p. 52.]

Replies.

FREE TRADE.

(4th S. iii. 171.)

Although I cannot at all agree with MR. MARTIN F. TUPPER in considering that the occurrence of the words "Free Trade," in the tract which he finds in the Evelyn Library at Wotton, is of any interest "with reference to the positive originality of Messrs. Bright and Cobden on the question of free trade"—an originality which these gentlemen never claimed—yet I do think it a matter of interest to some of us readers of "N. & Q." to have contributions, like MR. TUPPER's, towards a better list than can be found in the only existing English bibliography of political economy (M'Culloch's), and which is very scanty indeed in its notices of the earlier writers on commerce. The phrase "free trade" will be found in treatises of a much earlier date than the one cited by MR. TUPPER. Had I the time, I might multiply examples. One, however, occurs to me at the moment, viz. in "*The Trades' Increase*. London, printed by Nicholas Okes, and are to be sold by Walter Burre," 1615, 4to, pp. 6 and 56, note. A MS. memorandum of the time, in my copy, states that this pamphlet was written by Robert Keale, gentleman. If MR. ARBER should ever proceed so far with his reprints as to include works of this kind, *The Trades' Increase* would not be found misplaced.

It just occurs to me to mention that the attack upon the Company of Merchant Adventurers of England, which was the object of the "Free Trade" pamphlet of 1645 cited by MR. TUPPER, called forth replies from the Protectionists. I have one of these before me, entitled —

"Of a Free Trade: a discourse seriously recommending to our nation the wonderful benefits of Trade, espe-

cially of a rightly governed and ordered Trade, setting forth also most clearly the relative nature, degrees, and qualification of Libertie, which is ever to be enlarged or restrained according to that good which it relates to, as that is more or less ample. Written by Henry Parker, Esquire." London, 1648. 4to, pp. 4 and 40.

The author appears to have been an English merchant, and dates his preface from Hamburg. He was probably employed by, and certainly interested in, the Merchant Adventurers' Company. He uses an epigraph: —

"Doing all things thou doest none;
Business too vast makes thee a drone."

The proverbial philosophy of which is not at first sight obviously applicable to his subject. But the explanation may be, that Parker, wise in his generation, saw the same necessity for a Board of Trade able to originate as well as to advise, as does Mr. Bright at the present day. Your readers will doubtless recollect how, on a very recent public occasion, Mr. Bright dilated upon the desirableness of a larger knowledge of commerce being possessed by the Presidents of the Board of Trade than has hitherto usually fallen to the lot of such functionaries. The last words of the pamphlet, *Of a Free Trade*, in 1648, were these: —

"In Plato's opinion those commonwealths were most likely to prosper where learned men ruled, or rulers were learned. Within the circle of Plato's learning let us comprehend the mysteries of commerce. In Solomon's dayes that kind of learning did wonderful things towards the advancing of States; and of late as Venice, a city of merchants, has been the bulwark of Europe against the Turk, so the States in the United Provinces, by trade more than arms, have gotten the sword of arbitration into their hands. Spain and France, and other nations too, were faine to court those Merchants, which not long since were below their scorn. Let it then be lawfull to propose, either that a certain number of able Merchants may be made Privy Councillors, or so many Privy Councillors specially designed to intend (*sic*) matters of Trade; or let some other Honourable Councill be impowred solely to promote the Commonweal of Merchants."—P. 86.

FRED. HENDRIKS.

Palace Gardens Terrace, Kensington.

MORE FAMILY.

(4th S. ii. 365, 422.)

Having for some years given attention to the history of Sir Thomas More, I am much interested in the discovery made by MR. WRIGHT, and fully concur with him in believing the entries quoted by himself refer to the family of the great chancellor. The date on Holbein's picture I conceive was conjectural, and as we know that More was the patron of Holbein, and that Holbein resided for some time in More's house, it is more than probable he would paint the picture of the More family at his leisure, and therefore three years

would be no unreasonable time to imagine the great painter over this picture; nor does it require any great stretch of imagination to believe that the ages marked on the picture may have been the ages of the different individuals at the commencement of the painting; and this is still more probable if the date, 1530, applies to the year after Holbein had left England; and further, if the photograph obtained by MR. F. SEEBOHM is correct, the Basle sketch actually has no date at all, so that in point of fact we have no reliable evidence in any way against the otherwise incontrovertible theory that MR. WRIGHT has discovered the precise date of More's birthday, viz., Feb. 7, 1478.

Neither does the assertion in the printed pedigrees of the Mores, as to the name of Sir Thomas's mother, stand on much better authority, for none of his biographers mention her name until Cresacre More, who wrote nearly ninety years after the chancellor's death, and about one hundred and fifty years after the marriage of his father and mother, and, as Cresacre More himself writes, "by reason of King Henry's seizure of all our evidences, we cannot certainly tell who were Sir John's ancestors," we may think it not impossible that he may be mistaken in giving the name of "Handcombe of Holliwell in Bedfordshire" to the first wife of Sir John More.

I have before me two pedigrees, one extracted from the College of Arms in 1862, and in this the name of "Joan Hancombe" appears as the chancellor's mother. The other is a MS. copy from a most valuable collection of MS. of arms and pedigrees of the Roman Catholic families in England, and in this no Christian name is assigned to the lady, so that it may as likely have been Agnes as Joan.

The question of the arms possibly may set this matter at rest, and on this matter I am most desirous of information. "Ar. three bends sa." Burke gives as the arms of Hancombe. Those of Graunger I cannot discover. Can any of your readers inform me what they were?

I have before me an exact copy of the chancellor's tomb at Chelsea, and I much wish information upon the armorial bearings thereon. On it there are five shields, three on the upper part and two within the panel. Above the inscription, the two are More on the dexter side, and Colt on the sinister; of the upper row are More, 1st and 4th quartering, 2 & 3 ar. on a chev. between three unicorns' heads erased sa., as many bezants, and impaling Colt. On the dexter side the centre shield is, More with the same quarterings, impaling "ermine a fess ar. and or," with the crest of More surmounting it. This same unknown coat appears again singly on the sinister side. This and the centre coat evidently show the arms of either the second wife or the mother

of Sir Thomas; possibly the mother, as the tomb was prepared in his own lifetime under his direction. The arms quartered with More I cannot make out; they would throw light on the chancellor's ancestry, if known.

I have in my possession the impression of a seal used by a descendant of the chancellor about a century ago, with the same identical quarterings, and I have no reason to suppose he copied them from the tomb. Both Robson and Burke give these quarterings to More, but do not say from what source they are derived.

In the MS. pedigree I before alluded to, the usual arms of More are not given, but the following singular coat instead, viz., "Or, a torteau charged with a moorcock ar. and two lions passant guardant in pale gu. between as many flaunches ar., each charged with a fleur-de-lis sa." Can any one tell me what arms these are, or when granted? My theory is, that they were granted by the Court at St. Germain's to Basil More, who went into exile with the king, and that they are typical of the royal favour to More's family, the fleur-de-lis and lions surrounding the moorcock. Can any one give a more feasible explanation of this singular coat given in the Roman Catholic MS.?

C. T. J. MOORE, F.S.A.

Frampton Hall, Boston.

ROYAL ANTEDILUVIAN ORDER OF BUFFALOES.

(4th S. iii. 106.)

Fortunately, but very oddly, I am able to give MR. WESTBROOK some information about the society bearing this extraordinarily ludicrous name. Some months ago it so happened that a curious old leaden sign was found at an inn called the Shakspeare, near the old theatre at Derby, and I went to that inn to make inquiries concerning it. Having been shown upstairs, I noticed in the room where the sign was temporarily placed a pair of buffalo's horns, and an important-looking framed diploma, something after the fashion of those used by Odd Fellows' lodges. This I found the diploma of a lodge held in that very room of a society I had never before heard of—that of the Royal Antediluvian Order of Buffaloes. Regarding this society I naturally made some inquiries, and the landlord of the inn, in the most kind manner, gave me a copy of the rules of the order. The "Mother Lodge of England" is no doubt the one MR. WESTBROOK has alluded to, and the one to which this in Derby is subordinate. The copy of rules has the following title-page:—

"The General Rules and Laws of the Royal Antediluvian Order of Buffaloes, issued by No. 1, Shakespeare Lodge, Derby, September 1865. Derby: Printed for Primo Longbotham."

The title-page is adorned with a woodcut of a

buffalo. The "objects" of the order are stated to be as follows:—

"These objects are unity, peace, good order, harmony, true fellowship, and benevolence. The progress which the order has made of late, is a proof how much its principles are appreciated when well understood, and that the code of laws by which it is governed have been carefully and judiciously constructed. These laws have been revised and augmented by competent persons, and adapted to the increasing number and intelligence of the members of the order. This has been done by a committee of primos and brethren, chosen by the mother lodge in full lodge assembled."

The lodge I speak of, the rules inform us, is "The Mother Lodge of the District," and there are two other lodges—her children, of course—held respectively at the Exchange Inn and at the Thorn-tree Inn.

The officers appear to be the Grand Primo, a number of Primos, a City Marshal, a City Constable, a City Tyler, a City Minstrel, a Primo Host—who has to "keep the city and offices in proper order, with a plentiful supply of fire and light and such other necessary articles as the lodge may require, liable to a fine of one shilling for neglect"—a Treasurer, a Secretary, and a number of brothers.

One of the rules enacts—

"That no unenlightened individual be initiated into the mysteries of the order, except after having been duly proposed and seconded by two brethren, and accepted by the lodge as a fit and proper person to become a Buffalo."

As I am *not* "initiated into the mysteries of the order," I can give no account of them to MR. WESTBROOK; but, judging by the rules, I should say that they are simply the mysteries of drinking and singing on what I take to be the principles of what are called "Free-and-easy Clubs." The list of fines is particularly amusing, and but that you, Mr. Editor, might think me encroaching too much on your space, I would transcribe them for the amusement of your readers. Among them "unbuffalo-like applause" is visited with the extreme penalty of one penny! while "any brother grossly misconducting himself may be sent to Coventry by a majority of the lodge until ample apology be made by him to, and accepted by, the lodge." The rest are equally curious.

LLEWELLYNN JEWITT, F.S.A.

Winster Hall, Derbyshire.

POETIC DICTION OF THE ANGLO-SAXONS.

(4th S. iii. 58.)

The difference between Anglo-Saxon *prose* and Anglo-Saxon *poetry* is best understood by reading a little of both. In poetry, the requirements of alliterative verse tend to render the sentences involved and disjointed. The principal characteris-

tics of our old poetry are, among others, these following.

1. Inversion of the order of words. Example: (I give only the translation, not the original)—
"For us it is very right that we the Guardian of the skies, the Glory-king of hosts, with our words praise, in our minds love." Cædmon; the opening lines.

2. Insertion of numerous epithets and equivalent expressions. Thus, in the above, the Lord is called in one line "the Guardian of the skies," and in the next "the Glory-king of hosts." In one line we have "with our words praise," in the next "in our minds love," which are parallelisms.

3. An abundance of names for the *same* object. Thus, even in the later English, a man is called a *man*, a *freke*, a *renk*, a *segge*, a *burne*, or a *gome*, merely to satisfy the requirements of alliteration. These names are picked out just as required: that is, if the alliteration requires *f*, it is *freke*; if *s*, it is *segge*, and so on. So also in Anglo-Saxon, very numerous are the expressions for a *sword*, or a *ship*, &c., &c.

4. A curious chopping up of sentences into pieces of the same metrical length. Every line being divided into hemistiches by a metrical pause, it will be found that, in many cases, there is a pause in the sense as well as in the sound. This is seen in the specimen given above. "For us it is very right—that we the Guardian of the skies—the Glory-king of hosts—with our words praise—with our minds love." We thus get each sentence piecemeal as it were, and it is often necessary to get to the *end* of each sentence before the drift of it can be even guessed at. These are a few of the points which must strike every reader who peruses but one page of Anglo-Saxon poetry. To appreciate the matter fully, your correspondent should consult Conybeare's *Illustrations of Anglo-Saxon Poetry*, or (which would be far better) steadily make his way through a good long portion of Cædmon or Beowulf. This may be done in part, without a knowledge of Anglo-Saxon, by help of Mr. Thorpe's translations. On Early English Alliterative Poetry of a somewhat later date, see my Essay in vol. iii. of the *Percy Folio MS.*, by Hales and Furnivall.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

THE "GOSPEL SONNETS."

(4th S. iii. 34, 114, 137, 161.)

As an interest appears to be taken in this standard book of Presbyterian poetry, permit me to add a note upon its bibliography. The germ of the *Gospel Sonnets* is to be found in "*The Believer's Dowry*. The author is one who seeks the prayers of the godly reader." 12mo. Edin.:

R. Brown, 1720; where the anonymous author says that it was not only printed a considerable number of years ago, but lately also reprinted—alluding to impressions in 1708 and 1717. The next form of the poem-book was "*Gospel Canticles, or Spiritual Songs*, in five parts. By a Minister of the Gospel in the Church of Scotland," &c., &c., 12mo, Edin. J. McEwen, 1720. In preparing *The Believer's Dowry* for republication, Erskine was led into amplification, which swelled his modest book of 16 pages into 100, and warranted this new title, far too long for your limits. Subsequently the author had misgivings about the propriety of his title, seeing that none of the books of the Holy Scriptures were designated sonnets, although the one would appear to be as orthodox as the other; and the work came forth under its present title—12mo. Edin.: J. Briggs, 1726; third edition, 1732—containing a long preface, by which it would appear that the publication in any shape had not before met the full sanction now accorded by affixing his name. The fourth edition of the *Gospel Sonnets*, "with large additions and great improvements," is that printed at London for J. Oswald, 1734. This impression contains a new preface, in which the author says that there have been several impressions of his book at Edinburgh, some without his knowledge; and being importuned to allow its being reprinted at London, he has for that purpose corrected and amended it in various parts. As this edition was for the more polite people in the South, Mr. Erskine had to read up in the works of those at the present period most famous in poesy, and although still obvious to the vulgar, for whom it was originally intended, he trusts that he has smoothed his homely *Scottish rime* sufficiently to render it less nauseous to the learned. A tabular view of the *Gospel Sonnets*, extending to seven pages, is among the improvements.

The fifth edition. Edinburgh: Lumisden, 1736. The Preface to the Reader in this is new matter. He tells his Scottish readers that it is a reprint of the standard London copy, 'with the addition of Scripture references to explain the *Riddle*. He also alludes to the *wits* having attacked and ridiculed his book in two prints, entitled *The Laugh* and *The Groan*; but the *Gospel Sonnets* has outlived these scoffers, whose squibs are only now known to us through the minister's rebuke. This appears to be the last time the author made any addition to the book, and the abovenamed is the preface in use to this day. The *Gospel Sonnets*, London: Oswald, 1741. Oswald seems to ignore the Edinburgh edition of 1736, and following his own fourth, of 1734, with this the fifth. The *Gospel Sonnets*, Edinburgh: W. Gray, 1755. This contains a portrait of the author, who died in 1752, and bears "eighth edition." The Scripture references introduced into the Edinburgh fifth

edition are here extended to save trouble and time to the reader. This accounts for the book suddenly swelling to 336 pages, and is the first impression in which I find the popular poem of "Smoaking Spiritualised," in two parts: the first an "Old Meditation;" the second, a "New Addition." I may state, however, that this is to be found in Erskine's *Elegy on the Death of the Rev. Alexander Henderson*, 1739. It occurs on the last page, apparently to fill up, with this note: "The following meditation upon quite a different subject is inserted by the same author, judging that it may be acceptable to some who love to be spiritually minded." The credit of the older meditation undoubtedly belongs to one Jeffrey Bartlett, in whose *Hymns and Songs*, 1710, it is found in nearly the same words. Jeffrey's book is professedly *imitations*, and I suspect he had his *cue* for this from Withers' *Meditation while taking a Pipe of Tobacco*. See *Crums and Scraps*, 1661. In the *Gospel Sonnets*, thirteenth edition, Edinburgh, 1768, the author found an eulogist in a lady of New England, but I have not discovered that the work of her "seraphic preacher" was ever printed in the States, and shall be glad for information there anent. The *Gospel Sonnets* was so frequently issued at home that publishers of the present century lost the records and described their editions as new impressions, &c. There is, indeed, the greatest confusion in this, arising from the sheer impossibility of tracing a popular book, printed in every part of the North where a press existed, and frequently in the South. People who send their orders to a publisher are no doubt always disappointed in obtaining a copy of the *Gospel Sonnets* of Ralph Erskine; those, on the contrary, who do not mind overhauling the contents of the old bookshops find no such difficulty; and, as one who reaps no small pleasure in this practice, I have accumulated some dozen varieties of this curious book (including the rare *Canticles*), to say nothing of his equally remarkable poetical version of the *Scripture Songs*, which it has been the desire of the kirk to add to their *Psalmody*, but in the execution of which Zack. Boyd, Patrick Simson, and our present subject have failed to give satisfaction. ALEXANDER GARDYNE.

P.S. The word *panse*, which gave rise to all these jottings about the *Gospel Sonnets*, is so rendered in all the editions I have looked into.

PORTRAIT OF CHARLES I.

(4th S. iii. 240.)

Your correspondent J. B. states that he has seen the portrait in Her Majesty's collection, but it is evident that he has not heard of the history of that picture. The following particulars may therefore be acceptable:—

The portrait of Charles I. by Vandyck—three views on one canvas, front face, profile, and three-quarters—now at Windsor Castle, is considered one of the most interesting pictures in the royal collection.

It was painted about the year 1637 for the purpose of being sent to Rome to Bernini, who executed a bust from it in marble. The tradition is that Bernini on seeing the portrait was so struck by the melancholy expression, that he prophesied the violent end of the original. The bust was duly forwarded to the king, but the picture remained in the possession of Bernini, and was transmitted to his descendants, from whom it was purchased by Mr. Irvine, and sent to England in 1803. In 1804 it was put up for sale at Mr. Christie's, and knocked down at four hundred and fifty guineas, Mr. Champernowne being the purchaser; from whose possession it passed into the hands of Walsh Porter, and after his death became the property of the eminent collector W. Wells, Esq., of Redleaf. The last-named gentleman *ceded* it to George IV., who earnestly wished to possess it, Mr. Wells receiving only the price he had paid for it—a thousand guineas.

King Charles was so pleased with his own bust that "he desired to have one of the queen too," but this was prevented by the war. It is very uncertain what became of the king's bust, though it has been said that it was destroyed or stolen during the fire at the Palace of Whitehall in 1697.

Here is a copy of a letter (translated) which Queen Henrietta Maria wrote to Bernini in 1639, thanking him for the bust of the king:—

'Signor Cavalier Bernini, —

"The high estimation in which both the King my husband and myself have held the bust which you have made of him, being in every respect equal to the satisfaction we have received from it, as from a performance which merits the approbation of all who see it, induces me now to make known to you that, to complete my gratification, I should desire *one* of myself of equal excellence, by your hand, and designed from pictures which Mr. Lomas will deliver to you. I have commissioned him to assure you of the pleasure I shall feel from the taste and talent which I expect from you in that work, and I pray God to have you in his holy keeping.

"Dated Whitehall, June 26, 1639.

"HENRIETTE MARIE, R."

This letter was probably written by the queen in French. An Italian translation may be seen in Baldinucci's *Life of Bernini*, 1682, p. 19. It is likewise printed in Bottari's *Lettere sulla Pittura*, &c., 1766, tom. v. p. 58. The original letter, which had been preserved among the documents of the Bernini family, was put into a slight frame with a glass by Mr. Buchanan, and delivered by him to the late Mr. Henry Tresham, R.A., on account of Mr. Champernowne when the picture became the property of that gentleman, but what became of it afterwards is not known. (*Vide* Jameson's

Handbook to the Public Galleries of Art, 1842; Walpole's *Anecdotes of Painting* by Dallaway, edited by Wornum, 1849; and Waagen's *Art Treasures of England*, 1854.)

Now, such being the history and pedigree of the very remarkable picture in question, may we not say that the tradition as to the portrait now in the possession of J. B. having been "consigned to Bernini for the purpose of enabling him to prepare a marble bust of the king" appears extremely improbable?

THOMAS WALESBY.

Golden Square.

It may interest J. B. to tell him of another portrait of the martyred monarch which I once saw, and perhaps he or some correspondent may be enabled to tell me whether it was original or valuable—points upon which doubts may be entertained.

Some three years ago, when officiating at Peckham, in Surrey, in my pastoral visitations I used to see an old man who lived in a very humble dwelling. In the parlour was a remarkably fine portrait of Charles I. (half-length) painted by no mean artist, but most sadly requiring a cleansing and restoring hand. The king was depicted with uplifted hands, and as if engaged in mental prayer; whilst above his head, and as about to descend upon it, was the martyr's unfading crown. Charles is reported to have said on the scaffold, "I go from a corruptible to an incorruptible crown, where no disturbance can be—no disturbance in the world."

I suggested to my poor parishioner endeavouring to dispose of the picture, but he informed me that though fifty guineas had once been offered for it, he had only an interest in it in common with others, and so was not at liberty to part with it. Most likely he is now no longer alive, and it has passed into different hands.

OXONIENSIS.

Bolton Percy, near Tadcaster.

APOCALYPSE (4th S. iii. 58.)—In addition to the answers given to the inquiry of DELTA on the above subject, I send the following information:—In the British Museum, Addit. MS., No. 11,695, has this title — "Anonymi Commentarius in Apocalypsin, Explanatio in Daniele." This MS. is in the finest state of preservation, and is filled with fine illuminations relating to the various subjects of the Apocalypse: many fill the whole page and are of the greatest interest. This book was illuminated in Spain at the end of the eleventh century and beginning of the twelfth. Shaw gives illustrations from it in vol. i. of *Dresses and Decorations of the Middle Ages*. Several of these MSS. must have existed in Spain, a commentary having been written on the Apocalypse by Beato, a *presbitero* who lived in the

eighth century, and this book being of much repute in the Middle Ages, was copied and spread all over Spain. Besides this MS. at the British Museum there must be another, also proceeding from Spain, on the same subject in England, for I heard it was bought about twenty years ago by Lord Ashburnham. I have, however, never been able to meet with it so as to study it. In the Bibl. Impériale de Paris there is another MS. of the same kind, with fine and well-preserved illuminations. I consider it to be of about the end of the twelfth century. It is numbered 8,878. There are also several in Spain. The most ancient is at the Academy of History. I consider it to be of the beginning of the eleventh century, and some of the miniatures it contains are very rare and interesting in many respects. Three others are respectively in the National Library at Madrid, in the Library of the Cathedral of Gerona, and in the Chapter House at Toledo. These last two will probably come to the National Library, owing to the recent removal of the property of the clergy. If the inquirer who is interested in this matter discovers any thing concerning it, I shall be grateful if he will communicate it to me, for any information relating to illuminated MSS. in Spain before the thirteenth century is of the greatest interest to me.

J. F. REAÑO.

4 Barquillo, Madrid.

To the list of illustrations given at p. 131 may be added a most magnificent MS. belonging to Trinity College, Cambridge. It is now exhibited in a glass case in the library.

Δδ.

HOLED STONES (4th S. ii. 392.)—Since my communication on holed stones I have seen an exceedingly useful paper on the subject by Mr. R. R. Brash of Cork, in the *Gentleman's Magazine*, Dec. 1864, pp. 686-700. I am induced to allude to this article chiefly for the benefit of your correspondent W. (4th S. iii. 193), who inquires after Druidical remains in central and eastern Europe. On p. 691 of Mr. Brash's paper is a reference to Bell's *Residence in Circassia*, London, 1840, p. 154, where is described a cromlech having one of its vertical pillars perforated by a hole. I am not aware at present of any so-called Druidical monuments in Central Europe, but, like your correspondent W., should be glad to hear of such. I am anxious to obtain as many references as possible to Celtic remains which have *holed stones* used in their construction, before commencing to prepare a contemplated list of these monoliths. For the benefit of your readers who have perused or intend to peruse Mr. Brash's article, I may remark that the holed stone in Cornwall, described on p. 693 as being at Lanyon, in the parish of Madron, is identical with the one mentioned on p. 694 as the Mén-an-tol, near Madron. A person unacquainted with the antiquities of the district would hardly

suppose this from the arrangement of the paragraphs.

E. H. W. D.

"PROPERTY HAS ITS DUTIES," ETC. (3rd S. xi. 153.)—It may perhaps be doubtful whether the use of this "household expression" ought in later times to be ascribed to Chief Baron Woulfe, Mr. Drummond, or, as Mr. Friswell in his valuable collection of English quotations, entitled *Familiar Words* (p. 296, 1st ed. London, 1865), states, to Lord Mulgrave, then occupying the vice-regal chair at Dublin; but I suspect that we must go back for the origin of it to one still more famous than any of these in the literary annals of the world. May we not trace the idea in the following passage of Pindar (*Olymp.* ii. 102), where the poet warns the possessors of wealth that a reckoning of the mode in which they administer it is awaiting them in another world?

εἰ δέ μιν ἔχει
 τις, οἶδεν τὸ μέλλον,
 ὅτι θανόντων μὲν ἐν-
 θάδ' αἰντικ' ἀπάλαμνοι φρένες
 πονὰς ἔτισαν.

"If a man possess wealth, he knows what is in store for him, that the souls of those 'who are a law unto themselves,' when they die, have immediately to do penance in another world."

CRAUFURD TAIT RAMAGE.

"THE COMEDY OF CONVOCATION" (4th S. iii. 80.) J. W. Marshall, Esq., the author of *Christian Missions*, is well known to be the writer of this amusing work. Who the speakers are I do not know.

D.

A GIANT'S SKELETON (4th S. iii. 105.)—The paragraph clipped from *The Times* by T. B., was copied from *The Sentinel*, a paper printed at Sank Rapids, *Minnesota*, not Michigan, as erroneously stated. Sank Rapids is eighty miles north of this city, and being well acquainted with the editor of the paper mentioned, I charged him, shortly after the appearance of the item quoted by T. B., with having fabricated it for a hoax or sensation. He acknowledged that such was the fact. So it can be set down by your correspondent as an unfounded romance. Such lying accounts of purported discoveries of skeletons, coins, caves with human remains, &c., are very common in the United States, I regret to add. No respectable journal, however, will countenance such deceptions, although they are themselves occasionally hoaxed into publishing them. J. F. WILLIAMS.

St. Paul, Minnesota, Feb. 18, 1869.

"STORIES OF OLD DANIEL" (4th S. iii. 60.)—I must contradict your correspondent SIDNEY GILPIN. I was intimately acquainted with William Godwin from 1822 till his death (1836). He was *not* the author of the *Stories of Old Daniel*. My knowledge of Mr. Godwin and his family

enables me to tell all that is ever likely to be publicly known of the writer of the work in question. It was written by a lady (settled abroad) for the purpose of serving a much valued friend, to whom the writer expressed a strong desire that she should remain unknown. She has now been dead more than thirty years, but the surviving members of her family would not willingly break the obscurity in which the authorship has always remained. Mr. Godwin never wrote anything resembling this book. I can remember just now but one juvenile book of his writing, *Baldwin's Fables*, which will bear no comparison with *Old Daniel*. The work fully answered the purpose for which it was written; and that done, the authoress was best pleased to remain unknown. I state these facts on my own knowledge. J. C. H. Guildford.

ST. AUGUSTINE (4th S. iii. 148.)—Mrs. Somerville, in the motto to her *Molecular and Microscopic Science*, has corrupted the words of St. Augustine, which are—" [Deus] magnus in magnis, nec parvus in minimis (*Sermo cxxiii. vol. v. p. 1061, Migne*). " It is a favourite idea, which he repeats: " Qui et in minimis suis operibus magnus est " (iii. 399); " Deus ita magnus est in operibus magnis, ut minor non sit in minimis " (v. 391). " Cum Deus creavit omnia bona, magnus in magnis, sed non parvus in parvis " (viii. 665). " Deus autem ita est artifex magnus (plures MSS. *maximus*) in magnis, ut minor non sit in parvis " (vii. 335). No divine or lawyer would have used the word *maximus* here, although it may suit a minute philosopher. Why is this lady styled in the title-page of the same work " Author of *Celestial Mechanics* " ? She merely extracted and translated some parts on gravitation from Laplace's great work, the *Mécanique Céleste*. T. J. BUCKTON.

HERALDIC QUERY (4th S. iii. 173.)—Is there not a mistake and a misprint here? I suppose it should be " Sable, two bends argent, on a canton argent a bend or. Impaling, " &c. It is certainly a most extraordinary charge—on a canton argent a bend or, probably a mistake for " a bend of the 1st. " The coat, omitting this canton, has much the appearance of Brown or Browne. Burke's *General Armory* might settle whether it is so or not. NEPHRITE.

BISHOP OF ROSS (4th S. iii. 141.)—In an Act of Sederunt of the Court of Session, Dec. 21, 1649, mention is made of a Bishop of Ross named Horsburgh, who is not noticed in any previous list. See Haydn's *Book of Dignities*, 1st edition, p. 427. G. Edinburgh.

CARFAX (3rd S. x. 184.)—The word *carfukes* occurs in the *Memorials of London*, ed. Riley, p. 300. I am sorry Mr. Riley reproduces in his

note the erroneous notion of a derivation from *quatre faces*, four faces. It is, on the contrary, one more instance which illustrates the true derivation from the Latin *quadrifurcum* (from *quatuor furcæ*), as I have explained in " N. & Q. " in the passage which I here refer to. Mr. Wedgwood has adopted my suggestion in the Appendix to his *Etymological Dictionary*, and gives further information concerning the etymology.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

THE NUPTIAL KNOT (4th S. iii. 194.)—Mr. Locker's *Lyra Elegantiarum* (Moxon, 1867) contains two poems by the Rev. Samuel Bishop—anniversary rhymes to his wife on her wedding-day. The first begins thus:—

" A knife, dear girl, cuts love, they say—
Mere modish love, perhaps it may;
For any tool of any kind
Can separate what was never joined.
The knife that cuts our love in two,
Will have much tougher work to do, " &c.

Mr. Locker's index gives the dates of Bishop's birth and death as 1731 and 1795. The second couplet contains a bull less justifiable than Johnson's noble line. The truth is, that what we call a bull is, when felicitous, an extension of the power of language: such, as MR. DE MORGAN points out in his *Double Algebra* (p. 90, note), was General Wolfe's phrase, a " choice of difficulties " ; such also Earl Russell's expression, " conspicuous by its absence. "

By the way, the edition of the *Lyra Elegantiarum* from which I copy the above lines is, I believe, withdrawn from circulation on account of an infringement of the copyright of Landor's poems. It contains no less than forty of his charming *nugæ*, being about one-tenth in number of the whole collection.

May I venture to end this desultory note with a suggestion that we greatly want an *English* word for such poems as those which Suckling, Prior, Praed, and Thackeray produced? Mr. Frederick Locker, himself one of the most accomplished of poetic lapidaries, can find no better name for them than *vers de société* and *vers d'occasion*. Certes, a word is wanted here.

MAKROCHEIR.

To your correspondent who wishes to know where to find the copy of verses beginning " A knife, dear girl, " &c., I have the pleasure of replying that it is to be met with in vol. ii. p. 16, of the *Poetical Works* of the Rev. Sam. Bishop, A.M., late Head Master of Merchant Taylor's School, 1796. The lines are addressed to his wife, and are stated in the *Elegant Extracts in Poetry*, p. 828, edit. 1816, to have been " presented together with a knife by the Rev. J. B. . . . to his wife on her wedding-day, which happened to be her birth-day and New Year's-day. " The

little poem is highly complimentary, in the janty style of the last century; still it is a graceful *morceau*.
SCHIN.

POVERTY OF SIR WALTER SCOTT'S NEPHEW (4th S. iii. 171.)—In Sir Walter's autobiography (prefixed to his *Life* by Mr. Lockhart) he describes his brother Daniel as the "most unfortunate of our family," and "as having had neither the vivacity of intellect which supplies the want of diligence, nor the pride which renders the most detested labour better than dependence or contempt. After various unsuccessful attempts to establish himself in life, he died on his return from the West Indies in July 1806."

From this account of him, the conjecture that he may have left a son in very poor circumstances is at least not improbable, so that the doubt of its truth suggested by Y. S. M. is hardly warranted so strongly as he gives it.
G.

Edinburgh.

OLD SCOTTISH DIRECTORIES (4th S. iii. 149.)—There is an older Scotch directory by a year than the one mentioned in the editorial note to the query of R. S.—namely, Jones's (*Glasgow Directory; or, Useful Pocket Companion for the Year 1787*). A very colourable facsimile reprint was published last year by Robert Anderson, printer, 87, Queen Street, Glasgow; with, in addition, "Introduction and Notes of Old Glasgow Celebrities by the 'Rambling Reporter.'"

One item may not be uninteresting to readers of "N. & Q." :—

"Departures and Arrivals of the Different Stage Coaches.

"London. A diligence sets off from James Buchanan's, Saracen's Head Inn, upon Sundays, Tuesdays, and Thursdays at 12 o'clock at night.

"Arrives on Saturdays, Mondays, and Wednesdays at 9 o'clock at night."

R.

Pollokshields, Glasgow.

My copy of Williamson's *Directory for the City of Edinburgh, Canongate, Leith, and Suburbs*, is from June 1775 to June 1776. The preface states that it "has been published these three years past, with but indifferent success." It is a small duodecimo of 124 pages, and is an interesting document.
WM. BROWN.

25, Dublin Street, Edinburgh.

FLANDERS CHESTS (4th S. iii. 127.)—At the church of Bishops Hull, Somersetshire, there is (or was a few years ago when I made a sketch of it) a chest of the kind referred to, made into a sort of reredos at the back of the altar-table—the style early "Flamboyant," and the detail very elaborate and beautifully executed. It closely resembles another undoubted specimen of foreign work—that in Questling church, Sussex, illustrated in Parker's *Glossary*. I beg, however, to observe that the example instanced by J. T. F.

—that at Brancepeth church—is not of Flanders work, but is certainly English. The importation of foreign furniture supplied, no doubt, a much-felt want. Judging from the almost entire absence of Gothic domestic furniture, our forefathers were much behind their contemporaries on the Continent in this particular. In that amazing collection of what is rare, strange, beautiful, and costly, known as the South Kensington Museum, it is notable that there is no specimen of English mediæval domestic furniture; and excepting Henry V.'s cradle, one bedstead and a chair, probably none now exists.
P. E. MASEY.

There is in the church of East Dereham, in Norfolk, a large chest of Flemish work, the front and sides containing exquisitely carved emblematic figures under canopies. The lock, however, is of much greater antiquity, and quite a gem in its way, most likely English.
G. A. C.

WHO WAS SIR WILLIAM SANDS? (4th S. iii. 127.) Sir William Sandes, K.G., first "Lord Sandes of the Vine," according to the first writ of summons now extant, dated Nov. 3, 21 Hen. VIII. (1529), although it is stated by Stow that he was advanced to the peerage by the title of Lord Sandys April 27, 1523; but no record thereof is to be found on the Patent Rolls. He was elected a K.G. April 24, and installed May 16, 1518. In 17 Hen. VIII. he received a patent grant of the office of Lord Chamberlain in reversion after the death of Charles Earl of Worcester.

His father was Sir William Sandys, Kt., "the elder" of the Vyne, whose will was proved April 8, 1497. His mother was Edith, daughter of Sir John Cheney of Sherland, in the Isle of Sheppey, by Alianore Shottisbrook. By his last will, dated Dec. 8, 32 Hen. VIII. (1540), he desired that his body should be buried in the Chapel of the Holy Ghost at Basingstoke (Register SPERT, quire 6, in Prerog. Court Cant.) He died soon after, for on April 23, 1541, Sir Anthony Wingfield was elected a K.G. in his place. According to Harl. MSS. 1160 and 1529, he had issue by Margaret his wife, daughter and sole heir of Sir John Bray, Kt., and niece and testamentary heir of Sir Reginald Bray, K.G., four sons and four daughters, viz., 1. Thomas, second Lord Sandes of the Vine; 2. John; 3. Reginald (both clerics); 4. Charles; Elizabeth, married to Sir Humphry Forster of Aldermaston, Berks; Margaret, married to Sir Thomas Essex, Kt.; Alice, second wife of Walter Lord Hungerford of Heytesbury; Mary, married first to Sir William Pelham, Kt., and secondly to John Palmer of Angmering, Sussex.

B. W. GREENFIELD.

Southampton.

THE BISHOP OF DROMORE; MORTUARIES (4th S. ii. 488, 567; iii. 151, &c.)—Percy was rector of Wilby as well as of Easton Maudit, Northants.

In the register of the former parish the following occurs : —

“Memorandum.

“Since I have been Rector of this Parish I have received Mortuaries of 10s. 6d. each, at the Deaths of the several persons following, viz. William Knight, Farmer, who was buried Aug. 16th, 1756.

“Elizabeth Knight, his relict, buried March 5th, 1760.

“Robert Coles, Farmer, buried Augst 13, 1761.

“John Worledge, Farmer, buried Feb. 17th, 1765.

“N.B.—Since the above was written in 1765 I have continued regularly to receive Mortuaries upon all Deaths of Persons entitled to pay the same ever since.

“THO : PERCY, Rector,
Feb^y 26, 1780.”

Posterity may be grateful to his memory for the following service recorded by his own hand :

“These old Registers were rescued from Destruction & for their farther Preservation gathered into this Volume in 1767.

“THOMAS PERCY, Rector.”

His style of writing is clear and distinct, worthy of imitation. O! si sic, &c. S.

CODEX MAYERIANUS (4th S. iii. 146.)—As the writer of the article in the *British Almanac* on the “Free Public Libraries in Great Britain,” mentioned by MR. J. MACRAY, perhaps you will allow me to say that the “Codex Mayerianus,” now one of the curiosities in the Mayer Museum of the Liverpool Public Library, was published in 1861, with the following title :

“Fac similes of certain Portions of the Gospel of St. Matthew, and of the Epistles of Ss. James and Jude, written on Papyrus in the first Century, and preserved in the Egyptian Museum of Joseph Mayer, Esq. Liverpool. With a Portrait of St. Mathew, from a Fresco Painting at Mount Athos. Edited and Illustrated with Notes and Historical and Literary Prolegomena, containing confirmatory Fac-similes of the same portions of Holy Scripture from Papyri and Parchment MSS. in the Monasteries of Mount Athos, of St. Catherine on Mount Sinai, of St. Saba in Palestine, and other Sources, by Constantine Simonides, Ph.D., Hon. Member of the Historic Society of Lancashire and Cheshire, &c. &c. &c.” London : Trübner & Co., ΑΩΞΑ' = 1861 = MDCCCLXI. Fol.

In the preface to this work will be found Dr. Simonides' own account of this extraordinary find, and in the *Athenæum* for 1861, second part, and for 1862, first part, the fierce controversy as to the authenticity of these MSS. and also some curious biographical particulars of the discoverer. Simonides died in 1867 (see “N. & Q.” 3rd S. xii. 339.)

Further notices of his doings in England are given in the second volume of Sotheby's *Principia Typographia*, and in *Annals of the Bodleian Library* by W. D. Macray.

WILLIAM E. A. AXON, F.R.S.L.

Joynson Street, Strangeways.

HUBERT GOLTZIUS (4th S. iii. 146.)—The *Fasti Magistratum et triumphorum Romanorum* mentioned by your correspondent W. H. JAMES WEALE was originally published in 1566, not 1567.

I may add, that Brunet gives in italics the imprint as *Brugis-Flandror.*, typis Goltzii 1566. The correct words, transcribed from a copy existing in the Manchester Free Library, are as follows : — “Brvgia-Flandrorvm Excudebat Hvbertvs Goltzius Anno a Chr. Nat. M.D.LXVI. Mense Martio.”

A. C.

MILTON'S PORTRAIT BY MARSHALL (2nd S. xii. 82; 4th S. iii. 95, 159.)—J. F. M. must allow me to maintain the simple observation I made, that the Greek epigram on this portrait (I also write with the print before me) was *slightly* different from the one given, 2nd S. xii. 82. I made a faithful facsimile of it on transparent paper. Now, I gave it neither as a *corrected* nor a *correct* version, but as a plain fact—*scribitur ad narrandum non ad probandum*; and if I ventured to use the words “attributed to Milton,” it was purely out of deference to J. F. M.'s quotation of Mr. J. F. Marsh : —

“This epigram and other Greek verses of Milton are the subject of a severe critique by Dr. Burney. Whatever may be their faults of syntax and prosody, it must be admitted that the lines are destitute of epigrammatic point.”

So I inferred it might possibly have been erroneously attributed to Milton. Such things do happen sometimes. P. A. L.

“THE CHERRY TREE CAROL” (4th S. iii. 75, 157.)—The story of the cherry-tree bowing down that the Virgin might gather its fruit is doubtless borrowed from the Coventry play referred to by your correspondent DR. RIMBAULT, but is any *earlier* mention of it extant? There is certainly no trace of it to be found in any of the “Apocryphal Gospels.” A similar event is there recorded (pseud-Matthew, chap. xx.) as having occurred *after the birth of the Saviour*—namely, during the journey into Egypt, when, at the bidding of the infant Jesus, a palm-tree presented its fruit to Mary in the same manner. The composer of the Coventry “Mystery” may have had some indistinct recollection of this legend, and mistaken the supposed period of the miracle, or he may have intentionally transferred its scene to the road to Bethlehem, which would give him an opportunity of “improving” the story by introducing the coarse and unkind reply of Joseph to his wife's request that he would gather some of the fruit for her—a reply which, however justifiable *before* the revelation made to him by the angel, as recorded by St. Matthew (i. 20), he could not possibly be supposed to have made *afterwards*.

This story of the palm-tree in the apocryphal Matthew affords a good instance of the vitality of a legend, for it seems to be believed to this day by some of the faithful in Egypt. It is worth recording in the pages of “N. & Q.” that

the *identical palm-tree* which in so miraculous a manner afforded food to the Holy Family during their flight from Herod's persecution is, or was about a year since, still living, and is now the property of the Empress Eugénie of France, having been recently presented to her by the authorities of the district in which it stands! The ceremony of "conveyance" was described in an extract from a French newspaper, which I have unfortunately mislaid, but which was copied in some of the English papers at the time, as having been performed in due regal fashion by the transmission to her Imperial Majesty of a small box containing a piece of the bark of the tree surrounded by a portion of the earth in which it stood. Perhaps some correspondent who has seen the paper I refer to may be able to communicate an exact copy of the extract. N.

P.S. The text of the carol as printed by Hone differs slightly from that given by Mr. B. H. Cowper in the introduction to his edition of the *Apocryphal Gospels*.

"CROM A BOO" (4th S. ii. 438, 614.) — Though very nearly related to one branch of the Fitzgerald family, and having been brought up in close intimacy with them from childhood—not being a Geraldine, I did not hitherto venture to touch on this subject; while, in company with many others, I anxiously wait for the light the GERALDINE is to let in upon us when he is sufficiently amused by our floundering in the dark. Meantime I will just observe that I have always heard a tradition as to the origin and meaning of the motto similar to that given by LIOM F., and also to that of "Shanet a boo," the Desmond motto given in "N. & Q." I have always heard that "Crom a boo," freely translated, meant "Crom for ever!" just as the war-cry of the Ormonds, the great rival family of the Desmonds, was "Butler a boo"; that of the Graces, "Grassagh a boo"; of the Heffernans, "Ceart na suas a boo." This disposes of the "Father's vineyards" interpretation, I should think at all events. The "Crom a bo" we may set down as a *jeu d'esprit*. With respect to heraldry books and their "translations" of mottoes, I have seen "Jam scamps empton" gravely given as the motto of the O'Neils. CYWRM.

Porth-yr-Aur, Carnarvon.

MARRIAGE DIGNITIES (4th S. iii. 173.) — Since replying to BETA's queries on this point, I have consulted Blackstone on "The Rights of Persons" (lib. i. cap. 12, *Commentaries*, &c., 11th edit. 1791), and extract the following: —

"If a woman, noble in her own right, marries a commoner, she still remains noble, and shall be tried by her peers: but if she be only noble by marriage, then by a second marriage with a commoner she loses her dignity; for as by marriage it is gained, by marriage it is also lost."

So that a peeress (by marriage) on marrying a commoner, though nominally retaining her former husband's rank, loses all the privileges of the peerage.

C. S. K.

St. Peter's Square.

DID ADAM AND EVE FALL INTO THE SEA? (4th S. iii. 172.) — Certainly they did so. How they did it is sufficiently explained by the context of the passage cited. Philip de Thuan carefully explains that the sea means this world, and the miseries of it. They were driven out of Paradise, and into the world of sorrows. This is all that is meant by their falling into the sea. The same idea is found in Langland's *Piers Plowman*, edit. Wright, p. 153; edit. Skeat, vol. i. p. 105.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

CHURCHES NOT LIABLE FOR EXPENSES IN MAKING NEW ROADS (4th S. iii. 173.) — The case referred to by MR. MACLEAN is, doubtless, that of Angell, appellant, v. Vestry of Paddington, respondent, noted in *The Justice of the Peace*, vol. xxxii. p. 389 (1868), and reported in the same volume, p. 742. It, however, scarcely goes the length stated by MR. MACLEAN. The noted heading is: —

"A church built in the metropolis by the Ecclesiastical Commissioners and consecrated, forming part of the side of a street, with a plot of land attached, is neither house nor land within the meaning of the Metropolis Local Management Act, and there is no one rateable in respect of the same to the paving rate as being the owner."

Your correspondent must not, as the result of this decision, imply that the rule laid down holds good beyond the limits in which the Metropolis Local Management Acts operate.

SUMERSET J. HYAM.

LYLY'S "EUPHUES" (4th S. iii. 76, 160.) — MR. J. P. MORRIS is very wide of the mark in his interpretation of the passage cited, which refers to a popular proverbial saying of frequent occurrence in old English writers. A few instances are subjoined: —

"It fallis in his ize, that hewes ouer hie."

Robert of Brunne's Langtoft, p. 330.

"He that heweth to hie, with *chippes* he may lose his sight." — Chaucer, *Test. of Love*.

"Full ofte he heweth up so hye,
That *chyppe*s fallen in his eye."

Gower, *Conf. Amantis*, p. 18, ed. 1582.

"To hew abow thy helde hit is but vanite,
Lest in thy yee ther falle a *chyppe*."

Add. MS., 5665, fol. 12 b. (*temp.* Hen. VII.)

"Too late I knew quha hewis to hie,
The spail sall fall into his eie."

Al. Montgomery, *The Cherrie and the Slae*.

"Who looketh hye, may have a chip fall in his eye." — *A Dialogue between Three Philosophers*, 4to, Lond. 1603.

It is included in Ray's *Collection of Proverbs*,

both in the English and Scottish forms, pp. 119, 288, ed. 1768. CREDE.

I thank correspondents for their answers. Since my queries, I find a proverb in Ray and Camden—"Look not too high, lest a chip fall in thine eye"—which seems a satisfactory explanation of one passage. I find also that Nares has noted "to eat a snake," quoting from Beaumont and Fletcher. JOHN ADDIS, JUN.

DANIEL ROGERS, POET AND STATESMAN (4th S. iii. 133, 156.)—My best thanks to BETA for his prompt reply to my query. In Haag's *La France protestante* many interesting particulars are given respecting Jean de Ferrières, Seigneur de Maligny, better known under the denomination of Vidame de Chartres; and it is evident the letter of D. Rogers I sent for corroboration was addressed to him. My doubts arose from the fact of Jean de Ferrières being a staunch as well as an eminent Protestant; whereas the word *Vidame*, as BETA states, "implies a holder of episcopal lands subject to the duty of defending the bishop's territorial rights." P. A. L.

CLIMACTERIC YEARS AND VULGAR ERA (4th S. iii. 110, 155.)—

- B.C. 4. Death of Herod, and eclipse of moon (Jos. *Antiq.* xvii. 6, 9) in March. Jesus born, according to Sulpicius, in the consulship of Sabinus and Rufinus, 8th calend of January=25th Dec. B.C. 4.
3. Birth of Galba. Jesus born, according to Cassiodorus and Clemens Alexandrinus.
2. Jesus born, according to Eusebius.
1. C. Cæsar is sent into the East.

A.D. 1. War in Germany. Augustus mentions his sixty-fourth birthday in his letter to C. Cæsar (*Aul. Gel.* xv. 7), 9th calend of October. "Diebus talibus, qualis est hodiernus, oculi mei requirunt meum Caium; quem, ubicunque hoc die fuisti, spero lætum et benevalentem celebrasse quartum et sexagesimum natalem meum. Nam, ut vides, κλιμακτῆρα communem seniorum omnium tertium et sexagesimum annum evasimus. Deos autem oro, ut, mihi quantumcunque superest temporis, id salvis vobis [*sc.* Caio et Lucio] traducere liceat in statu reipublicæ felicissimo, ἀνδραγαθούτων ὑμῶν καὶ διαδεχομένων stationem meam.

The above is extracted from Clinton's *Fasti Hellenici*, iii. 258-266, with the object of showing, 1, how he has reckoned the years B. C. and A. D.; and 2, how Augustus escaped his climacteric on the completion of his sixty-third year. The following eras correspond with the above:—

B.C.	Julian Period.	Nabonassar.	Olympiad.	Seleucida.	Roman (Varro).
4	4710	745	194, 1	309	750
3	4711	746	2	310	751
2	4712	747	3	311	752
1	4713	748	4	312	753
A.D.					
1	4714	749	195, 1	313	754

The method of dating events from the birth of Christ is said to have been first practised by a Roman monk named Dionysius the Little, about the year 527. It came into general use in Italy before the end of that century, but in France not till the eighth century, in Spain not till the fourteenth century, and in Portugal not till after the commencement of the fifteenth. The birth of Christ actually took place four years earlier than the date assigned by Dionysius. The only difference now subsisting amongst chronologers as to the beginning of the Christian era is that whilst some reckon the year before A.D. 1 as B.C. 1, others reckon it as A.D. 0; consequently we must add 1 to all their B.C. dates to make them correspond with Clinton and the best authorities.

THE AUTHOR OF "AN EXAMINATION OF THE CENTURY QUESTION" has not shown either that Arago was wrong in his arithmetic, or that Thuanus the historian was in error on the point of his intimate friend Vieta's climacteric year. The days of Vieta's birth and death must be certainly known before De Thou can either be verified or corrected by THE AUTHOR, ETC.

T. J. BUCKTON.

5, Wiltshire Villas, Stockwell.

PRIDEAUX AND BASSET (4th S. iii. 227.)—In the middle of the last century a Basset married a daughter of Sir Edmund Prideaux, of Netherton, Baronet (not of Place, near Padstow, as erroneously stated by LÆLIUS, *antè*, p. 227). A posthumous son of the above marriage died a minor; the Basset estates passed to his uncle, Francis Basset, who was grandfather of Baron De Dunstanville. P.

LÆLIUS is, I am sure, correct in finding in the marriage of Basset and Prideaux a clue to Horace Walpole's meaning; but he is mistaken in supposing that Lord de Dunstanville sprang from that marriage. That nobleman, as well as his nephew, the present owner of the manor of Tehidy (an estate inherited from the Dunstanvilles by the Bassets *temp.* Henry III.), descends from the marriage of Francis Basset with Margaret, daughter of Sir John St. Aubyn, Bart., whilst it was that gentleman's elder brother, John Pendarves Basset, who married Anne, daughter and coheir of Sir Edmund Prideaux, fifth baronet of that name. He had an only and posthumous child, "Master Prideaux Basset," who died a lad of sixteen, in 1756, and of whom a fine full-length portrait, by Allan Ramsay, hangs in the dining-room at Tehidy. To an engraving from this picture Walpole probably alludes. S. P. Y.

PROG (4th S. iii. 173.)—This word is well explained in Wedgwood at some length. It would seem that it is merely the Danish word *prakker*, prog, from the verb *prakke*, to prog, to beg, as explained by Ferrall and Repp. So in Dutch,

pragchen is to beg, and *pragcher* is a beggar. *Prog* is that which beggars scrape together, and carry in their wallets.

WALTER W. SKEAT.

GENEALOGICAL QUERIES (4th S. iii. 104.)—Isabel, wife of Robert Fitzpayne, living 1304-5, was daughter and sole heir of Sir John Clifford of Frampton-on-Severn, Knt., and was living a widow in 13 Edward II. (Glover's Collections as quoted in *Collec. Topog.* iv. 358).

B. W. GREENFIELD.

Southampton.

DEDICATIONS TO ST. ALBAN (4th S. iii. 172.)—St. Alban's, Wood Street, London, is an ancient dedication. There was a St. Alban's Chapel in Carlisle Cathedral, of which I printed some particulars in the *Ecclesiologist*, 1868.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

There is a very ancient church in the city of Worcester dedicated to St. Alban, the proto-martyr.

THOS. E. WINNINGTON.

TO MAKE A VIRTUE OF NECESSITY (4th S. iii. 173.)—I remember noting some years ago the following:—

"Than is it wisdom, as it thinketh me,
To maken vertue of necessite."

Chaucer, *The Knightes Tale*, line 3043.

"Are you content to be our general?

To make a virtue of necessity,

And live, as we do, in this wilderness?"

Shakspeare, *Two Gentlemen of Verona*,
Act IV. sc. 1.

"Then 'tis our best, since thus ordain'd to die,
To make a virtue of necessity."

Dryden, *Palamon and Arcite*, book iii.
lines 1084-5.

"Facere de necessitate virtutem."

Hieronymus,* in *Ruf.* 3, and *Ep.* 54 (Proverb).

Cf. Quint., lib. i. cap. 8, where, intimating that the poets are not to be held reprehensible for a certain exceptional use of words and phrases—driven as they are thereto by the exigencies of metre—the writer observes that, in their case, we give to necessity the praise of merit. ("Laudem virtutis necessitati damus.")

J. B. SHAW.

The phrase is also found in Dryden (*Palamon and Arcite*), Shakespeare (*Two Gentlemen of Verona*, Act IV. sc. 1), and Corneille (*Examen du Menteur*). Mr. Bartlett says in his excellent book, *Familiar Quotations* (fifth edition), p. 611:—

"In the additions of Hadrianus Junius to the adages of Erasmus, he remarks (under the head of "Necessitatem edere,") that a very familiar proverb was current among his countrymen, viz. "Necessitatem in virtutem commutare."

The saying must be older than Chaucer—I have no doubt about it. It has a flavour of antiquity which is quite unmistakeable. Although I cannot afford MR. RAMAGE direct instances of the

adage in olden times, yet I must refer him to the life of Epictetus in Diogenes Laërtius' *Lives of Philosophers*. My copy is a translation in French (Amsterdam, 1758). I read in it on p. 101 ("Life of Epictetus," LXXVII. and LXXVIII.):

"Quand vous faites quelque projet et que vous entreprenez quelque affaire, répétez souvent ces paroles : Que Dieu conduise mes pas selon la volonté du destin ; j'y acquiescerai sans peine et sans résistance : si je refuse de m'y soumettre, il faudra bien céder malgré moi.

C'est être sage que de céder habilement à la nécessité, c'est connoître les mystères et les secrets de Dieu."

H. TIEDEMAN.

Amsterdam.

GRIFFIN, BISHOP OF ROSS IN SCOTLAND, 1417 (4th S. iii. 141) "appears as titular of the see of Hippo." At *Hippo regius*, now commonly called *Hippone*, near Bone, on the Mediterranean, formerly the residence of Numidian kings, I saw in 1846, near some splendid Roman ruins, a monument erected to the memory of St. Augustin, who was Bishop of Hippo. His remains are there deposited.

P. A. L.

CADAMOSTO (4th S. ii. 582 ; iii. 207.)—Surely, if something is to be found respecting the alleged discovery of the Cape of Good Hope by this navigator, it can only be in the original works issued towards the commencement and the middle of the sixteenth century. MR. ELLIS should consult the *Nouvelle Biographie générale*. There he will find more than I can tell him here. V. S. V. is quite correct when he condemns the form (so often met with) of Vasco de Gama. *Gama*, if I mistake not, signifies *doe* in Spanish and Portuguese : the *doe* being a *female*, *da* is grammatically correct. The Portuguese themselves invariably write *Vasco da Gama*, as a matter of course. V. S. V. says he is "somewhat of a purist in these matters." So he is not in others. I am afraid he would murder some of our Dutch names. Does he not, for instance, speak of Admiral *van Tromp*, as his countrymen persistently and incorrigibly do? If he does, he must turn purist also in this respect, and write and speak about *Tromp*, not about *van Tromp*. *Van Tromp* is just as erroneous and absurd for a Dutch ear, as *Lord of Nelson* would be for an English one.

H. TIEDEMAN.

Amsterdam.

TRIG (4th S. iii. 135.)—I can offer no explanation of this term. Bailey has *triga*, which he renders "a kind of car, a chariot drawn with three horses." It may be only a local provincialism. It can hardly, I think, be a corruption of *trivia*=a high road. *Pad* is easily run to ground. It has the twofold meaning of a little tray and a saddle. A pad-road therefore would be a road of only sufficient width to allow a horse to travel along it. In Oxfordshire and the adjacent counties such a road is called a *bridle-road*. To *pad* also signifies to travel on foot, probably from *pes*,

* Ob. A.D. 420.

pedis. Not many miles from here there is a way-side inn called the *Sussex Pad*; it is of ancient date, and probably was so named from supplying accommodation *only* "to man and horse," the road leading by it not being, from want of breadth or other causes, passable by vehicles. From this kind of road the robber of the lower grade gained the name of *foot-pad*; as from the public road he of the higher gained that of *highwayman*.

EDWARD TEW, M.A.

PASSAGES FROM LUTHER (4th S. iii. 59, 137, 200.)—I entirely agree with EINE RECHTE NÄRRIN, and fully share her "liberrima indignatio." F. C. H. could do no better thing than take seriously to heart the caution contained in that good old adage—"They who live in glass houses should never throw stones." What I mean is, that I am quite sure he would not like the casuists of his own church to be dealt with as he chooses to deal with Luther—Liguori, for instance. I put myself forward as no advocate of Luther. No doubt, like other men, he had his faults. Possibly Tetzels was not immaculate, or even Leo X. But in the name of common justice, give the man fair play, and do not father upon him opinions which he did not hold or ever could. For in holding such as these, he would have held sheer blasphemy and nothing less. To the most rabid Antinomian or supralapsarian Calvinist, worse sentiments could not be imputed. That Luther was either, I have yet to learn.

EDWARD TEW, M.A.

Patching Rectory.

MAC ENTORRE: THE COAT ARMOUR OF ALEXANDER II. OF SCOTLAND (4th S. ii. 487; iii. 116, 161.)—There is very possibly little foundation for the legend, but it is rather amusing to Scottish antiquaries to learn that arms were unknown to this king, and that heraldic blazons were not introduced into Scotland till a considerably later date. Whereas in Laing's *Catalogue of Scottish Seals* (1st series, No. 11) a seal of this king is figured (of date 1235) showing him on horseback, bearing a shield emblazoned most distinctly with the Scottish lion, which also appears on the housings of the horse. And the most cursory reader of Mr. Laing's excellent work cannot fail to notice the seal of Seiez de Quinci, the first Earl of Winchester (dated, *circa* 1170) appended to a charter in favour of Holyrood Abbey, besides many others of the Earls of March, the Fitz-Alans, the De Vescis, the Croes, the Setons, and other great Scottish families, all in the twelfth century, quite refuting the assertion that heraldic blazon was then unknown in Scotland; the fact being that the execution of some of these early heraldic seals, *e. g.* those of Roger de Quinci, second Earl of Winchester, evinces a wonderful

degree of skill, not always found in the efforts of later seal-engravers.

ANGLO-SCOTUS.

ANONYMOUS (4th S. ii. 438.)—Alexander Pooshkin, an eminent Russian poet, was the author of a poem the title of which in English is "The Karamanian Fountain," which is probably the poem inquired for. An English version of it is to be found in a volume of translations from the Russian poets made by a gentleman of this city who resided many years in Russia. This volume was printed for private circulation in the year 1849.

UNEDA.

Philadelphia.

Miscellaneous.

NOTES ON BOOKS, ETC.

Chaucer's England. By Matthew Browne. In Two Volumes. (Hurst & Blackett.)

The star of Geoffrey Chaucer is in the ascendant. Never since the time when Occleve exclaimed—

"But weylaway! so is myn hert wo,
That the honour of English tonge is deed,"—

has Chaucer been held in higher estimation than he is at this day. A society has been formed for the special purpose of giving to his admirers an edition of his Works worthy of his genius, and as complete as the criticism and scholarship of the day can make it. While the two volumes before us, addressed as they are, not to mere students of old English poetry, but to readers of all classes, clearly indicate how wide-spread is the interest now taken in Chaucer and his writings. Though an enthusiastic admirer of the poet, Mr. Browne is no blind worshipper, and does not hesitate to point out what he considers the blemishes which disfigure his writings. In a series of Essays—on The Poet of the Canterbury Tales; The Story and the Pilgrims; Chivalry; The Gay Science; Female Types in Chaucer; Merry England; The Heart of England; Motley; Mediæval Nuditarianism; Food, House, Dress, and Minor Morals; Familiarities of Faith; Wonder, Knowledge, Belief, and Criticism; Under Shadow of the Church; Town and Country; Trade and Travel—Mr. Browne furnishes us with an instructive and interesting running commentary on the poet's writings, in which he makes those writings and the age in which they were produced illustrate each other. Mr. Browne's book will, we doubt not, lead many to read Chaucer who have never yet ventured to drink of that well of English undefiled, and will give general satisfaction to Chaucer students, though many of them may differ widely from some of the author's views. We think Mr. Browne, who admits that when Chaucer describes what is vicious the total effect of his writing is not impure, does injustice to the poet when he accuses him of "unnecessarily dabbling in ideas with which a chastened imagination would rather not play at all," and that "the indelicacy and filthiness of Chaucer are in excess of the license of his time." Surely the French *Fabliaux*, German *Schwänke*, and Italian *Novelle*, contradict this. Nor could our author have had any doubt as to Chaucer's knowledge of Italian, had he read the very able Essay on that subject in one of our early volumes (1st S. vii. 517). But the book will no doubt reach a second edition, and Mr. Browne will probably reconsider these points, and remove some few oversights (such as speaking of Lord Francis Egerton as yet living) which occur in its pages.

L'Origine de la Vie. Par le Docteur Georges Pennetier, avec Preface par le Docteur F. A. Pouchet. (Paris: J. Rothschild.)

This little work, which has now reached a third edition, is a remarkably complete and able summary of the great controversy on the subject of "spontaneous generation," of which the Academy of Sciences at Paris has for some years been the principal arena, but which has resounded more or less through all the scientific circles of Europe. M. Pouchet, the acknowledged leader of the school to which M. Pennetier belongs, has contributed a preface; whose tone towards M. Pasteur, the veteran champion of the opposite and so-called orthodox views, betrays traces of a personal feeling which we do not always, either here or in France, succeed in keeping out of scientific controversy. The illustrations are numerous and excellent.

Causeries Scientifiques, Découvertes et Inventions, Progrès de la Science et de l'Industrie. 8^{me} année. 2^{me} édition. (Paris: J. Rothschild.)

The object of this excellent publication is to keep its readers posted up in the progress of science and the useful arts by presenting them annually with an account of the new discoveries and inventions of the past year, written in a most attractive style by M. Henri de Parville, and capitally illustrated. The subjects are far too numerous and varied for us to attempt to indicate them; but the first and the last—the French Transatlantic Cable, and the late Eclipse of the Sun—are pretty characteristic specimens.

Notes on Venetian Ceramics. By William Richard Drake, F.S.A. (Murray.)

Chefs-d'Œuvre of the Industrial Arts. By Philippe Burty. Pottery and Porcelain, Glass, Enamel, Metal, Goldsmith's Work, Jewellery and Tapestry. Illustrated. Edited by W. Chaffers, F.S.A. (Chapman & Hall.)

The admirers of the fictile art are greatly indebted to Mr. Drake, whose knowledge of the subject has enabled him to turn to good account the valuable documents illustrative of the growth of Ceramic manufactures in Venice, which his friend Mr. Rawdon Brown had unearthed from the archives of the city; and to give amateurs for the first time trustworthy information respecting Venetian pottery and porcelain.

Mr. Chaffers' volume travels over a larger portion of the kingdom of Bric-à-Brac. It is a translation from the interesting and comprehensive work of M. Burty; and treating as it does of Terra Cotta; Enamelled Faience; Porcelain; Table Glass; Window Glass; Metalwork in Bronze and Iron; Jewellery and Plate; Tapestry and Carpets, and being withal profusely illustrated, it can scarcely fail to be regarded by amateurs and collectors as a text-book on the history of the industrial arts.

The Dramatic Writers of Scotland. By Ralston Inglis. (Mackellan, Glasgow.)

This small unpretending volume contains a large mass of biographical and bibliographical information respecting Scottish authors who have written dramatic pieces which have been either printed or acted—a fact not to be wondered at when we find that Mr. Inglis has had the assistance of Mr. Maidment, Mr. Gardyne, and Mr. Logan.

THE CONVERSATIONS-LEXICON.—We learn from MESSRS. WILLIAMS & NORGATE that the eleventh edition of this admirable Encyclopædia is now completed in fifteen volumes.

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NOTICE.

UNITED GENERAL INDEX TO "NOTES AND QUERIES," 1849-1867. — *The expediency of amalgamating the three General Indexes of "Notes and Queries," and the great benefit which would accrue to all who are engaged in literary pursuits, by having the Eighty Thousand references they contain arranged in one Alphabet, has been strongly urged by many well authorised to speak upon such a subject. Useful as such an Index would be found, it is feared that it would not meet with sufficient purchasers to cover the cost. But to meet this wish as far as possible, arrangements have been made for the issue of a few copies of the Three Indexes so arranged, by having the edges of the Index of each Series of a different colour, like the divisions of the Post Office Directory, and bound in one volume, as to supply, in a great measure, the place of such consolidated Index.*

Gentlemen desirous of securing this UNITED GENERAL INDEX, 1849-1867 (of which only a limited number of copies can be supplied at the price of Fifteen Shillings), are requested to communicate at once with the Publisher, MR. W. G. SMITH, 43, WELLINGTON STREET, STRAND, W.C.

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THE BIDDENDEN MAIDS. Three articles on the subject of these parallels to the Siamese Twins will be found in our 3rd S. i. 508; ii. 76; ix. 122.

PLANTAGENET ARMS. For articles on the right to quarter royal arms, see "N. & Q." 3rd S. vi. 435, 514.

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T. E. A. We should think a few shillings only.

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OUR GENERAL INDEXES. We must be permitted to call attention once more to our General Indexes, a reference to which will often save time and trouble to our Correspondents, to say nothing of ourselves.

C. D. L. Thomas Hood had no connection with The Comic Annual, by Falstaff, published in 1831. No other volume appeared.

M. D. Cooper, as a beverage, has been noticed in "N. & Q." 3rd S. vii. 9, viii. 515. For the song of "The Vicar and Moses," see our 2nd S. III. 112, 176; 3rd S. vii. 125, 188, 282.

KANATON.—4th S. III. p. 172, col. ii. line 51, for "Man Milliner" read "Man of the World."

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ATTENDANCE DAILY.

LONDON, SATURDAY, MARCH 27, 1869.

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Notes.

UNPUBLISHED STANZA OF BURNS.

I am not aware that the following anecdote of Burns has ever appeared in print in regard to a versicle which the poet added to "Roy's Wife of Aldivalloch" in the way that I shall state. The late Mrs. Lawson of Nithbank in Upper Nithsdale, *née* Agnes Yorstoun, and wife of the late Mr. Lawson of the Royal Mint, used to be a frequent visitor at the house of her uncle, the Rev. Andrew Yorstoun, the much-respected minister of Closeburn in Dumfriesshire. On one of these occasions she had been calling at Closeburn Castle, then inhabited by Mr. William Stewart, factor on Closeburn estate, father of the beautiful Polly Stewart celebrated by Burns, when the poet happened to come in, and Miss Agnes Yorstoun, then a very young lady, at his request sung several songs, and among others "Roy's Wife of Aldivalloch." Though many of your readers are no doubt acquainted with the old song, you may perhaps allow me to give it in full, as it only consists of three stanzas, in order that the poet's improvising powers may be seen:—

"Roy's wife of Aldivalloch,
Roy's wife of Aldivalloch,
Wot ye how she cheated me,
As I came o'er the braes of Balloch?"

"She vow'd, she swore, she wad be mine,
She said she lo'ed me best of ony;
But oh! the fickle, faithless quean,
She's ta'en the carle, and left her Johnnie.

"Her hair sae fair, her een sae clear,
Her wee bit mou' sae sweet and bonnie;
To me she ever will be dear,
Tho' she's for ever left her Johnnie.

"For O, she was a canty quean,
And weel could dance the Highland walloch!
How happy I, had she been mine,
Or I'd been Roy of Aldivalloch!"

When the song was finished, Burns said, "Oh, Miss Yorstoun, dinna let him despair that way; let Johnnie say this," and he at once repeated the following additional stanza:—

"But Roy's years are three times mine,
I'm sure his days can no be monie;
And when that he is dead and gane,
She may repent and tak her Johnnie."

Many a time and oft did Mrs. Lawson sing this song in after years, and always added the verse of Burns—proud, no doubt, at having received it from the mouth of Scotland's greatest poet. Mrs. Lawson died at Nithbank on January 24, 1864, and is buried in Closeburn churchyard. I have submitted this note to Mrs. Ewart, the only surviving sister of the family, and she assures me that I have stated the circumstances exactly as they occurred. Nor is she aware that the stanza has ever been published. If it has appeared anywhere, it is most likely to be found in the collection of Scottish songs by Johnson or Thomson, to which it is well known that Burns contributed. I have no opportunity of referring to these works, and therefore some of your correspondents will perhaps take the trouble of consulting them and tell us if the versicle be found there.

Mr. Stewart, at whose house this casual *rencontre* took place, was, like the gentlemen of that period, hospitable to his friends, and it is said discussed many a "tappit-hen" with the poet, as may be readily believed from the ballad addressed to him:—

"Come, bumpers high, express your joy,
The bowl we maun renew it;
The tappit-hen, gae bring her ben,
To welcome Willie Stewart."

He was factor to Sir James Kirkpatrick, Baronet of Closeburn, and when the property passed by purchase into the hands of the Reverend James Stuart-Menteth, rector of Barrowby in Lincolnshire in 1783, Mr. Stewart continued to be employed for many years in the same capacity by the new proprietor. He died in 1812, and is buried in Closeburn churchyard, where a pillar of some pretensions marks the spot of his interment, with the following Latin inscription, which you may allow me to record, as it will soon be illegible from the softness of the stone:—

" HIC RELIQUIÆ QUIESCUNT MORTALES
GULIELMI STEWART ARMIGERI
QUI
LOCUM CURATORIS NEGOTORUM
IN HÆREDIO DE CLOSKBURN
COMPLURIBUS ANNIS FELICITER COMPLEVIT
DIEM OBIIT SUPREMUM
APUD MUNICIPIUM DE MAXWELLTON
19 JULII 1812
ÆTATIS SUE ANNO SEXAGESIMO TERTIO.
S. T. T. L."
CRAUFURD TAIT RAMAGE.

WOODRUFF.

" Double U, double O, double D, E,
R, O, double U, double F, E."

Old Riddle Rhyme.

As a further illustration to what I have written some time ago about this most delightful herb (*vide* "N. & Q." 4th S. i. 191), I may be allowed to add the following gleanings, as one of them also illustrates the old English custom of adorning the churches with wreaths and garlands of woodruff (*Asperula odorata*), mentioned some time ago in "N. & Q.," and spoken of by Miss Anne Pratt in her *Wild Flowers* (1855, vol. i. 192):—

"The leaves will preserve their odour for years, and if laid among clothes, are an excellent preservative from moths. Old records found in the books of London churches show that they were once hung up in garlands within their walls, and few of our native plants would be more suitable for the purpose."

Such, it seems, has also been the custom in Germany. Theodore Fontane, a German poet (born 1819) who has sung many a sweet lay, describes even a festival in honour of this most pleasant woodflower in his "Wanderings through the county of Brandenburg" (*Wanderungen durch die Mark Brandenburg* (Berlin, 1862, p. 81). It is the so-called *Möske-Fest* at Rheinsberg in Prussia, a prettily situated little town where, as readers of Carlyle's *Friedrich the Great* will remember, the great king spent the happiest years of his life:—

"As this festival," the author says, "is peculiar to the town of Rheinsberg, I may be allowed to stop at it for a few moments. The *Möske-Fest* is a festival for children, which is celebrated every year on the Sunday previous to Whitsunday. *Möske* * signifies *Waldmeister* (*Asperula odorata*); and in olden times this festival consisted in the town-children going early into the woods to gather this plant, with which, after their return, they adorned the altar and the columns of the church. In the year 1757, however, this festival took quite a different character. On the 6th of May of that year the battle of Prague had been fought, and the news of the victory [of the Prussians] arrived at Rheinsberg on the 20th. It was just on the Sunday before Whitsunday, consequently

* *Möske* or *Möhsch* (Swed. *möska*, *myska*, *myskja*; Dan. *myske* or *mysike*; Prov. Germ. *Mösch*), the local name of woodruff, commonly called *Waldmeister* in the North of Germany.—Ernst Boll, *Flora von Meklenburg*, 860, p. 37,—a capital volume on local botany.

the day of the *Möske-Fest*. The joy of victory, probably also the circumstance that Prince Heinrich * [the king's brother], at that time already the possessor of Rheinsberg, had, by his courage and tactics, decided the battle in favour of the Prussians, reorganised all at once the festival, until that time merely one belonging to the church, into a military and patriotic one. And what had been *impromptu* at that time has since become permanent."

What a favourite place, however, the woodruff still occupies among the plants in the North of Germany we learn from Boll's *Flora von Meklenburg*, 1860, p. 138:—

"Although the extract of this plant [woodruff], which, as is well known, gives the agreeable flavour to our *Maitrank* ["N. & Q." 4th S. i. 190], is quite harmless, the scent of the herb itself, however, if kept in great quantity in bedrooms, is said to bring on the most violent attacks of sickness, nay, even death itself. This is to be observed the more particularly in Mecklenburg, where it is a pretty common custom to keep wreaths or bundles of woodruff for weeks and weeks together."

HERMANN KINDT.

Germany.

WILLIAM JULIUS MICKLE, AND THE AUTHORSHIP OF "THERE'S NAE LUCK ABOUT THE HOUSE."

In a short article by Miss Sarah Tytler in the Supplement to *Good Words* for March, the question of the authorship of "There's nae Luck about the House," which has long been matter of doubt, is somewhat summarily disposed of in the following paragraphs:

"It is not necessary here to go into the dispute regarding the authorship of 'There's nae Luck about the House.' It has been settled by competent authorities, and common consent now awards the song to the simple woman, Jean Adam, instead of to the scholar William Julius Mickle."

* A prince (born 1726, died 1802) who had the misfortune of competing with so great a general as his brother Frederick. The epitaph on Prince Heinrich's funeral pyramid at Rheinsberg says:—

"Jeté par sa naissance dans ce tourbillon de vaine fumée

Que le vulgaire appelle

Gloire et grandeur,

Mais dont le sage connaît le néant ;!

Passant,

Souviens-toi que la perfection n'est point sur la terre.

Si je n'ai pu être le meilleur des hommes,

Je ne suis point au nombre des méchants ;

L'éloge ou le blâme

Ne touche pas celui

Qui repose dans l'éternité," etc.

And the noble-minded Lally-Tolendal addresses the prince himself thus in a letter:—

"Qu'on associe le Rheinsberg du prince Henri avec le Chantilly du grand Condé. Soyez enfin, ainsi que cet immortel Frédéric, avec lequel vous marcherez d'un pas fraternel vers la postérité, un argument de plus aux yeux des peuples pour ce gouvernement créateur et conservateur dont ils ne peuvent se passer," etc.—H. K.

I venture to think this is neither so well known nor so commonly consented to as Miss Tytler supposes; but some of the contributors to "N. & Q." may be able to throw additional light on this interesting subject.

Allan Cunningham, in his "Characters of the Lyric Poets," prefixed to the *Songs of Scotland, Ancient and Modern*, published by John Taylor, London, 1825, vol. i. p. 226, says:—

"Were I to say that the lyrical fame of Mickle depended on that very fascinating song, 'There's nae Luck about the House,' I should do him a manifest injustice. That he is chiefly known to the north as the author of that song only is very true, and it was but lately his claim was ascertained as surely as all such dubious things can be; but he is also the author of some dozen and a half of the sweetest ballads in the collection of Mr. Evans.

"Of his 'Nae Luck about the House' I am obliged to speak, and I speak unwillingly, for I confess I am not quite satisfied with his claims of authorship. He has written nothing else in the peculiar style of that composition, and we know that the reputation of having written it was long enjoyed by another. Now the claim of Mickle depends on the conclusion which we may choose to draw from the fact of the song, with variations, being found in his handwriting. Many of the songs which Burns transcribed, or dressed up for the *Museum*, have been mistaken for his own compositions; and in like manner Mickle may unwittingly have made another person's song his own, which he had only sought to correct or embellish. These, after all, are but doubts; doubts which every one is free to express who feels them. He has made out a better claim to the merit of writing that delightful song than any other person; and since it is an old favourite now, and as all knowledge of its origin may be fairly reckoned to be departed, I am ready to believe that it owes to him most of those charms by which it cannot fail to captivate attention so long as the happiest language in which truth and nature can be expressed has any sway over men's hearts."

Dr. Taylor, the author of the *Pictorial History of Scotland*, in his notice of Mickle in the *Imperial Dictionary of Universal Biography*, admits that it has been claimed for him on apparently good evidence. Though Mickle's powers of verbal melody were considerable, as Sir Walter Scott testifies in his well-known introduction to *Kenilworth*, I am not aware that he was accustomed to transcribe or dress up the songs of others as Allan Cunningham suggests. An edition of his works, which are much scattered and on various subjects, appeared in 1794, six years after his death, and another with *Memoirs* in 1802. His first work, an elegiac ode, "Pollio," appeared in 1765, and his last, a ballad, "Eskdale Braes," shortly before his death. One of his odes in Pearch's collection, on Mary Queen of Scots, was much admired by Dr. Johnson, at whose instigation he undertook the translation of the *Lusiad*, the first book of which appeared in 1771, and was completed in 1775. Besides several pamphlets, plays, &c., he wrote for the *European Magazine*, and occasionally for the *Whitehall Evening Post*. Notices of him will be found in the *Gentleman's*

Magazine for 1788, p. 1121, *Scots Magazine*, 1789. Short accounts are also given in the *Encyclopædia Britannica*, *Encyclopædia Edinensis*, Chambers's *Eminent Scotsmen*, &c. R. MEIKLE.

Willow Bank, Manchester.

JESSE WINDOWS.

The window at St. Mary's church, Shrewsbury, contains the greater portion of the painted glass formerly in the eastern window of old St. Chad's church, and represents the genealogy of our Saviour. Under the paintings of Jesse and others there appear representations of Sir John de Charlton, Lord of Powis, and his wife Hawis, who seems to have been the donor of this window some time between the years 1332 and 1353. Mr. Dukes remarks that the representation of the Lady Hawis differs in its details from a drawing taken by Sir William Dugdale in 1663, and understood to be deposited in the Herald's College, wherein it appears that the lady's robe is surmounted by armorial bearings. This painting has been engraved by Carter. (*Archæological Journal*, i. 161.)

The east window of Winchester College chapel is a fine specimen, executed about the close of the fifteenth century. A very remarkable one is that at Dorchester, Oxon, where the sculptured figures of our Lord's ancestry on the spreading branches form the mullions and tracery of one of the windows, which also contains some remains of painted glass belonging to the same composition.

In Margaretting church, Essex, is a fine fifteenth-century Jesse window; the colours are rich, and the drawing is delicately executed. The design is in circles, each containing two robed figures of the Patriarchs and Prophets. A scroll attached to each explains the character and name of the persons portrayed, as "Ecce radix Jesse, Rex David, Asa, Ozee, Joras, Roboas," &c. The side compartments contain "Eliud, Obeht, Achim, Sadoch, Salatiel, and Ysaac." The upper part contained, I think, a representation of the Blessed Virgin Mary. As this was the only part of the window destroyed, several shot were found in it. The Rev. Alfred Suckling in his *Essex* says:—

"It is impossible to conceive an idea of more splendid colouring than some of these figures display. My attempts to delineate this elegant window have hitherto been defeated by the difficulty of the subject."

I have, however, a good drawing by Mr. Strutt, and the window is now in course of restoration in London. Some quarries in another window are painted with the "herb *Margaret*," or daisy, in punning allusion to the name of the place.

JOHN PIGGOT, JUN., F.S.A.

AUSTRIA: PRUSSIA.

It is noteworthy that in the same year in which Rodolph of Habsburg was elected Emperor of Germany, Frederic of Hohenzollern became first Hereditary Burgrave of Nürenberg (A.D. 1273). Frederic, either nephew of Rodolph (*Coxe*, vol. i. p. 16) or his brother-in-law (Rudolf's *Schwager*, Kohlrausch's *Teutsche Geschichte*, p. 317), was the first to communicate to Rodolph his election.

These personages were respectively the founders of the two dominant houses in Germany, Austria and Prussia. Frederic, fourth in descent from the above mentioned burgrave, bought of the Emperor Sigismund the electorate of Brandenburg, April 30, 1415, and received the investiture at Constance, April 17, 1417. None of this house became Emperor of Germany, but a lineal successor was first King of Prussia; and this monarchy, self-created several years after our Revolution, and derided at the time as upstart, has swollen into a gigantic kingdom. There are older regnant houses in Europe than either of the Germanic houses. Our sovereign, the King of Italy as Duke of Savoy, the *de jure* King of France, represent such houses.

It is also noteworthy that, whether by accident or design, the empire of Germany, nominally elective till its dissolution in 1806, was held by descendants of a simple Swiss Count Rodolph of Habsburg, with but three exceptions. These exceptions are, Adolph of Nassau (1292-1298), Henry of Luxemburg (1308-1313), Rupert Elector Palatine (1400-1410). The only interruption of the direct descent of the imperial crown in the house of Habsburg, dating from Frederic III. (1441-1493), in the person of Charles VII. Elector of Bavaria (1742-1745), is not an exception; as he was descended from the eldest daughter of Ferdinand I. Francis of Lorraine was elected rather as emperor-consort, Maria Theresa being Rodolph's lineal heir.

Something else noteworthy perhaps you will allow me to add. I admire as much as others the felicity of the epigrammatic point:

"Bella gerant alii; tu, felix Austria, nube."

I fear at the same time that I must quarrel with its Latinity. Surely history tells us that *ducendo*, not *nubendo*, Austria attained its greatness.

CHARLES THIRIOLD.

Cambridge.

PAPER-KNIVES.—There is a curious note of the (apparently) first use of the common ivory paper-knife in Swift's "Thoughts on Various Subjects" (*Works*, ed. 1755, vi. 182):—

"I said to Lord Bolingbroke that the clerks in his office used a sort of ivory knife with a blunt edge, to divide a sheet of paper, which never failed to cut it even,

only requiring a strong hand: whereas, if they should make use of a sharp penknife, the sharpness would make it often go out of the crease and disfigure the paper."

I may add a very ingenious motto for a paper-knife, which I once saw in some periodical, and have had engraved on mine—the well-known lines:—

"Avia Pieridum peragro loca, nullius antè
Trita solo."

Hagley, Stourbridge.

LYTTELTON.

VIDAME DE CHARTRES.—With regard to this title (see letter of "D. Rogers to Dom. Vidamus, Jean de Ferrières," 4th S. iii. 156) Saint-Simon says (vol. ii. p. 174, edit. 1856):—

"Dieu nous fit la grâce de nous donner un fils. Il porta, comme j'avais fait, le nom de vidame de Chartres. Je ne sais pourquoi on a la fantaisie des noms singuliers; mais ils séduisent en toutes nations, et ceux même qui en sentent le foible les imitent. Il est vrai que les titres de comte et de marquis sont tombés dans la poussière par la quantité de gens de rien et même sans terre qui les usurpent, et par là tombés dans le néant, si bien même que les gens de qualité qui sont marquis ou comtes (qu'ils me permettent de le dire) ont le ridicule d'être blessés qu'on leur donne ces titres en parlant à eux. Il reste pourtant vrai que ces titres émanent d'une érection de terre et d'une grâce du roi, et quoique cela n'ait plus de distinction, ces titres dans leur origine, et bien longtemps depuis, ont eu des fonctions, et que leurs distinctions ont duré au-delà de ces fonctions. Les vidames, au contraire, ne sont que les premiers officiers de la maison de certains évêques par un fief inféodé d'eux, et à titre de leurs premiers vassaux conduisaient tous leurs autres vassaux à la guerre, du temps qu'elle se faisoit ainsi entre les seigneurs les uns contre les autres. . . . Il n'y eut donc jamais de comparaison entre le titre de vidame, qui ne marque que le vassal et l'officier d'un évêque, et les titres qui par fief émanent des rois. On n'a guère connu de vidames que ceux de Laon, d'Amiens, du Mans et de Chartres. Ce nom de vidame de Chartres a paru beau; ce fief a toujours appartenu aux mêmes qui avaient la terre de la Ferté-Arnaud, qui de Vendôme (un Montoire) tomba par sa sœur aux Ferrières."

P. A. L.

LORD BYRON.—The circumstance may be worthy of being "noted," that when the noble lord was living with the quack doctor Lavender, in Nottingham, in the hopes of getting his club-foot cured, he was treated with so little consideration, that he was sent to the public-house, across the street, to fetch the ale for the family dinner. The first time my informant saw him, he was crossing the street with a tankard in one hand and money in the other, on which his eyes were directed. "See," said a friend, "that is Lord Byron going to fetch a tankard of ale with one of Lavender's sixpences." This man Lavender had the reputation of being a sixpence-maker; that is to say, whenever he could meet with a pretty good halfcrown, he would hammer it out to make six sixpences of it. This will not be very surprising to those who can remember the old silver coinage in circulation.

ELLCEK.

Craven.

LORD BROUGHAM AND LONDON UNIVERSITY.—Allusion is made in the last *Quarterly* to the interest taken by Henry Brougham in the London University, which Campbell, the poet, undoubtedly projected and set a-going. The following is a copy of a letter, written in 1825 on this subject by Brougham, to an influential Whig friend long since deceased:—

"My dear —.—I have put you down in my list for two shares, which is *quite enough*. I only take one myself as a mere qualification, but as they yield very fair interest (we say four per cent., and expecting to call for two-thirds, that is 66*l.* on each 100*l.*), you may take two. *Proxies vote*, so that it is an excellent thing to have good men qualified who won't run into extremes, either for or against the High Church; and if qualified to vote, you are also qualified to be chosen a Director, or of the Council. We have bought for 30,000*l.* seven and a half acres at the end of Gower Street, Bedford Square, and shall have ninety yards in front and four hundred yards deep, of gardens, &c. A botanic garden not far off is given us, as we say in the North, *in a present*; and we shall begin building as soon as we have our plans ready. Sixteen hundred shares are disposed of to good men, and if we want more money we shall easily get it by going with the rest into the market. But we avoid this at present, for obvious reasons. There is to be a call now of 25 per cent. to pay for the ground, which is cheap, being freehold and in the best situation, one side of a new square; and our whole estimate ought not to exceed 100,000*l.*, ground included. But if we dispose of the whole three thousand shares, we may spend 200,000*l.* and only call for 66 per cent. (Cocker). Yours ever,

"H. BROUGHAM."
C.

ST. MARTIN'S-IN-THE-FIELDS.—King Edward I. ordered William de Hamelton, Archdeacon of York, and John de Cobham to dig and search for treasure which he was given to understand was hid in St. Martin's-in-the-Fields by Charing or in its near neighbourhood (29 Edw. I., Prynne, iii. 803). There is no note of the result.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

ST. DAVID'S TIDE.—Should the following quaint old distich not already have found a place in your columns, the sight of it would at least prove agreeable to those of your readers who hail from the Principality:—

"Quoth St. David, I'll have a flood.
Saith our Lady, I'll have as good."

The two tides yclept St. David's and the Lady's are among the highest in the year. W. M.

Gower Street, David's Day, 1869.

ARCHBISHOP LEIGHTON'S WORKS, EDITION OF 1869.—In the last volume of "N. & Q.," at p. 604, I requested the readers of the new edition of Archbishop Leighton's *Works* to note any additional references they might be able to supply, or any errata they might discover. As a beginning, I send the following notes.

In his Sermon on the Ministry, at p. 411, Leighton quotes an apophthegm of St. Boniface brought forward in the Council of Tribur; and in

a note I appended a passage from Shepherd on *The Common Prayer* (vol. ii. p. 217), which gives the date of the council as "A. D. 811." A few days ago, turning over some lists of councils, I found the right date to be A. D. 895. The date 811 is not likely to be a misprint, and I cannot imagine what could have misled so learned and careful a writer as Mr. Shepherd. There was a council held at Mentz (in whose neighbourhood Tribur lies) in 813, but this can scarcely account for the error. Since observing this mistake, I have found in "N. & Q." (1st S. i. 340) the passage in question, quoted from the acts of the council, with the right date appended. It occurs in an article on "Wooden Chalices," and had not caught my eye before.

Sermons xxvi. and xxvii. on Rom. xiii. 5-10, were preached before the Presbytery of Dalkeith on January 2 and 16, 1645. They are mentioned in the presbytery records extracted by the Rev. Thos. Gordon of Newbattle Manse, and printed a few years ago in the *Transactions of the Society of Antiquaries of Scotland*. I made a note of this, but by some accident omitted to insert it in the book.

At p. 174, penult line, by an error of the press "is" has been left out; read "this is a thing."

At p. 200, the numeral "4" belongs to the previous paragraph, p. 199; and in the second line of this last, the numeral "1" should have been printed "First, the multitude," &c.

W. WEST.

Nairn.

Queries.

SIR JOHN BEAUMONT, AUTHOR OF "BOSWORTH-FIELD" AND OTHER POEMS, 1629.

Can any one inform me if the "Crown of Thorns"—a poem by this old singer—has been traced to any public or private library? or whether it must be regarded as lost? Mr. Dyce speaks of it as "perished." (Beaumont and Fletcher, I. xxi.) Curiously enough, in the little (posthumous) volume of Sir John's poetry there are notices that would seem to indicate publication of the poem, *e. g.* in verses prefixed by Thomas Hawkins, you have these definite lines:—

"Like to the bee, thou did'st those flow'rs select
That most the tastefull palate might affect,
With pious relishes of things diuine
And discomposed sence with peace combine.
Which (in thy Crowne of Thornes) we may discerne,
Fram'd as a modell for the best to learne
That verse may vertue teach, as well as prose,
And minds with natiue force to good dispose,
Deuotion stirre and quicken cold desires
To entertaine the warmth of holy fires.
There may we see thy soule exspaciate,
And with true fernor sweetly meditate
Vpon our Sauour's sufferings; that while
Thou seek'st His painefull torments to beguile,

With well-tun'd accents of thy zealous song
Breath'd from a soule transfix'd; a passion strong
We better knowledge of His woes attaine,
Fall into tears with thee, and then againe
Rise with thy verse to celebrate the flood
Of those eternall torrents of His blood."

Again, the poet himself, in his finely-touched lines "vpon the death of the most noble Lord Henry Earle of Southampton, 1624," thus refers to it:—

"Shall euer I forget with what delight
He on my simple lines would cast his sight?
His onely mem'ry my poore worke adorne,
He is a father to my crowne of thornes:
Now since his death how can I euer looke,
Without some teares, vpon that orphan booke?"

Surely I can't be wrong in interpreting Hawkins as meaning that "The Crown of Thorns" was accessible "for the best to learne, that verse may vertue teach as well as prose"? while "he [Southampton] is a father to my crowne of thornes," seems a reference to an accepted dedication.

In relation to the posthumous volume "Bosworth-field," &c.—which I intend to include in my *Fuller Worthies' Library*—I note the following names, on which I shall be glad to receive information from correspondents of "N. & Q." :—

1. Thomas Neuill, 2. Thomas Hawkins, 3. George Fortescue, and 4. Ph. Kin. [*sic*] contributors of prefixed Verses; 5. Ia. Cl.; 6. Lord Vicount Purbeck; 7. Mrs. Elizabeth Neuill; 8. Lady Marquesse of Winchester; 9. Sir William Skipwith; 10. Ferdinando Pulton, Esquire; 11. Lady Clifton; 12. Above Lord Henry, Earl of Southampton, 1624.

A. B. GROSART.

Blackburn, 15 St. Alban's Place.

ANONYMOUS.—Who was the author of the following tract?—

"Observations on British Wool, and the Manufacturing of it in this Kingdom. By a Manufacturer of Northamptonshire." 1738. 4to.*

JOHN TAYLOR.

Northampton.

THOMAS BENHAM, buried at St. Luke's church, E. C., Sept. 1801. The register contains only the name and date. Is it possible from any source to find the age (there being no tombstone or family papers to refer to)? In the *Gentleman's Magazine* of that time there is an abstract from the bills of mortality giving the number of deaths *between* certain ages. Is there any other record of that period still extant that could be referred to; and if so, where is it to be found? I have applied at Somerset House without success.

IGNORAMUS.

BROOCH OR BROACH: CHAMELEON OR CAMELEON.—Can you tell me why the ornament that

[* An epitome of this work is given in John Smith's *Memoirs of Wool*, 2 vols., Lond. 1747, 8vo.—ED.]

ladies wear is always spelt *brooch*? I say "always" because all dictionaries, except Todd's and Richardson's, spell it as above. Though the former gives both ways of spelling the word, he says *broach* is the correct one, and Richardson only gives it thus spelt. I always spell it with the *a* myself, and I am pleased to find that Sir Walter Scott spells it in the same way. Why the two *o*'s were ever used I am at a loss to understand. I would rather spell it as the French do, with only one *o* and without the *a*, than with the two *o*'s, as it is not pronounced "bruch." There is another word which all dictionaries spell with an *h*, though the great poet Shelley, himself a Greek scholar, leaves out the *h*, and in writing of that little animal of the lizard tribe, spells the word *cameleon*; and I have since adopted this way of spelling it myself, which surely, according to our pronunciation of the word, is correct—for we pronounce the first syllable *ca* and not *cha*; and I would even spell the word *character* without the *h* (as the first syllable is pronounced *ca* and not *cha*), if some one equal to Sir Walter Scott or Shelley were to set me the example, though it is derived from the Greek word commencing with *χ*. G. C. S.

Bath Royal Literary and Scientific Institution.

THE COBLER.—Another Eton query is suggested by that of W. F. H. (4th S. iii. 175.) What is the true derivation of the name of the island below Windsor Bridge? "The books" give it as derived from *cob*, the male swan; but this hardly seems satisfactory. C. B. T.

THE DE BODMIN FAMILY.—There was, in early times, a family of some importance residing at Bodmin, in Cornwall, who took their name from the town, De Bodmin—"De Bodmyn," sometimes written "De Bomine." Alured de Bomine was living in 7 Rich. I.; Julius de Bomine, 25 Hen. III.; Roger de Bomine, 43 Hen. III.; Nicholas de Bodmin about the same date, which Nicholas had a son of the same name, and a daughter who married — Landewen. Nicholas last mentioned had a daughter, Mabel, who died *s. p.* before 30 Edw. I. The family De Bodmin, however, still continued at Bodmin. Amadis de Bodmin was burgess in Parliament for the borough in the 7th and again in the 8th of Edw. II., which Amadis had a son called John, who was living in 13 Edw. II.; and Amadis de Bodmyn was again burgess in 2 Edw. III. The name occurs a few years later. I shall be very glad if any reader of "N. & Q." can afford me information respecting this family, either privately or by communication to this paper. I have heard that the name still exists in Gloucestershire, and if this query should chance to meet the eye of one of the family I should be glad to hear from him.

JOHN MACLEAN.

Hammersmith.

ISAAC DORISLAUS. — Can any one inform me who were the mother and grandmother of Isaac Dorislaus, the Parliamentary envoy to the Hague, who was murdered there in May, 1649? Any information about him or his family will be useful to me.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

LADY BARBARA FITZROY AND WILLIAM DAWSON, Esq.—In the lower part of the choir in Manchester Cathedral was a stone on which were two brass plates—one was in memory of Lady Barbara Fitzroy, daughter of Charles Duke of Cleveland, who died Jan. 4, 1734; the other was in memory of William Dawson, Esq., who died Aug. 17, 1780, and the brass stated that—

“He desired to be buried with the abovementioned lady, not only in gratitude to a kind benefactress, although he never reaped any of those advantages to his family which she intended, but because his fate was similar to hers—for she was disowned by her mother, and he was disinherited by his father.”

There was a shield of arms over William Dawson's monumental brass. I am anxious to discover what those arms were—whether he was a member of the family of Dawson of Yorkshire; and some particulars about Lady Barbara Fitzroy being disowned by her mother, and William Dawson being disinherited by his father. Is the will of Lady Barbara Fitzroy to be found?

R. D. DAWSON-DUFFIELD, LL.D.

Sephton Rectory, Liverpool.

LAURENCE HYDE.—In Lord Chancellor Clarendon's *Life*, written by himself, he states that his brother Laurence, the eldest son of Henry Hyde, died young. I have always understood that this was the Laurence Hyde who married the daughter of Sir Thomas Brook of Chester, and had issue four daughters, one of whom married Lieutenant Branthwaite, who settled in Westmeath in Ireland. Can any of your readers kindly give any authentic information on this subject?

T. K. D.

Belfast.

BOYD, EARL OF KILMARNOCK.—William Boyd, Earl of Kilmarnock, who was beheaded on Tower Hill, Aug. 18, 1746, had three sons, viz., James Lord Boyd, Charles, and William. James is now represented by the Earl of Errol. I should be glad to know if there exist any descendants of Charles or William? Charles died leaving a son and a daughter.

C. S.

LEONARDO DA VINCI'S "LAST SUPPER."—*Ne sutor ultra crepidam* is my modest motto, yet I fancy I sometimes notice things in productions of art which have escaped great critics. Thus negatively, *veluti in speculum*, in carefully examining the immortal Last Supper by Leonardo da Vinci, I discovered that, though there were twelve disciples, there were only eleven glasses. I would

fain inquire if the artist meant a fling at Judas—a slight which might inflame his treachery? It is a curious question relating to so famous a work.

BUSHEY HEATH.

MINIATURE CONJECTURED TO BE BY HONE.—A friend of mine, who is an old correspondent of "N. & Q.," possesses an excellent miniature portrait (head and shoulders), which by the costume may be set down to have been probably painted between 1760 and 1790. It represents a gentleman of between fifty and sixty years of age, of quick intelligent features, with hazel eyes, dark eyebrows, (which contrast remarkably with a powdered wig), and nose somewhat enlarged and rounded at the extremity. He is dressed in the court costume of that period, and wears the star and riband of the Bath. My friend is particularly desirous to know whom this portrait represents, and I have taken some pains to discover the fact, but as yet ineffectually. A gentleman whose opinion upon such a point is of high value has suggested Hone as probably the artist. Can any of your readers do me the favour to inform me where I can see any of Hone's miniatures? The person represented is in the costume of a civilian. Now, excluding from the list of K.B.s the military and naval knights, and those whose portraits are engraved or are otherwise well known, there is left the following remainder of knights whose portraits I have not yet been able to trace. Can any of your readers kindly help me to any of them? They are—John Lord Carysfort; Sir James Gray; Sir John Gibbons; Sir Charles Frederick; Sir Charles Coote, afterwards Earl of Bellamont; Robert Earl of Catherlough; Sir Ralph Payne, afterwards Lord Lavington; Sir Robert Gunning; Sir William Gordon; William Randal, afterwards Marquis of Antrim; Sir Thomas Wroughton; Sir Archibald Campbell; Sir Morton Eden, afterwards Lord Henley; and Robert Viscount Galway.

JOHN BRUCE.

14, Upper Gloucester Place, N.W.

MAY FAMILY.—Can any reader of "N. & Q." tell me who was the father of John May of Kennington and Braborne, both in Kent, near Ashford, who possessed there two manors, Bybrooke and Hampton, about A.D. 1460 (Henry VI. or Edward IV.)? His descent is derived, in various pedigrees, &c., from John De May, a Norman follower of William I. (See Burke's *Peerage and Baronetage*, edition 1829, art. "Sir Stephen May, Bart.," and elsewhere.) But the long interval between these two is not filled up in any account that I have seen, though I have reason to believe that there are the materials for it somewhere, and any information on the subject will be acceptable. Sir Humphrey May, Privy Councillor and Master of the Rolls to King Charles I.; Thomas May, the poet; the Mays of Pashley, of Herne,

and of Mayfield, Waterford (the latter baronets of Ireland), and others were descendants of John May; and I believe the De Mays, who held several manors, &c., in Norfolk, from about 1100 to 1430 (*vide* Blomefield's *Norfolk*), were descended from a common ancestor with these.

EAST SUSSEX.

COUNT DE MONTIJO.—In what year did this nobleman attend the Diet of the Electors at Frankfort as ambassador from Spain? On his way to the Diet he stopped at Paris to visit Cardinal Fleury, then the Prime Minister of France.

UNEDA.

Philadelphia.

NUMISMATIC.—Will some numismatist among your readers be kind enough to inform me what the medal is that I picked up the other day at a pawnbroker's. The following is a description of it:—It is of silver, one inch and three-quarters in diameter. On one side is a figure of St. George and the Dragon, and round the upper part the inscription "S: GEORGIVS—VM · PATRONVS." On the other side is a figure of an old-fashioned ship in a storm; in it is our Saviour asleep, and the apostles trying to arouse him to still it; around the upper part is the inscription "IN TEMPE—E · SECVRI-TAS." Where I have drawn the line in the inscription the letters have been obliterated by an eye and ring having been clumsily put on in order to suspend it by a ribbon, thus preventing me from ascertaining all the letters. The medal is now somewhat worn and battered, but it has evidently been well executed when made.

WILLIAM BLACKBURN.

Montcalm Terrace, Montreal.

PAINTING OF THE SEVEN DEADLY SINS.—It is stated in *The Builder*, Oct. 8, 1864, that on the north wall of the nave of St. Laurence's Church, Melcombe, near Banbury, were two horizontal rows of paintings which have been conjectured to represent the Seven Deadly Sins, *temp.* Henry VII. I wish to know if drawings of these have been published. In Brooke church, Norfolk, the same subject is shown of a row of figures under arches, each being swallowed by a demon; as a tree in Catfield and Crostwight churches, Norfolk, and the Chapel of the Trinity, Stratford-upon-Avon; as a wheel at Arundel, Sussex, and Ingatestone, Essex. Are any other examples known? I have a note that the subject is treated in a window at Dunchideock, Devon. Could any correspondent tell me in what manner, and if another example exists in glass? JOHN PIGGOT, JUN., F.S.A.

Ulting, Maldon.

PHYSICAL PHENOMENA IN ENGLAND.—Has any one ever gone through our English printed chronicles and made notes of the physical phenomena, such as earthquakes, famines, storms, and mur- rains, mentioned therein? Such a compilation

would be very useful to scientific persons. If anything of the kind exists, I should be glad to have my attention drawn to it. GRIME.

"ROUND-HEADED CUCKOLDS."—I would be much obliged if any of your correspondents could inform me whether a copy is known to exist of the Cavalier song "Round-headed Cuckolds, come dig," made by the Royalist party during the civil war, when the Londoners were surrounding the metropolis with a line of circumvallation or a cordon of forts. JACOB LARWOOD.

Bagham Villa, Patshull Road, Kentish Town.

ST. DAVID.—Has St. David, patron saint of Wales, any cross? St. George has arg. a cross gules; St. Andrew, azure a saltire argent; and St. Patrick, argent a saltire gules. I have a sort of idea that I have seen vert a cross or saltire or for St. David. Am I correct? NEPHRITE.

SIGNS OF SEX.—The following is in a letter from Francis Earl of Huntingdon to his solicitor when establishing his claim to the earldom, 1817: "I trust your wife is ere this safe in bed of a boy, for a boy it will be I know by her eye." (*Huntingdon Peerage Case*, 4to, 1820, p. 229. What are the peculiar appearances alluded to? and is there any foundation for the inference?

HENRY YOUNG.

12, South Castle Street, Liverpool.

RICHARD TICKELL'S POEMS.—In what year did Richard Tickell (ob. 1793) publish the lines "On a Woman of Fashion," quoted at p. 107 of Locker's *Lyra Elegantiarum*, 1867; and what is the title of the volume in which they appear? J.

"USHAG BEG RUY."—I should feel obliged to the correspondent who forwarded you some Manx lines a few months ago, if he would furnish a version of the poem called "Ushag beg ruy." I would also draw his attention to my query in a former volume for the Manx words of "Mylecraine," or "Molly Charrane,"—a song sung by hundreds, I might say thousands of Manx, yet not to be obtained of any bookseller: indeed, as far as I have been able to ascertain, the printed Manx literature is nearly extinct. It is, therefore, desirable that the best known of the short pieces of poetry, including "Illiam Dhone," should be preserved in "N. & Q." O. O.

Queries with Answers.

THOMAS MUIR.—In the year 1793 this gentleman, a resident of Scotland, was tried for sedition before the High Court of Justiciary at Edinburgh, convicted (most unjustly, as I think that all im-

[* For an English version of "Illiam Dhone" (Brown William) and "Molly Charrane," with the music, see *The Mona Melodies*, by J. Barrow, Lond. fol. 1820.—Ed.]

partial readers of the trial will now conclude), and sentenced to transportation for fourteen years. What was his subsequent history? UNEDA. Philadelphia.

[Thomas Muir was sentenced to be transported for sedition for the space of fourteen years on August 31, 1793. This sentence has been generally thought very severe, and now appears to have been utterly illegal. (*Vide The Diary and Correspondence of Lord Colchester*, i. 50.) In the middle of April, 1794, he left England on board the *Surprise*; and after a tedious voyage reached Sydney on Sept. 25 of the same year. His subsequent career was singularly eventful, and requires the graphic pen of De Foe to describe it. After he had been in this penal settlement about two years, a project was formed in America of rescuing him from captivity. A ship, called the *Otter*, commanded by Capt. Dawes, was fitted out at New York, and despatched for Sydney, where she anchored on Jan. 25, 1796. Capt. Dawes and a few of his crew landed at the very spot where Mr. Muir was located, under the pretence that they were proceeding to China, and were in want of fresh water. The captain had an audience with Mr. Muir, and not a moment was now to be lost. On the morning of Feb. 11, 1796, he was safely taken on board the *Otter*, which instantly set sail. After being at sea about four months the vessel was wrecked, and struck a chain of sunken rocks near the Nootka Sound, on the west coast of North America, and went to pieces. Every soul on board perished except Mr. Muir and two sailors. Whilst wandering about in a state of bodily and mental distress, they were captured by a tribe of Indians. After living with them for three weeks he effected his escape, and travelled nearly the whole of the western coast of North America, upwards of 4000 miles. He at last reached Panama, the first civilised place he had seen since he left Sydney. The governor generously ministered to his necessities, and had him escorted by guides across the Isthmus of Darien. On reaching Vera Cruz he had a severe attack of yellow fever, and on his recovering was put on board a vessel bound for the Havannah. At this place it was considered that a man of Mr. Muir's political principles would be dangerous in the Spanish dominions, accordingly the authorities had him conveyed to the mother country, for the disposal of the King of Spain. After a short imprisonment in the castle La Principe, he was transmitted to Spain in one of two frigates then receiving a cargo of specie. On the morning of April 26, 1797, two English frigates connected with the British squadron under the command of Sir John Jervis got their eye upon the two Spanish vessels, and instantly gave chase. The action was fierce and bloody, and, towards the close of it, Mr. Muir was struck with a cannon-ball, and lay prostrate with the dead. On looking at the dead and dying, one of the English officers was surprised at the unusual position in which one of them lay. His hands were clasped in an attitude of prayer, with a small book enclosed in them. His face presented a horrid spectacle, as one of his eyes was literally knocked out. Believing him

to be dead, they were in the act of lifting him up to throw him overboard, when he uttered a deep sigh, and the book fell from his hands. The officer alluded to snatched it up, and on glancing at the first leaf, he found it was the Bible, with the name of Thomas Muir written upon it. Thomas Muir was his early schoolfellow and companion! Without breathing his name, the officer took out his handkerchief and wiped the gore from the mangled face of his early friend, and had him carried to the hospital at Cadiz. His distressing case was communicated to the French Directory at Paris, when the government not only offered to confer upon him the privileges of a free citizen, but invited him to spend the remainder of his days in the bosom of the French nation. He arrived at Bordeaux early in December, 1797; but his constitution was fast sinking. The wounds he had received were found to be incurable, and on Sept. 27, 1798, he expired at Chantilly, near Paris, and was there interred by the public authorities. *Vide The Life of Thomas Muir, Esq., Advocate*, by Peter Mackenzie, Glasgow, 1831, 8vo.]

THOMAS LAWSON. — I picked up at a book-stall a few days ago a volume containing the following tracts by Thomas Lawson: —

1. A Mite into the Treasury, being a Word to Artists, especially Heptatechnists, &c.
2. ΒΑΠΤΙΣΜΑΛΓΙΑ. Or a Treatise Concerning Baptisms, &c.
3. A Testimony for the Evangelical Communion, in the Bread of Life, &c.
4. Dagon's Fall before the Ark.

All the above treatises were "printed and sold by T. Sowle in White-Hart-Court in Gracious-street, 1703," and have been bound by some former possessor in one volume, and lettered on the back "Thomas Lawson's Works." I would be glad to learn something respecting this writer and his other productions, as I cannot find any mention of him in Bohn's edition of *Lowndes*, or in any biographical dictionary I have consulted.

T. C. S.

[Thomas Lawson, born Oct. 10, 1630, was a younger son of Sir Thomas and Ruth Lawson. He was educated at Cambridge, and obtained the living of Ramside in Lancashire; but subsequently seceded to the Quakers. (*Vide George Fox's Journal*, edit. 1694, p. 78.) He removed to Great Strickland, where he opened a school. Gerard Croese, in his *History of the Quakers*, p. 59, mentions him as being "one of the most noted botanists in England"; and Sewel in his *History*, p. 57, says: "I have been told he was one of the most skilful botanists in England; which gave occasion to an eminent botanist (John Ray), who at first seemed a little shy of him, when he perceived his great skill, to love him as a singular friend." He died at Great Strickland on Nov. 12, 1691, aged sixty-one, and was buried at Newby Head in a burying-ground given to Friends by a gentleman, who also erected a tomb to his memory with a Latin inscrip-

tion. For some account of Thomas Lawson and his works consult Smith's *Catalogue of Friends' Books*, ii. 88-92, edit. 1867.]

GIAMBATISTA ZAPPI was an Italian poet of the seventeenth century. I want to obtain some information of the man himself and his writings. There are nine sonnets of his in a little volume of "Selections" edited by A. Buttura, published at Paris by Baudry. I should much like to know something definite of the poet who wrote that magnificent sonnet on the Moses of Michael-Angelo.

W. D. B.

Reephram.

[Giambatista Felice Zappi, a lawyer and poet, was born of a noble family at Imola in 1667. He was educated at Bologna, and settled as an advocate at Rome, when he married Faustina, the daughter of the celebrated Carlo Maratti, whose poetical talents rivalled those of her husband. Zappi was highly esteemed by Pope Clement XI., and by all the learned and accomplished persons in Italy. His poems, which are in several collections, are not numerous, but very much admired, and his best sonnets have elicited considerable observation and criticism. He died on July 30, 1719, at the age of fifty-two. Consult the new edition of the *Biographie Universelle*, xlv. 400, for an excellent account of him.]

"ORIGINES GUELFIGÆ," ETC.—Who were the authors of the well-known genealogical works — (1) the *Origines Guelficæ*, and (2) the *Laurus Leslaana*? I cannot trace either of them in Watt's *Bibliotheca*, nor in the British Museum Library Catalogues?

F. M. S.

[The first work is by Christian Lewis Scheidt, Lat. *Scheidius*, born 1709, died 1761. In 1748 he was appointed historian and librarian to the house of Hanover. His great work is entitled "*Origines Guelficæ ex Schedis Leibnitii Eccardi, et Gruberi editæ; curis C. L. Scheidii et J. H. Jungii, cum figuris*, 5 vol. Hanoveræ, 1750-80.

The second work, *Laurus Leslaana*, Græcii, apud Hæredes Widmanstadii, 1692, fol., is dedicated to Count Lesly, one of the famous generals of the Emperor Leopold, whose portrait, extremely well engraved, is prefixed to it. This work, with the fine head of the Count and the Genealogical Table, is of very rare occurrence. There is a copy in the Grenville Library. Crawford (*Peerage of Scotland*, 1716, p. 427) thus notices the work: "One Mr. Lesly has set out a book in Germany of the name of Lesly, which he calls *Laurus Leslaana*; yet in his accounts of the families he treats of, except Balquhain, whose writs it would appear he had seen and perused, the rest, especially Rothes, is such a mass of confused, unchronological stuff, that no man now-a-days will venture to cite him for an authority, if he thinks he himself is to be believed." See also Brydges's *Censura Literaria*, v. 74.]

AN OLD LATIN WORD IN A SCOTTISH DEED—"QUITANTIA."—What means *quitantia*? It is found in the oldest Scottish deed extant (dated 1094. See C. Innes' *Scotland in the Middle Ages*.)

It is printed in Anderson's *Numismata*, part IV.: "Et hæc (the lands) dedi in tali quitantia cum saca et soca qualem unquam meliorem habuit Sanctus Cuthbertus ab illis de quibus tenet suas elemosinas."

X. Y.

[This is a word occasionally employed in law Latin, and answers to our *acquittance* or *quittance*, implying the discharge from a debt or obligation. It should be borne in mind that, strictly speaking, *quitancia* does not mean the discharge of the debt (by *payment*), but the discharge of the debtor (by *receipt*, i. e. acknowledgment of that payment.) The *quitancia* is given by the creditor, not by the debtor. In the case now before us, however, the former or less accurate sense appears to be used:—"Et hæc" (the lands) "dedi in tali quitantia,"—"and these lands have I given in such quittance,"—apparently referring to some compensation or equivalent previously mentioned.

A friend well versed in Scottish jurisprudence has suggested that *quitantia* is simply *quit rent*, that is, a sum of money paid instead of the usual feudal services; or it may mean, and often does, an eleemosynary grant to a church or convent, free of feudal burdens, but under the condition usually imposed of prayers being said at stated intervals for the souls of the founder, his ancestors, and his descendants.]

KITHE.—In the review of the *Life of Byron* by John Galt (Colburn & Co.) in the *Monthly Review* for Oct. 1830, p. 248, the following sentence is quoted from "his fated biographer":—

"I never in the whole course of my acquaintance saw him *kithe* so unfavourably as he did on this occasion."

The reviewer asks "What is the meaning of that word *kithe*? it certainly is not English,"—but there he leaves it. Can any of your correspondents enlighten me as to its meaning and derivation?

R. F. W. S.

[*Kythe* is from the Anglo-Saxon *Cythan*, to make known, to appear in proper character. It is well explained by Picken, "*Kythe*, to appear in one's own likeness, to make a discovery of one's self." Again, "He'll *kythe* in his ain colours," he will appear without disguise, he will be known for the man he is. See Jamieson's *Dictionary*, Supplement, s. v., and "N. & Q." 3rd S. xi. 176, 242, 389.]

GERMAN TRANSLATION OF THE PRAYER BOOK.—Is it Bishop Robinson's translation that is now circulated by the Society for Promoting Christian Knowledge? Wheatly, in the dedication of his *Rational Illustration* to that prelate, observes that, by a just and elegant translation of our excellent Liturgy into the German language, he had conveyed the form and spirit of it to distant countries. It is well known that Archbishop Sharp and Bishop Robinson took great interest in the efforts which were made in Queen Anne's reign to introduce the English Liturgy into Prussia and Hanover. The scheme failed, principally

on account of the indifference of Tenison the primate. E. H. A.

[About twenty years since the Society selected the best German translation of the *Book of Common Prayer* that had appeared, which was then revised and corrected. Since that time their present version has been several times examined by eminent German scholars, so that it cannot well be claimed as the production of any single individual.]

Replies.

THE "TZAR-KOLOKOL" OF MOSCOW.

(4th S. i. 446, 497, 539.)

Seeing the conflicting statements in "N. & Q." relative to the size of the "Tzar-Kolokol," I have endeavoured to verify the measurements given of the bell by measurements made during last summer and this winter. According to the statements made by your correspondents, I here put in table form the measurements they note, together with my own:—

Authorities.	Height including top for suspending.	Height without top.	Diameter at base.
Engineer Murray, 1817 -	20' 7"	- -	22' 6"
Scale of plate in Lyall's book, 1823	20'	17'	21' 6"
De Monferan, Paris, 1840	20' 7"	- -	22' 6"
Murray's Handbook, 1868	19' 3"	- -	19' 4"
Measurements made 1868-9	- -	17'	21' 6"

Besides the measurements tabulated as made 1868-9, the circumference was measured and found 67' 11". The diameter of the bell cannot be easily ascertained very accurately, resting as it does upon a stone foundation; but the two measurements here given verify their accuracy with sufficient exactness. The diameter of bell at its top is 8' 9" outside, and 6' 5" inside. From the top of the bell (seventeen feet from its base) to the top of the ball and cross, placed upon it by order of the Emperor Nicolas, is 9' 4"—making the total height of this monument 26' 4".

According to De Monferan, in his published description of the bell (Paris, 1840), it was cast in 1733 at a distance of one hundred feet from where it now stands in the Kremlin, and was raised from the place where it was cast to the surface of the ground, a height of thirty feet. After the bell was cast, a large hole was excavated around it, and a temporary building erected over the bell—the better to enable workmen to clean and sharpen up the inscriptions and bas-reliefs upon it. While this work was in progress, the great fire of 1737 in Moscow destroyed this building; and so large a quantity of water was thrown into the hole where the bell was, that

* De Monferan's plates measure twenty-two feet diameter, and twenty feet height.

being greatly heated it was cracked and broken. The bell was never hung, and therefore has never had a fall. So far I have given De Monferan's account; but there is a popular belief that the bell was spoiled in casting, by reason of its too quick exposure to the air after being cast, to gratify the impatient multitude which came from far and near to see it cast and throw their offerings of silver and copper into the surrounding furnaces from which the metal poured. There are seven large cracks in the bell, three on one side of it extending from its base to near its top; and on this side the triangular piece, seven feet high and nine feet base, is broken out. The section of the bell here shows it to be twenty-three and three-quarter inches thick at its thickest part, and seven inches thick at seven feet from its base. On the opposite side of the bell there are four cracks, extending two to three and a half feet in height. De Monferan's measurements are English feet and inches, and he gives its weight as 12,000 poods Russ. He raised the bell and placed it upon a pedestal in the Kremlin in 1836.

G. W. WHISTLER.

St. Petersburg.

HARD WORDS IN CHAUCER.

(4th S. iii. 180.)

There is one expression in the letter by A. H. on this subject that calls for a word in reply. He says that I have "rushed into print, heedless of consequences." I may have "rushed into print" in the sense of writing hurriedly, but I entirely deny the latter part of the statement. I have been, on the contrary, very *heedful* of consequences, wishing to save your readers from being inundated with guesswork and unprofitable suggestions, but knowing, at the same time, that I should have to defend my own assertions against all comers; and therefore I wrote, if in haste, at least advisedly. The question is not whether A. H. approves of my suggestions, but whether they are true; and what we want is proof, not assertions. There is small merit in catching at any likeness between words, without regard to whether the guesses are in harmony with facts that are already known. We want to know how much can be proved rather than how much can be guessed at. We require actual citations from Early English writers rather than specimens of plausible ingenuity, and etymologies that will stand the test of investigation rather than assertions more or less likely. The only true method of explaining Early English is to read it daily; and I base my own claim to write upon it merely on constant work at it, and perusal of MSS., with a special view to the making of glossaries. I would merely suggest here that your readers can better give assistance by collecting quotations for

uncommon words than by any amount of discussion. Let instances be adduced when assertions are made.

If A. H. has no better suggestions to make than these he now offers, I doubt if he will find readers to believe him. Whenever he advances anything probable, I shall be glad to accept it. It cannot matter through whom the truth can be arrived at, if only it can be attained.

But I must demur to the following suggestions of his:—

1. *Cankedort*. He suggests *dort* is a bed. Is there any pretence for the assertion? Is there any instance of it? And what becomes of *canke*? MR. IRVING's suggestion is more reasonable, though hardly quite convincing.

2. *Frape*. He says *frapper* is to *strike*, and a *strike* is a *bushel*; therefore a *frape* may be a *bushel*. This by no means suits the context; and what we require is an actual instance of *frape*. I can help him to two; see *Morte Arthure*, ed. Perry, lines 2091, 2163. Note too, that *strike* originally meant a flat piece of wood (see *Streek* in Halliwell).

3. *Gnoffe* is an *oaf*. What pretence is there for any such suggestion? Granted that the initial *n* can be dropped in Early English, that proves nothing about *gn*. It is no mistake. There are at least three other instances of it. One is given in Halliwell, and two more in Todd's *Illustrations of Chaucer*. Besides this, *gnoffe* still exists in the form *gonoff*. See the *Slang Dictionary*. It is merely a Danish word, viz. *gnav*, a churl.

4. *Howe-bake* is *half-baked*. There is no instance of *halfe* being written *howe*. On the contrary, the scribes write it *halfe*, in the eighth line of the poem. The proof is, I suppose, that *howe* begins with *ha*, and so does *halfe*. On the same principle, *howe-bake* may mean *hard-bake*!

5. *Span-new*. Nares's old explanation is altogether inferior to that by Mr. Wedgwood. Any reader can judge for himself. The former one, moreover, is mere guesswork, for which there is no particle of proof. When will etymologists regard facts more than fancies?

6. *Radevore* is the French *redevoir*. Where does *redevoir* occur in the sense of *sampler*? Where does it occur at all, except as a verb? If it did occur, the Old English form would be *redéver*, just as Chaucer uses *dévoir*, more usually spelt *déver*—a word very familiar to a Shropshire man.

7. Respecting *countour*, we are surely not at issue. I merely wished to point to the O. Fr. *compteur*, *trésorier* (as explained by Roquefort) as supplying the etymology. It occurs also in *Robert of Gloucester*, p. 538, where Mr. Todd, despite a theory of his own, admits that it means "an *accomptant*, or steward of the court."

As regards *fortenid crece*, I can perhaps obtain

new evidence. It is clear that *crece* cannot possibly mean *increases*, for lack of a final *s*, or rather of a final *th*. WALTER W. SKRAT.

1, Cintra Terrace, Cambridge.

Tripe of cheese. Is this not what the French would call "Tripe au fromage"? When residing in Paris some years ago with a lamented French friend, I remember that a most savoury dish often appeared at the *déjeuner*. It consisted of the *bouilli* of the previous day's dinner minced and heated up with grated cheese, &c. On looking over the *gudewife's* culinary library I find, in *Cre-fydd's Family Fare* (p. 82) a receipt, No. 231:—

"*Minced Beef with Italian Paste (second dressing)*.—Mince one pound of cold roast beef . . . have a pint of good gravy, or stock; put into it two table-spoonfuls of grated Parmesan cheese," &c.

I have never seen this process applied to tripe; but I have no doubt that, if so treated, it would be more delicate than either boiled or roast beef.

Howe, or rather *howe-bake*, is every-day Scotch. *Howe* means neither more nor less than *under*. I know of one village at least in Scotland which is colloquially divided into the *high* and *how town*; and in the case of *bake*, you have the converse *hard-bake*. GEORGE VERE IRVING.

FERARA SWORDS.

(4th S. ii. 563; iii. 39, 149, 197.)

Two of these, preserved in Renfrewshire, but both now much corroded, came under our observation recently; and owing to the discussion going on in "N. & Q." regarding the locality of the famous forger of these blades, we have presumed to describe them shortly. They belonged at one time to a Scots Greys' man, or, as called in 1755, "North British Dragoons," who, after retiring from the army, died at an advanced age at Paisley in the beginning of this century; but when, how, or in what part of the world he became possessed of them there is no evidence.

Both are straight and double-edged swords, but otherwise are not alike. The one, in length in front of the hilt or handle, is two feet eleven inches, and probably was originally a little longer. The hilt, which is six inches in length, is a half basket one, having three longitudinal bars and one cross one. The blade is not much broader near the hilt than forwards; and on the outer or right side, when the handle is grasped, and four or five inches from the handle in the hollow of a flat groove, of which there is one on the other side also, can be deciphered the name "FERARA" in letters of considerable size. Behind this word, in the same groove, one or two letters are faintly traceable; but, with the exception of one, R, the others cannot be read certainly.

The other sword measures two feet nine and a half inches in length in front of the hilt, but evidently was a little longer at first. It is fully broader, thicker, and accordingly heavier than the other. The breadth behind is about one and a half inches; and on the right and left sides are two narrow and shallow grooves in the centre of the blade, running upwards from the hilt for about nine inches and parallel to each other. In the bottom of each of the four grooves, on the outer side, is this inscription: — "X X ANDREA . X X. FERARA . X X."; but no other inscription or device is now traceable. The hilt of this sword is similar to the other, only it has a double instead of a single cross-bar—for, we may suppose, greater protection to the hand.

There is seemingly no letter or word, such as "dei," or other thing on either sword between *Andrea* and *Ferara*, to denote that the latter was not the party's name, but rather that of his family, or of the place of his residence, or where the blade was forged. What the double crosses were intended to import, we however do not pretend to declare. They are less in height than the letters of the name, which on both swords is distinctly "FERARA"; and there are no dots separating each couple of letters, as on the sword belonging to E. B., described at 4th S. iii. 150.

ESPEDARE.

I am very glad to find that an opinion I have long held is now backed by other and probably more competent judges. Long ago I thought that the word in question meant nothing but "cutler," and was but some corruption of "Ferrarius," or more properly "Faber Ferrarius." Moreover, the name *Andrea* does not always appear. I have always, however, been rather shy about confessing this, knowing how implicitly nearly everybody believes in the existence of the famous "Andrew Ferrara," the great sword-cutler. I subjoin the inscriptions on blades of this kind in my possession: —

X FERARA X

This on a broadsword, with basket hilt of the Spanish type. The blade is also engraved with a mound, doubly crossed.

+ + ANDRIA + + FERARA

also on a broadsword, with the like hilt.

ANDREA
FERARA

with various curved and serrated lines on Scotch backsword.

+ + ANDRIA + + FERARA . . .

on broadsword, with basket hilt of Scotch type, of brass.

W. J. BERNHARD SMITH.

Temple.

ORDER OF THE GUELPHS OF HANOVER.

(4th S. iii. 188.)

There are three well-known names in literature to add to MR. JOHN GOUGH NICHOLS' list of scientific and literary Knights of Hanover. The professions, however, of Major Sir Francis Head, K.H. 1834, and K.C.H. 1835; Captain Sir John Franklin, and Sir Robert Ker Porter, both made K.C.H. in 1836, perhaps may account for their exclusion from MR. NICHOLS' enumeration of knights created purely with reference to their scientific or literary reputation. Several physicians and surgeons, including many of the army and navy, received the order, among whom were Sir H. Halford and Sir Astley Cooper. Like the naval and military services, the medical profession was considered eligible to all the classes of the order; whereas in connection with some of the names and honours recorded by MR. NICHOLS, there appears great pertinence in Sir H. Nicolas's observation (*Orders of Knighthood*), that whilst "it should be remembered to King William's honour that some men eminent in science and literature were admitted into the order," nevertheless "though it was thought derogatory to a general and an admiral, or even to a full colonel or post captain of long standing, to wear any other decorations than those of the highest or second class, the very lowest degree in the order was deemed the fitting and proper reward of science."

With regard to the claim of Knights of the Guelphs to precedence in England, it is stated in a note to the work already quoted, that apart from the practice followed by George IV. and William IV. of knighting those members of the order whom they meant to make Knights Bachelors, William IV. was so much averse to the principle of any foreign order conferring the honour of knighthood, that the opinion of the Lord Chancellor was taken in 1831 upon the arguments by which the supposed right was supported. The chancellor having pronounced decidedly against the claim, the king afterwards appointed hundreds of British subjects, being assured that they would not thereby become Knights Bachelors of England. The late Professor Faraday does not seem to have received the order. In the memoir by Dr. Bence Jones, in the *Proceedings of the Royal Institution*, he is said to have been made a Knight Commander of St. Maurice and Lazarus of Italy, but there is no mention of any offer of English honours.

In conclusion, may I ask if any of your readers can say whether the ex-King of Hanover or the King of Prussia has done anything in relation to the Guelphic order since the annexation of the Hanoverian kingdom?

H.

JOHN AUGUSTINE WADE.

(4th S. ii. 440; iii. 114, 205, 245.)

The life of poor Wade affords a melancholy instance of wasted energy and misspent time. I had opportunities of observing his career for many years, and, knowing his talents, have often felt a pang at his wretched misconduct and miserable want of self-respect. He was a lost man during the whole time of my acquaintance with him. I first remember him in the summer of 1826, when I was a youngster studying music. He used to visit my father in Denmark Street, Soho. He had just then published his favourite song "Meet me by Moonlight alone," and was preparing his opera of *The Two Houses of Grenada*. I remember being present at its first performance at Drury Lane, October 31, 1826. It was very successful, and deservedly so, from its graceful and melodious character. Wade's songs after this time were very popular, so much so that the publishers were anxious to get him to write for them. But he was habitually lazy, and it was with difficulty that he could be persuaded to write—certainly not while he had a few shillings in his pocket. In 1830 he was living at the Salopian Coffee-house, Charing Cross, where, under pretence of paying court to Miss Holland (the daughter of the landlady), he was enjoying the best the house could afford, scot free. Gin-and-water had great charms for poor Wade, who daily sought inspiration under its influence. Poor Miss Holland, happily for herself, saw through the dissipated and unprincipled conduct of her admirer, and he was obliged to quit his quarters for meaner and less comfortable lodgings, I think (if I remember rightly) in the neighbourhood of High Street, Marylebone. Subsequent to this he was engaged by the late Mr. Samuel Chappell (the founder of the eminent firm of Chappell & Co.) at a salary of 300*l.* a year. His duties were to attend in Bond Street three days in the week, to revise proofs, &c., and to compose twelve songs in the year. Of course, he neglected his work, drawing his salary weekly, and living a vagrant sort of life. About this time Mr. William Chappell projected his collection of *National English Airs*, which has since grown into the valuable work on *Popular Music of the Olden Time*. Wade being on the establishment, with much unoccupied time on his hands, Mr. Chappell set him to work to read through the musical histories of Burney and Hawkins, the various works of Ritson, Percy, &c., and to make extracts from them. These extracts were the foundation of the "Essay on English Minstrelsy," which accompanied the *National English Airs*. Wade knew nothing of the history of poetry or music: he was merely the scribe. Nevertheless he had the audacity, subsequently, to claim the *authorship* of the essay. Mr. Chappell took no

notice of the claim, knowing that at any time it could easily be refuted. During the latter part of his engagement at Chappell's he appears to have had no real home. More than once have I seen him, after a night's dissipation, waiting outside No. 50, New Bond Street, till the shutters were taken down, that he might get access to the kitchen to perform his ablutions, or perhaps to sleep for several hours on the floor. Where was the pride of this poor fellow—a scholar, and should have been a gentleman—who oftentimes had to clean his own shoes!

The readers of "N. & Q." who have seen Mr. Robertson's charming play of *Society* will remember the scenes at the "Owls." This club or society of literary men had a real existence. It was held at the "Sheridan Knowles" Tavern in Brydges Street, Covent Garden, opposite the principal entrance to Drury Lane Theatre. The Rev. J. Richardson, in his *Recollections of the last Half Century* (i. 231), gives a valuable sketch of the "Owls," in which he says:—

"The 'chairman,' or president of the club, was the late Augustine Wade, a man of many failings and of many good points. A wise man in theory, and a fool in practice. A vigorous intellect swathed in the trammels of insuperable indolence; planning everything, performing nothing. Always in difficulties, having the means at hand to extricate himself from their annoyance, yet too apathetic to arouse himself to an effort; content to dream away his time in any occupation but that which the requisitions of the occasion demanded. Surrounded with books of all sorts; extracting portions of each, and jumbling the several parts into a mass, which he could neither digest nor comprehend; amusing himself with all kinds of musical instruments, 'sackbut, psaltery,' &c., and rejecting all the amusements they afforded; increasing the confusion of his brain by repeated potations of any fluid which at the moment might be before him, appearing, in this practice, to have no choice or predilection. Yet this man was a good classical scholar; acquainted with several modern languages; an admirable musician; a composer of no small reputation—witness the *Two Houses of Grenada*, of which he wrote the whole of the words, and composed every note of the music; and in which the beautiful song, 'Meet me by Moonlight alone,' would, of itself, secure the reputation of an aspirant to fame—possessing the placidity of an indifferent, if not the equanimity of a well-regulated mind, the manners of a man who had been much in society, a taste for the ludicrous, and a power of ridicule, with a ready talent for bringing the powers of greater wits than himself to bear upon his opponent, and by the help of such auxiliaries obtaining the victory in an intellectual struggle."

The latest event in the life of poor Wade was his admission into the family of a M. Anati, who having held a military commission under Murat, King of Naples, and left Italy after the death of his master, obtained the appointment of professor of foreign languages at the college of Winchester. Wade was employed by this gentleman to teach his daughter the science of music, and for so doing was received into his house with a handsome salary. I remember the difficulty Wade had in

accepting this offer; but, by the aid of a few generous friends, his wardrobe was sufficiently renovated for him to put in an appearance. He kept his appointment longer than his friends anticipated, remaining with M. Anati near a twelve-month. At first he was sedulous in the performance of his duties, abstaining from drink, and conducting himself with tolerable propriety; but at last he broke out, sitting up half the night, almost every night, drinking gin-and-water, and "talking of man's weak, hapless state," and such like topics. One unlucky night, after having consumed a more than usual quantity of alcohol, he suggested to his employer his desire to transfer Miss Anati into Mrs. Wade. The proposal was received with indignation: the family pride of the Anatis was roused by the insult, and poor Wade was kicked out, narrowly escaping a bullet which the Italian wished to send through his body. A graphic account of the affair may be seen in Richardson's book before mentioned. Soon after his return to London, I met him in the neighbourhood of Drury Lane, broken down and exhausted. It is hardly necessary to say that the account he gave of the transaction just mentioned was totally different from the real facts of the case. I saw no more of him, and shortly afterwards heard of his death, which took place at an obscure lodging, near the Strand, in July, 1845.

EDWARD F. RIMBAULT.

P.S. A doubt existing (see p. 245 of the present volume) as to whether Wade's Christian name was Joseph, James, or John, I examined the assignment of one of his compositions, and find that it was *John*.

TAILOR STORIES AND JOKES.

(4th S. iii. 84, 160.)

The joke put into the mouth of Charles II. by Douglas Jerrold may be found in several of our common jest-books, such as *Wit and Wisdom*, *Encyclopædia of Wit*, *Storehouse of Wit*, &c. &c. In these works it is attributed to Foote.

Tout à l'heure, the anecdote quoted by RUSCUS is well known on the Continent, and I believe it originally appeared in the *Journal pour rire* of Paris.

The joke that "four journeymen and an apprentice make half a man," quoted from Grose, may also be found in G. A. Stevens's *Lecture on Heads*, where we have it in the Methodist parson's witty, though somewhat profane, sermon.

MR. BATES says that *Quadrupeds; or, the Tailors: a Tragedy for Warm Weather*, is "attributed, on insufficient grounds, to Foote." What are Mr. B.'s reasons for disputing the claim of Foote? I am aware that the *modern* edition contains passages parodied from plays and songs that were written long after Foote's decease;

but such introductions and interpolations are no reason why we should dispute the authorship of the original copy. Foote is certainly not answerable for the title of *Quadrupeds*. In naming the personations of Abrahamides, we should not pass over the late Mr. George Wild of the Olympic. Wild was not equal to John Reeve, but nevertheless his performance of Abrahamides was creditable. Since the death of Wild, *Quadrupeds* has been shelved in the metropolis; but it has been frequently performed in the provinces, where the playbills always announce "with a bran-new stud, expressly manufactured for the occasion!"

One of the best "tailor jokes" was perpetrated by Daniel O'Connell. He was addressing an audience at an Anti-corn-law meeting in Covent Garden Theatre, when an interruption occurred. An individual would persist in standing up in the pit. "Sit down!" "Turn him out!" &c., resounded from all parts of the house; but the fellow was obstinate, and would stand. The police interposed, but it was labour in vain. At last O'Connell waved his hand for silence, and then, speaking to the police, said, "Pray let the worthy gentleman have his way; *he's a tailor, and wants to rest himself*." This was a settler, and the obstinate man immediately sat down amidst thunders of applause from every portion of the vast assembly.

In Craven we have a tailor story as follows:—A tailor and his apprentice from Grassington were working at a farm-house in Malham Moor, when the tailor was insulted by some men outside, who called out—

"Prick a flee, prick a lop!
Prick a taleor out o' t' shop!
Prick a lop, prick a louse,
Prick a taleor out o' t' house!"

Such an insult was more than the tailor could brook; and so, accompanied by his "'prentice," he sallies forth to give battle. The poor man got the worst of it, and returned to his work sore and covered with bruises. "Maister," said the 'prentice, "ye foft loike a leon!" (lion). "Did I?" said the master; "then I'll at 'em agen!"—and he returned to the battle-field, but only to have a second defeat. "Lad," asked the tailor, "did I *really* foight loike a leon?" "Mair than ivver," said the boy. "Pray," asked the tailor, "did ta ivver see a leon?" "Monny a yan," responded the lad; "doan't they cum frae t' moor ivvery day, laaden wi' ling?" The 'prentice alluded to the donkeys of the Threshfield besom-makers, which, in the slang of the country, were called "Threshfield leons."

In explanation of the rhyme (*ut supra*), I must state that in Craven a "flee" is a common house-fly; a "lop" (*i. e.* a leaper, a jumper) is a flea; and the "house" is the common sitting-room

used by a farmer's family. (*Vide Carr's Horæ Momenta Cravenæ.*)

Amongst tailor records we must not forget our old equestrian friend Billy Button and his misadventures on his journey to Brentford. The idea was probably suggested by John Gilpin's adventures. I believe that Billy made his first appearance at Astley's. The tailor of Brentford is still a favourite hero with our strolling equestrians. The French, Swiss, German, and Italian circus actors perform a similar interlude. The *dénouement* is always the same. The awkward hero undergoes a travesty, and obtains the plaudits of the house as a gallant gentleman and most accomplished rider. In France the hero is Mons. Denis, and he is accompanied by his old wife, who sports a dilapidated umbrella. Mons. Denis wishes to buy two horses; several are offered, but they all play vicious tricks, and cause terrible falls to Monsieur and Madame. At last the loving pair are suited, and the usual transformation takes place. In Germany Denis is "Denny." I have recently witnessed the adventures of Denny and his spouse at the circus of Antony and Schuman at Lausanne.

In some of our travelling shows, Billy Button is transformed into "Sir Buttonhole Snip," who makes his appearance in a carriage drawn by two geese (pantomime ones of course). The idea seems taken from an old caricature of Gilray, where the illustration is accompanied by the following doggrel lines:—

"Sir Buttonhole Snip drives a goose's chaise,
When off blows his hat in a lady's face:
'Bless me!' she cries, 'who can that be?'
'I'm Snip, ma'am, who made your livery!'"

The caricature was printed by Bowles & Carver, and was a folio sheet. I have seen it framed in the parlours of country inns.

The name of "Snip" is, however, not a modern invention. It existed long before the times of Gilray or Bowles & Carver; and I have an idea that it is taken from some old comedy. At any rate we find it in the "Sword-dancers' Song and Interlude" (*Ancient Poems, &c. of the Peasantry*, p. 176), where the "Captain" says:—

"So comes good master Snip,
His best respects to pay;
He joins us in our trip
To drive dull care away."

In conclusion I will ask, what is the derivation of *cabbage* that figures so frequently in tailor jokes? Can it be derived from the French word *cabotage*, coasting trade, and so become applied to a bit of *smuggled* cloth? The word *cabbage* is used in all our schools. I remember that when I was at Skipton school, a *Key to Walkinghame*, that had been clandestinely introduced, went by the name of "the Cabbage."

STEPHEN JACKSON.

[* See "N. & Q." 1st viii. 815.]

If tailors are the subjects of many a rude joke in England, they are not treated better on the Continent, for almost every province has its own little tale to tell about them; and—may the tailors pardon me—this is probably due to the womanishness of their work, the untidiness of their dress, and the peculiarity one notices about their gait. I hope I am not intruding on your valuable space in sending a couple of Flemish sayings.

The nickname for tailor is *luyze-kraker*. Boys coming from school, and meeting one of the trade, shout it out in rhyme—

"Kleêremaker,
Luyze-kraker,
Lapkens-dief,
Van alle gerief!"

This nickname will find its own explanation in the ensuing anecdote, but I must entreat the ladies not to read it:—

"A tailor had married a cross woman, and in the heat of their quarrels the better half used often to call him a 'luyze-kraker.' Things went on worse and worse, and one day the dispute was so violent that the enraged tailor took up his wife and threw her in a well; but even then the fury did not desist from insulting her husband, till little by little she sank under water. Being thus rendered unable to utter another word, the woman lifted her arms above her head, and put one thumb-nail over the other as if she was in the action of *cracking* a louse between them; whilst so doing she drowned."

"Al dat door de oog van de scheer valt," meaning all pieces of cloth that *slip* through the ear of the shears, are not accounted for by the tailor. Hence the second nickname *lapkens-dief*.

Debts at cards and inns must be punctually attended to, but there is no such haste with tailors' bills. Tailor's debt, "honourable debt" (*eerlyke schuld*); that is, you need not be ashamed to owe him money.

One more anecdote, and I finish:—

"A gentleman went to a tailor and ordered an *habit de cour*. 'What will be the price?' he asked. '300 francs,' was the answer. 'And if I supply you with the cloth, how much then?' '300 francs.' 'How can that be?' 'Sir, we never charge anything for cloth.'"

It will not be necessary to say that this joke alludes to the *cheap* way in which tailors are supposed to get possession of the material.

J. VAN DE VELDE.

It is told of the Hon. Henry Erskine that, being invited to dine with the Incorporation of Tailors in Edinburgh, and his health being given from the chair with many recognitions of the value of the services which, as a lawyer, he had rendered the corporation, he ventured on a joke, to which, though not very courteous, he could not resist giving utterance. Observing that the number of members present was exactly eighteen, he ended

his reply: "And now, gentlemen, allow me to conclude by proposing both your healths."

G.

Edinburgh.

There sleeps on one of my bookshelves (I do not presume to say library) a MS. drama, wherein Massinger's *Tardi-debitor* is fairly outdone in his chronology:—

" were one of ye, knights o' the needle,
Paid by the ninth part of his customers
Once in nine years the ninth part of his bill,
He would be nine times overpaid."

E. L. S.

NURSERY DIALOGUE.

(4th S. iii. 194.)

It is more than twenty years since my two eldest children, previously trained by their nurse, used to enact, in appropriate costume, and before an admiring audience of two, the substance of the dialogue given by your correspondent; but the variations were considerable, as will be seen by comparing the following with the corresponding passages before given:—

1. " *He*. Why, Madam, did I ever do you wrong?
" *She*. Yes, thou saucy coxcomb, get thee gone!
" *He*. Coxcomb, Madam, I defy that name;
It deserves a stab, it does, thou saucy dame.
2. " *She*. Stay, stay, sir knight, not quite so high:
Would you not have such a fair lady as I?
" *He*. No! before I'd be troubled by such a wife,
I'd take my dagger, and I'd end my life."
[*Stabs himself and falls.*

In what follows, the higher antiquity of my version is shown by the omission of "Doctor": we know nothing of a third actor.

" *She*. He's dead, he's dead, I loved him true;
And, since he's dead, I will die too!"
[*Stabs herself, and falls beside He.*

Then, after a pause:—

" *Both*. We are not dead, but in a trance,
So let's get up and have a dance."
[*They rise, and dance as long as admiring parents can be persuaded to continue their improvised accompaniment.*

I have dealt thus at length with what your correspondent rightly calls a tissue of absurdity, because I think I can satisfy him as to its origin. Its style points to the *Guisers* of Staffordshire, Lancashire, and (I suppose) other counties, where boys at Christmas or Easter—wearing paper cocked-hats, armed with wooden swords, and (for greater gorgeousness of attire) having their coats turned inside out—perform long acts composed in such delectable verse as the foregoing: and it is not impossible that, were he to perform a *Guisers'* tour next Easter in the above counties, he would be able to pronounce authoritatively which of our two versions is nearer the original.

W. B. C.

EASTLAKE'S PORTRAIT OF NAPOLEON (4th S. iii. 104.)—MR. W. R. G. ELWELL, who inquired about the portrait of the Emperor Napoleon I. on board the *Bellerophon*, by Sir C. L. Eastlake, is hereby informed that the small highly-finished picture, executed from the studies made by Sir Charles from the emperor himself, is now in the possession of Lady Eastlake, 7 Fitzroy Square. The picture had passed into the possession of a nephew of Sir Charles, by whom it was sold. Lady Eastlake purchased it at Christie's in the summer of 1867. X.

HANDEL'S PSALM TUNES (4th S. iii. 239.)—I beg to refer your correspondent to Samuel Wesley's note quoted by me in the First Series of "N. & Q." (ix. 573). It will, I think, help him in his difficulty. At the same time I have pleasure in informing him that Handel's autograph MS. in the Fitzwilliam Museum contains both *words and music* of the three hymns in question. There can be no doubt that Handel composed the music to the words. The wording of the title-page is only a quaint (but very common) way of expressing the fact. The name "Cannons," attached to the tune associated with the words "Sinners obey," did not originate with Mr. Hopkins. It appears in several earlier collections, but has no old foundation. It arose from the necessity of distinguishing every tune by some name. The date given by Mr. Hopkins is merely conjectural. EDWARD F. RIMBAULT.

CHARADE (2nd S. xi. 449; xii. 35; 3rd S. viii. 527; ix. 38.)—

"A headless man had a letter to write,
'Twas read by one who had lost his sight,
The dumb repeated it word for word,
And he was deaf who listen'd and heard."

Such lovers of riddles as I have consulted are little satisfied with any solution, yet offered, of the riddle which I have here transcribed. Still less do they approve of the desponding verdict which pronounces it no riddle, that is, a hoax.

So far from no riddle, it is four riddles in one. Each of the four lines contains a riddle in itself: the first, perhaps, a little lame; the other three not bad.

1. A certain individual, who wished to make a request by letter to a distant friend, when he sat down to write had no *postage-stamp*, i. e. no "head"—

"A headless man had a letter to write."

2. The writer being a person of distinction, his handwriting (so it sometimes happens) was illegible. Asking him to write a second letter would have answered no purpose. The only resource was, to submit the letter as it stood to the gentleman at the General Post-office whose business it is to read writing which nobody can read

besides, and who is jocosely termed "The Blind Man" —

" 'Twas read by one who *had lost his sight*."

3. Still it would have been useless to send the illegible letter by post. It was, therefore, transmitted by the electric telegraph, which, without possessing the power of speech, repeated the letter *verbatim* —

"The *dumb* repeated it *word for word*."

4. The personage who received the communication by telegraph desired his secretary to read it to him; listened, and heard it, but was deaf to the application which it conveyed —

"He was *deaf* who listen'd and heard."

SCHIN.

PANTALON (4th S. iii. 62.) — There is an earlier Pantaleon, whom your correspondents appear to have overlooked. He was son of Alyattes, King of Lydia, and half-brother to Croesus. (Herodot. i. 92.)

W. H. B.

SAILORS WITH BLUDGEONS (4th S. iii. 173.) — In the old days when pressgangs were in force, it was the custom to arm sailors from the king's ships, whose duty it was to press men, with bludgeons instead of cutlasses, in order that as little blood as possible should be shed. This custom, no doubt, gave rise to the prints of sailors with bludgeons mentioned by SANDALIUM. A. H. E.

On looking through a burlesque of the *Æneid*, published in 1691, I find the following lines, which show that it was then the practice for sailors to carry bludgeons: —

"Wherefore he gave the tarrs all warning,
To get them ready in the morning;
To take aboard their proper cargos,
And tug their skulls all back to Argos;
Then at her shrine with vows solicit,
And pay the goddess holy visit:
For well he knew, if 'twere not done,
That they could never take the town,
Tho' they us'd all their ambuscados,
Their *truncheons, clubs, and bastinados*."

I quote from the second edition published in 1717. I have also seen a print, of the latter part of the last century, in which some sailors who are pressing men for the navy are represented as armed with bludgeons similar to those mentioned by SANDALIUM.

SOLENT.

FATHER MATHEW (4th S. ii. 429, 542.) — Father Theobald Mathew was not illegitimate, but his father was, being natural son of James Mathew, Esq., of Two-mile Burris, co. Tipperary.

James Mathew had a legitimate daughter (as may be seen by his will), who married her cousin Charles, second son of Theobald Mathew of Annefield and Catherine Shelley, and left issue Catherine, who married Sir Hugh O'Reilly, Bart.

For further details of the family, *vide* Mr. Fitzpatrick's amusing work, *Ireland before the Union*.

A legitimate branch, derived from the third marriage of Theobald Mathew of Annefield with Catherine Neville of Holt, co. Leicester, still exists in the North-west of Ireland. CASHEL.

ROBERT MARCHBANK (4th S. iii. 146.) — Mr. Robinson, a second-hand bookseller of this town, of long standing, has kindly obliged me by referring to the books of the Stationers' Company from the beginning, in 1675, down to the beginning of the nineteenth century, and finds no entry of this name. He mentions that, in all his experience as a bookseller, he never met with any publications bearing the imprint quoted by your correspondent. Several other gentlemen have also assisted me in the research with a like result. J. MANUEL.

Newcastle-on-Tyne.

TWEEDDALE-HAY (4th S. iii. 242.) — The *Scots Magazine* (vol. lxvi. p. 885) stated —

"At Edinburgh, 22nd Sept., 1804, died Mrs. Dorothy Hay, relict of John Hay, of Newhall, Esq., and mother of the late (seventh) Marquis of Tweeddale," —

who died at Verdun in France on Aug. 9, 1804. (See p. 726.) He was father of the present marquis, whose mother, Hannah, daughter of Earl of Lauderdale, also died at Verdun on May 8, 1804. According to Lodge (*Genealogy*, p. 375), John Hay of Newhall died in 1755, leaving issue William, eldest son; George, seventh Marquis of Tweeddale, and Edward. The query of your correspondent as to the mother of these three sons is not answered by Lodge, Debrett, or Burke. See *Ann. Reg.* (vol. xlv. p. 501), where John Hay was described of New Mill, not New Hall. He must have been married prior to 1752; and probably a Scotch newspaper of the period would give the desired information, if searched back for a few years.

CHR. COOKE.

GEORGE BUCHANAN'S LATIN PSALMS (4th S. iii. 192.) — In adopting Horace's metres, Buchanan has certainly carried off a few of his lines; but certainly not many. In addition to those noticed by MR. MEIKLE are the following: —

"Integer vitæ"—*Ps.* ci. 6.

" scelerisque pura."—*Id.* 8.

"Integer vitæ scelerisque purus."—*Carm.* i. 22, 1.

And—

"Felix ô ter et amplius

Quem timor Domini tenet."—*Ps.* cxxviii. 1.

"Felices ter et amplius,

Quos irrupta tenet copula."—*Carm.* i. 18, 17.

T. J. BUCKTON.

SOBRIQUETS OF REGIMENTS (3rd S. vii. 49, &c.) I will add to the list of sobriquets of regiments that of the 94th regiment, which, when it was re-raised in 1823, was called "the Garvies" on account of the lankness of the recruits, who were chiefly raised in Scotland. Garvie, I understand, is a Scotch name for a herring.

There is another matter connected with the 94th to which I would call the attention of your readers. The regiment was first formed as the "Scotch Brigade," and was the representative of the old Scotch brigade which fought in the service of Holland for some centuries. It was one of the regiments William III. employed at the battle of the Boyne, and I am informed that its services on that day were long commemorated by a song, of which the following is a verse:—

"The Scotch brigade were warriors
One hundred years ago;
On many a hard-fought battle-field
They made a mighty show:
At the battle of Boyne water
I've often heard it said,
King William placed his confidence
In the ancient Scotch brigade."

Can any of your correspondents furnish me with the remainder of the song? A. E. W.

BIRE (4th S. i. 84, 135, 396, 400; ii. 22.)—In the humorous Scottish ballad of "Alister M'Alister" this word occurs, meaning force:—

"O Allister M'Allister!
Your chanter sets us a' astir.
Then to your bags and blaw wi' bir:
We'll dance the Highland fling."

In the glossary to the fifth volume of Child's *English and Scottish Ballads* we have "*beir* = noise, cry." An instance of the same word, in a verbal form, is found in "Thomas of Ersseldoune":—

"Als I me wente this endres-daye,
Full faste in mynde makane my mone,
In a merry mornynge of May,
By Huntle bankkes my selfe allone.
"I herde the jaye, and the throstelle,
'The mawys menyde of hir songe,
The wodewall *beryd*e als a belle,
That all the wode abowte me ronge."

D. MACPHAIL.

Paisley.

REPRESENTATION OF THE FIRST PERSON OF THE TRINITY (2nd S. xii. 443, 483; 4th S. iii. 111, 182.) In collecting for my notes of the Star Chamber (as a companion to my *High Commission*), I met with the particulars of the case of Mr. Sherfield, the Recorder of Sarum. He was sued in this court for taking certain pictures out of a window of St. Edmond's church in Salisbury, which was then a lay see. Sherfield stated that the window did *not* contain a true history of the Creation, but represented six little old men, clothed in long blue coats, and to each day was introduced one of these little men. For the third day's work there was a little man having in his hand the similitude of a carpenter's compass, as if he had been compassing the sun to give the true proportion thereof. At the censure Laud justified the painter from the Scripture, where God is called "The Ancient of

Days," but the Earl of Dorset replied that the meaning of that text was, "God from Eternity," and not God to be pictured as an old man creating the world with a pair of compasses. Laud's severity was repeated in this case, for Sherfield was fined five hundred pounds, removed from the recordership, and sentenced to make a public acknowledgment of his fault, and to be bound for his good behaviour.

JOHN S. BURN.

The Grove, Henley.

There is a church a few miles from Dieppe, one of the altarpieces of which is carved (my impression is, in wood, but I have referred to my companion, who thinks it is marble). The uppermost figure, seated on a throne, surveying all beneath him, represents God the Father. The figures were all described to us by the Swiss, and we could not help being surprised at the cool indifference with which he spoke of sacred things, particularly when he concluded, pointing to the top, with "*et le Père éternel*."

ELLCEE.

Craven.

I think there is a representation in sculpture of God the Father in the choir of Notre-Dame at Chartres. (See Didron, *Christian Iconography*, Eng. trans., p. 227.)

CORNUB.

ST. IGNATIUS DE LOYOLA (4th S. iii. 130).—The answer given to this query is taken from the *History of the Life and Institute of St. Ignatius de Loyola*, by Father Daniel Bartoli (New York, 1856, vol. i. p. 143):—

"It is stated that, 'At length, driven by necessity, and following the advice of one of his friends, who was a religious, he resolved to go to Flanders during the vacation, and to beg from the Spanish merchants wherewith to support himself during one year; he even went once into England, which country was still Catholic.'"

What is Bartoli's authority for making this statement to the effect that St. Ignatius visited England? Perhaps some of your numerous contributors may know from what source he has derived this information; and is it mentioned in any of the saint's letters? and when were they published, and by whom edited? Was this fact stated in any of the lives of St. Ignatius de Loyola prior to the year 1650? Bartoli's *Life* was published at Rome in that year for the first time. If so, by whom mentioned? And is the year of his visit to England stated in any of the numerous works about him before Bartoli's? and is it true that Bartoli has composed the first life of Ignatius in Italian? and does F. Lewis Gonzalvo allude to this fact in his life of the saint, he being for a long time his confessor? and what does Ribadeneira say upon this subject, he being also an intimate friend of Ignatius, and has also written the life of St. Ignatius. These two Jesuits were his intimate companions. F. John Polancus, the saint's secretary, may have written upon this matter in question.

D.

COLD AS CHARITY (4th S. iii. 217.)—This phrase took its origin, most probably, from what is foretold in St. Matt. xxiv. 12: Καὶ διὰ τὸ πλεθυν-
θῆναι τὴν ἀνομίαν, ψυχθήσεται ἡ ἀγάπη τῶν πολλῶν.
(And because iniquity hath abounded, the charity of many shall grow cold.) When, therefore, we speak of being as cold as charity, it is, I fear, the charity of these latter days that is alluded to, when iniquity hath so abounded that true and ardent charity is rarely to be found. F. C. H.

I think there can be no doubt as to the origin of this phrase. It is, as so many proverbs, a bitter satire on mankind for their cold and stinted use of the virtue. Of course it does not typify or personify the virtue itself. LYTTELTON.

QUOTATION WANTED (4th S. iii. 194.)—The words IGNARUS inquires for are no doubt in Shakespeare's *Hamlet*, Act V. last scene—

"Good night, sweet prince,
And flights of angels sing thee to thy rest!"

T. J. BUCKTON.

LICKHILL (4th S. iii. 194.)—Lickhill, notwithstanding its name, is situated on a low level by the river Severn, near Stourport. It was an ancient seat of the Ffoliot family, who once held extensive property in Worcestershire, and has only in recent times been disposed of by them to a Yorkshire gentleman. Could its derivation be *Lich*, as in Lichfield, a burial-ground?

THOMAS E. WINNINGTON.

Lick means (1) flesh, (2) the body, (3) a corpse. (1) Isidore uses *Lichhe* in the biblical sense; with Ulphilas it is *Leik*; in Finland it is still called *Liha*; in Wallachian, *Leike*; and now in Arabia *Lachma*. (2) Ottfried uses *Lichi*, Notter *Liche*, Ulphilas *Leik*, and *Lic* occurs in the Anglo-Saxon. (3) In the contracted sense of corpse we have its counterpart in Lich-gate, where the mourners, with the corpse, await the clergyman's approach to form a procession into the church. Dead bodies of the saints in their graves are called in Anglo-Saxon *Leika*. It is still used in Germany for the corpse of a dead person. This being mere etymology, GRIME should compare it with the site of Lick-hill near Stourport, and ascertain if any battle has been fought there; if two trees are growing—one at the north, the other south of a mound or hill where the corpses of soldiers may have been interred, &c. T. J. BUCKTON.

Probably Anglo-Saxon *lic-hyll*, a corpse-hill. I do not find this compound in Bosworth's *Dictionary*, but I suppose there is no reason why it should not have been used, like *lic-beorh*, a sepulchre; *lic-tún*, *ibid.*, and the more recent *lich-gate*.

J. T. F.

The College, Hurstpierpoint.

GUIDON (4th S. iii. 195.)—I remember seeing the swallow-tailed flag called the "Guidon"

borne at the funeral of the great Duke of Wellington in 1852. The heraldic details of that funeral procession were mainly based on the observances followed at the interment of the great Duke of Marlborough; and these, again, had for precedent the order taken at the burial of Monks Duke of Albemarle. Each troop of Life Guards has its Guidon in contradistinction to regiments of the line, which have only queen's and regimental colours, but I do not know whether the old name is still preserved. The officer who carries the colour in the troop which daily parades at the Horse Guards is, I apprehend, non-commissioned—a colour-sergeant-major, possibly. The cornets in the Life Guards do not seem to *carry* the colours. Ensigns in the infantry do. In the French army the actual standard-bearer is only a *sous-officier*. So is the *porte-étendard* in the Russian household cavalry, save in the regiment known as the "Chevalier Guards," when the colour-bearer is usually a cadet from the Imperial Corps des Pages, for whom, after a few months' standard-bearing, the empress graciously procures a commission. But half a dozen words from an officer in the Blues would set us all right about the English Guidon. G. A. SALA.

P.S. In the days when the ancestor of your correspondent G. F. D. was appointed Guidon, the Life Guards, privates as well as officers, were all "gentlemen," and were thus formally styled in the army lists. Until a comparatively recent period the word of command was prefaced "Gentlemen of the Life Guard"; and I have been told that the privates are still mustered as "Misters."

MEN WITH MANY WIVES (4th S. iii. 193.)—In the county of Norfolk a man who has had *four* wives is said "to have shod the horse all round." G. A. S.

"THE HERMIT IN LONDON" (4th S. ii. 594.)—"Who is the author of *The Hermit in London*, 1819," with the intelligence added by W. C. B., "published by Ashe in his usual form (3 vols. 12mo)" is queried by yourself—"by Mr. M'Donnan?" I beg in reply to say that the author was Mr., or rather Captain, Macdonnough, and that "The Hermit in London" was published in the *Literary Gazette*, commencing in No. 77 of that periodical, July 11, 1818. It of course passed the supervision of the editor, and was indeed a lively production, suggested by his translation of Jouy's *L'Hermite de la Chaussée d'Antin*, 3 vols. Longman & Co. 1815. Of Mr. Ashe's publication I know nothing; but the author received a handsome *honorarium* for his work from the *Gazette*. He afterwards tried another essay; but, *de mortuis*—it did not succeed. BUSHEY HEATH.

ROBERTSMEN (4th S. iii. 189.)—In the sentence, "scho wylle paim it take," MR. FURNIVALL in a

note explains "take = give." Can this be right? The word appears to be used in its ordinary sense, and the phrase to mean "she wills them to take it"—i. e. she acquiesces in their doing so, *for dread of them*.
W. B. C.

FRENCH BOOK ON NORWAY (2nd S. xi. 69, 256), or "*Voyage d'une Femme au Spitzberg*, par Madame Léonie d'Aunet."—When King Louis Philippe I. (who himself in his youth had visited these parts) entrusted this northern expedition to M. Gaimard, the celebrated circumnavigator took with him a certain number of scientific men, artists and *litterati*—with one of whom, the well-known and elegant writer, M. X. Marmier, I had the advantage of travelling in Algeria some years later. The chief of the expedition, wishing to benefit it by the clever pencil of a painter who had much experience in travelling, M. Biard, made the first overtures to him through Madame Biard, who at once undertook to obtain her husband's acquiescence, but on one condition, viz. that she likewise should be of the party. This at the first moment somewhat fretted the *savant*, who at once saw that much of the halo of the expedition—the "hairbreadth 'scapes," &c.—would vanish on its being known that a handsome young Parisian lady had gone through it all. But the fair one maintained her ground, making it a *sine quâ non*; and you know, "*Ce que femme veut . . .*" So off she went. It is the narrative of this interesting voyage, most graphically told, that Madame Biard gave out under the title of *Voyage d'une Femme au Spitzberg*.

I had the pleasure, on their return, to see the many curious sketches and varied types of the human species M. Biard had made; and I took the greater interest in hearing him and his lady talk about Norway that my mother was born near Ultima Thule. Madame Léonie d'Aunet, speaking of the Laplanders, whom they likewise saw, facetiously and truly observes:—

"Les Lapons sont susceptibles de progrès, quoiqu'ils n'aient, en moyenne, que quatre pieds deux pouces; ils ont même une âme, et ils pourraient à la rigueur l'avoir grande, quoique petits: il y a bien des hommes grands qui ont l'âme petite."

P. A. L.

P.S. I wonder what ultimately became of that Scandinavian Fra Diavolo she mentions (p. 59), Ouli-Eiland.

MONKEY (4th S. iii. 127, 183.)—As a mere guess, I would hazard *homunculus*, or *homuncio* = dwarf, mannikin, which, in colloquial speech, might be contracted into *munculus*—*muncio*, thus supplying a possible derivative of *monkey*. It is certain that in the Latin comedians the most singular contractions, abbreviations, and elisions do occur: and, in fact, they are required to bring the metre right. In Plautus and Terence we

have the type, not only of the every-day talk of the Romans, but also of their pronunciation. See this fully and ably discussed by Dr. Donaldson, *Varronianus*, 2nd edit., p. 440.

Simius and *simia*, whether derived from *similis* or *semis*, convey very much the same idea = resembling a man, or partially a man. Cicero, in *De Naturâ Deorum*, quotes this line of Ennius:—

"*Simia quàm similis turpissima bestia nobis.*"

Galen styles the monkey "*ridiculam hominis imitationem*"; Cicero has, in one of his epistles, "*simius, non semissis homo*"; and Horace says of Demetrius, a mean poet and actor:—

"*Neque simius iste,
Nil præter Calvum et doctus cantare Catullum.*"

Will LORD LYTTTELTON, DR. RAMAGE, and MR. BATES obligingly favour me with their opinions?

EDMUND TEW, M.A.

Patching Rectory.

GARWAY, HEREFORDSHIRE (4th S. iii. 217.)—The estate at Garway, in Herefordshire, passed, together with Hinlip, in the neighbouring county of Worcester, to one of the coheiresses of the Compton family; Hartbury to the other. The late Viscount Southwell, in right of his wife, held Garway; and one of his daughters is now, or recently was, in possession. Hinlip has been sold to Mr. Allsopp of Burton-upon-Trent. There is a story I formerly heard, that the two coheiresses drew lots for Hartbury and Hinlip with their respective estates. THOMAS E. WINNINGTON.

MINIATURE PAINTERS IN BATH (4th S. iii. 126, 231.)—Sir Thomas Lawrence in early life, and in the latter part of the last century, resided in Bath; and I possess a small oval portrait by him of my great-grandfather, Sir E. Winnington, with his autograph signature on the back of the frame.

THOMAS E. WINNINGTON.

JOHNSON'S BULL (4th S. iii. 203.)—The sturdy old lexicographer's poetry has been triumphantly vindicated by your correspondents as against the "prosaic dogs" his critics; but MERCATOR has unfortunately introduced a new element of criticism by his Latin paraphrase. *Veniunt* is, doubtless, a printer's error for *veneunt*; but what—O shade of Busby!—shall be done to him who makes the infinitive *emere* the first foot of an hexameter verse?
W. B. C.

MERCATOR, having made a satisfactory reply, adds most unfortunately a Latin paraphrase, in the hope that it "will be acceptable." I wish it was possible, with common honesty, to accept it. English scholarship, already depreciated, must be made ridiculous in the eyes of hostile critics if such lines are supposed to be acceptable to English scholars. Any criticism would be worse than useless. But before the level is reached at which

criticism may begin, the ordinary knowledge of quantity must be exacted. MERCATOR should have learned that *emere* is not a dactyl. ORIELENSIS.

"THE PROPHECIES OF PERO GRULLO" (4th S. iii. 194), "Profecias de Pero Grullo," or "Verdades de Pero Grullo," are colloquial phrases to indicate the solemn enunciation of facts well known to everybody. The "Vérités de M. de la Palisse" have, as R. C. L. supposes, a kindred meaning, being naturally of the same description as those in the old (French) nursery rhymes beginning with —

"Monsieur de la Palisse est mort ;
Il est mort de maladie ;
Un quart d'heure avant sa mort,
Il était encore en vie !"
&c. &c.

Whether the gentleman whose departure from life is thus philosophically recorded were any way related to the "doughty knight" of the same name who lived in the sixteenth century, and fought hard through the French wars in Italy, is a point I leave to better antiquaries than myself to decide.

NOELL RADCLIFFE.

"MISS BAILEY" (4th S. iii. 66, 228.)—As connected with the manner in which this song was sung by a razor-grinder at his wheel, I am reminded of a French song which I used to hear sung by an old Flemish gentleman, who imitated to admiration all through it the noise of the wheel and grinding of the knife or razor upon the stone. Of the song I can only recollect the following commencement.

After setting the wheel in motion, he kept on treading with one foot, and sung as follows, with intermediate pauses and gestures:—

"J'ai ma fille à marier:—
A qui la donnerai-je ?
Ah ! la pauvre fille,
Ah ! qu'elle est gentille,
A qui la donnerai-je ?

"Si je lui donne un capucin,
Il la fera mourir de faim :
Ah ! la pauvre fille, etc.

"Si je lui donne un cordelier,
Il la fera marcher nuds pieds :
Ah ! la pauvre fille,
Ah ! qu'elle est gentille,
A qui la donnerai-je ?"

(*Cetera desunt*).

F. C. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

Prince Charles and the Spanish Marriage, 1617-1628. A Chapter of English History founded principally upon unpublished Documents in this Country and in the Archives of Simancas, Venice, and Brussels. By J. R. Gardiner. 2 Vols. 8vo. (Hurst & Blackett.)

We hasten to introduce our readers to a knowledge of these interesting volumes—a genuine result of that

enlarged spirit of inquiry into the foundations of our historical narratives which marks the literature of the present day. If Mr. Gardiner's "observation with extensive view" has not quite surveyed all the written historical authorities "from China to Peru," the statement of his title-page, as quoted above, and the evidence of the references at the bottom of his pages, prove that he has brought to bear upon his subject an amount of historical reading and consultation of authorities which we believe to be almost if not altogether without a parallel. Such diligence deserves commendation, and more especially so if the results are given to the world with fairness and accuracy. The present volumes contain the evidence upon those points, and we shall be much surprised if the general verdict be not an unanimous one in Mr. Gardiner's favour. Of course we do not mean that all men will agree with him in his deductions. His views are often at variance with those generally entertained. In some cases they will be received with doubt, and in others will probably give rise to controversy. The unanimity which we anticipate is, that as to his narrative, it will be agreed that it is written in an easy and interesting manner, at once copious and vigorous; that, as to his authorities, they are stated fully and in such a way as to leave no one in any doubt respecting them; and that, as to his conclusions, he has not blindly followed any master, but has stated clearly the results at which he has arrived by weighing all circumstances with an obvious anxiety to tell the truth. In Mr. Gardiner's pages the familiar histories of Raleigh and Bacon become new to us by the author's way of relating them, and by the many facts hitherto unknown which he brings bear upon them. Fresh interest is given to the sad story of Elizabeth of Bohemia; and, for the first time in our literature, the real history of the Spanish match, and what took place when Charles and Buckingham were at Madrid, is here revealed. The scattered sparks of truth which Mr. Gardiner has discovered in the course of his wide inquiries, brought here together, have lighted him with clearness through some of the darkest passages of English history. We doubt not that the reception of his valuable volumes will be such as is due to their high merit.

Annals of Our Time. A Diurnal of Events, Social and Political, which have happened or had relation to the Kingdom of Great Britain from the Accession of Queen Victoria to the Opening of the Present Parliament. By Joseph Irving. (Macmillan.)

This is unquestionably one of the most useful books that has come under our notice for some time; it is one clearly destined to take its place by the side of the *Dictionary of Dates* and other books of the same class which every intelligent reader likes to keep within reach. In a clearly, though closely-printed volume of about 750 pages, Mr. Irving gives us some notice of every event which has in any way excited or moulded our national life during the last thirty years, and this with sufficient detail to enable the reader to comprehend it in an intelligent manner. In the proceedings of Parliament, all debates affecting our home or foreign policy, or the fate of parties, are noticed, as well as the progress of all important bills. Foreign occurrences, as far as they affected the interests of England, or led to public discussion, are recorded with brevity, but accuracy. All extraordinary incidents, in short, find their proper place; and though no pretence is made to give a complete obituary, due notice is taken of the deaths of all persons remarkable for their public position or acquirements. In short, this Chronicle, for so it may be called, based in a certain degree upon the newspapers of the times, but with such corrections and amendments

as subsequent events proved to be called for, may be pronounced a comprehensive history of a very important period of progress. Like all first attempts it is not entirely free from errors or oversights; but these are comparatively few; and when we add that this Annual Register for thirty years (if we may be allowed such a bull) is furnished with a classified Index (which cannot contain less than from eight to ten thousand entries), our readers will at once recognise Mr. Irving's *Annals of Our Time* as a most valuable addition to our books of reference.

Debrett's Illustrated House of Commons and the Judicial Bench, 1869. Compiled and edited by Robert Henry Mair. Personally revised by Members of Parliament and the Judges. (Dean & Son.)

This third volume of the Debrett Series has two peculiarities; it contains not only Biographical notices of all the M.P.s and Judges of the Superior Courts, but also of the minor legal functionaries, County Court Judges, Recorders, &c.; and secondly, not only the armorial bearings of the members, but in most cases of the counties, cities, &c. which they represent.

Whitaker's History of Whalley.

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Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS IN ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

NOTES & QUERIES of Jan. 5, 1898, No. 212. Full price will be given for clean copies.

Mr. Farwell's letter on the Ballad Society did not reach us until this week's number was made up.

SURETY WALKER'S CRITICISMS ON SHAKESPEARE. Vols. I. and II. We are indebted to Professor Leo of Berlin for a copy of the MS. Index to these volumes, which he had made for his own use; and we are only prevented by its length from printing it for the benefit of all Shakespeare students.

VERITAS. (1) Consult Mr. Chappell's satisfactory paper on "God save the King" in our Ind. 4. III. 118; and another paper, Ind. 8. x. 204. (2) Lords and Commons used formerly to attend Parliament in court dress. The Ministers continued to do so during the first quarter of the present century.

C. S. G.'s proposed traditions would, we doubt not, be acceptable to our readers.

John Proctor, Junr. The Shakespeare jug sold by auction at Tenbury on May 11, 1941, was purchased by Mrs. Fletcher of Gloucester. See "N. & Q." and N. 12, 200.

A. E. L. Both works are in the British Museum.

ERRATUM.—4th B. III. p. 231, col. 1. lines 24 and 51, for "mayreport" read "mayreport."

SOMEWHAT PRESERVE.—“There are three kinds of pens sold by a celebrated Edinburgh firm, under the names of the *Waverley* pen, the *Oak* pen, and the *Pickwick* pen. Now, whatever may be the case with regard to the middle one the other two are, doubtless, unfilled, for what can equal the pens of *Scott* and *Dickens*?”—*Judy*.

Breakfast.—A Successful Experiment.—The *Civil Service Gazette* has the following interesting remarks:—"There are very few simple articles of food which can boast so many valuable and important dietary properties as cocoa. While acting on the nerves as a gentle stimulant, it provides the body with some of the purest elements of nutrition, and at the same time corrects and invigorates the action of the digestive organs. These beneficial effects depend in a great mea-

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LONDON, SATURDAY, APRIL 8, 1869.

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Notes.

"THE ACTS OF QUEEN ELIZABETH
ALLEGORIZED, BY WILLIAM WODWALL."

By the kindness of Lord Foley, and through the intervention of Mr. Thoms, I have been favoured with a sight of what, in all probability, is the author's own manuscript of a work with the above title preserved in Lord Foley's library.

It is a composition in verse written by William Wodwall, an author whose name is new to me.

The work is preceded by commendatory verses — some in English and some in Latin — from John Howlet, M.A.; Thomas Vian, M.A.; John Blewet, M.A.; Elias Wrench, M.A.; Christopher Windle, and Edward Melinchamp. Of these persons, Elias Wrench—who styles himself *Gymnasiarcha Glocestrensis*, Head Master of, I suppose, the Free School in that city—is mentioned in Wood's *Athenæ*, iii. 19, and John Howlet in Wood's *Fasti*, i. 184. The latter, who came, as Wood states, from Rutlandshire, entered the Society of Jesus in 1571. These commendatory poems will not bear quotation, except that by Vian, which is short and somewhat amusing: —

"Fayre Babylonian walles were buylt with bryck by
fayrest Queen
Semiramis, and walles of Rome with stones erected
ben,
Lowe Countrey townes, where stones do want, immured
are with mudde,
But Castle Coeur adorned is, with newe found Wall of
Wod."

Castle Coeur, as may be inferred from Mr. Vian's last line, is the name given by our author to England.

The original title of the work was simply "The Acts of Queen Elizabeth," to which "allegorized" was added at some subsequent period. That addition indicates the nature of the author's design. The leading facts in the reign of the celebrated Queen, and more especially those which relate to the active contest carried on throughout it between Roman Catholics and Protestants, are represented under the disguise of a war between the Devil, the World, and the Flesh on the one side, and Conscience on the other. The object of the assailants is to dispossess Conscience from Castle Coeur, and the actions of these opposing parties, the attack and defence in this great contest, are divided into Six Assaults or Conflicts, each of which forms the subject of a separate canto of the poem.

The "First Assault" comprises the alteration of religion, the papal bull for the Queen's deposition, the Northern rebellion of 1569, the controversies between Harding, Jewell, and other similar opponents, the prevalence of drunkenness, and the many judgments and warnings which ensued, ending with a versification of the Queen's prayer "which she made unto God before her chariott set forward from the Tower to her coronation."

The "Second Assault" comprises the Duke of Norfolk's treason, preceded by a monstrous fish driven ashore at Grimsby, and by seventeen similar fishes taken at Downham Bridge in Suffolk, which pre-indicated the treasons and execution, during some subsequent years, of exactly that number of traitors. Then follow notices of many controversial tracts, principally those between Fulke and his various adversaries, with complaint of the prevalence of gaming, and a number of our author's customary wonders.

The "Third Assault" deals with Campion and the Jesuits, the Spanish invasion of Ireland, the publications of Dr. Humfrey, Dr. Whitaker, and others in reply to the Jesuits, a condemnation of the Epicurean gluttony of the times, with the usual comment on prodigies of many kinds.

The "Fourth Conflict" comprises the conspiracies of Ballard and Babington, with the corresponding monsters and wonders. The author complains of the predominance of Covetousness, and the crimes which flowed from it, and sets forth the judgments which had followed, with a variety of examples of the contrary virtue of liberality as exhibited by the founders of public charities.

The "Fifth Conflict" treats of Pride, as exhibited in new fashions of apparel, of many public offenders, principally seminary priests and their abettors, with the usual proportion of marvels, and a well-meant religious exhortation by the writer.

The "Sixth Conflict" deals with the Armada at great length, presents the reader with drawings of the whips for the torture of men and those for similar application to women found ready prepared for use in England aboard the ship of Don Pedro de Valdez. It also makes mention of the preparations in England for defence, the Queen's visit to Tilbury, and the banners and streamers of the designed invaders exhibited at Paul's Cross. Disappointed in his endeavours against Castle Coeur, both by sea and land, "Sathan," according to our author, stirred up Martin Marprelate to "deface" the English church. From Marprelate we proceed to Hacket and Coppinger, and the opinions of various sectaries concerning marriage:—

"For wyves in common some would have,
and some to common were,
Some others had no wives at all,
some marriage would forswear,
Some lawfull mariadge did deme
and were of that opinion,
Some in a corner more esteem
a pretty pleasant minion."

The author applies to this subject various irregular births, and among them one at Bingley in Yorkshire, on September 20, 1583, wherein two children were joined "in monstrous sort together." Upon the general subject of marriage he dilates at length, referring at the close to "two sermons which he hath made of repentance"; and finally he winds up his work by an appeal from the Universal Church to the Saviour, in consideration of the wickedness of mankind, to hasten his return to judgment:—

"Immediately over our heades,
we sawe two pictures straunge,
The one her armes did spread abroad,
and cried, 'A chaunge! a chaunge!'
The other with an earnest voyce
cryed, 'Come sweet Jesu, come!
O Lord our God, and judge most right,
wher is the Daye of Dome?
I, Mercy said, the first, can not
longer abyde to heare
The sighes and grones of all the Saynts
opprest with payne and feare!
I, Justice sayd, the second, then,
no longer can abyde,
The cause of righteous soules and men,
to rest and staie untried!
Then, after this, we heard agayne,
a voyce, as it had ben,
Of many thousands, cry and saye
'Sweet Jesu, come! Amen.'
Which very like was to the voyce
of all that er were slayne,
Synce Abell by the bloody handes
of murdering brother Cayne.
So at the length pure Conscience cried,
and all we that stode by,
'Sweet Jesu, come and succour us,
in this our misery;
Sweet Jesu, come defend us now,
in this our extreame neede;
Sweet Jesu, come and save our soules,
come, Jesu, come with speed.'"

In the course of his long work, which extends to one hundred and eleven leaves in small quarto, it will be seen that the industrious author has been careful to introduce almost all the leading public events of the period, except those relating to Mary Queen of Scots, whom I do not think he directly mentions—perhaps to avoid a breach of the apostolic injunction not to speak evil of dignities. But the great oddity and peculiar feature of the work is the number of marvels of all sorts which the author crowds into his pages. Not a comet, nor an earthquake; not a deep snow, nor a great flood, nor a long drought; not a monstrous birth, nor a destructive fire; not a great fish cast ashore, nor an outbreak of pestilence in a crowded filthy town, but is chronicled in the author's most impressive manner, and "improved" by application to the condition or the fortunes of Castle Coeur. The rebellion of the Earls of Northumberland and Westmoreland was pre-signified, we are told, by the birth, eight years before, of a foal with one body and two heads; the execution of Northumberland was indicated, in the year after the birth of the foal, by a sow having farrowed a pig with two bodies and one head. The controversy between Jewell and Harding was foretold by a heavy wind in 1565, which blew open the great gate of St. Paul's*—"A note, as I think," the author modestly remarks, "of the Papists' tempestuous writing, as the sequel doth shewe." A storm which uncovered "four hundred and a leaven bayes of howsing" at Leicester in 1565, is construed to have been "a caveat to all victualling houses to fear God's judgments"; a plague of flies and beetles in Gloucestershire was held to have indicated the influx of the Dutch Anabaptists; a double tide in Severn (no doubt coming up with a great bore) just as clearly foretold the spread of the doctrines of the Family of Love; whilst another birth in 1585 of an infant, or rather two infants, something like the Siamese twins, which lived but "small tyme," was deemed emblematical of Tedder and Tyrell, two Jesuits who recanted at Paul's Cross in 1588.

Stuff like this occupies a great part of the volume, and is here and there illustrated by drawings which remind one of what are called the hieroglyphics in Moore and Zadkiel. One of the

* The great gate of St. Paul's seems to have been but carelessly looked after. It was blown open again some years afterwards, and the event was then followed by the appearance of Martin Marprelate, whose various disguises are thus commemorated:—

"Sometime a courtier (as it were)
he seemes himself to make,
Sometymes of Country swayne he doth
the name and nature take,
With Here! Soo Hoo! a gentleman
on hunting he doth ride,
Then as a post hasting abroad,
no where he wyll abide."

most conspicuous of these has reference to the fashion of the large "flaunting ruffles" common at the end of the reign of Elizabeth. Our author tells us that "it pleased God that they

some warning sure should have,
By certain monstrous foules which were
in Castle Coeur late seen,
Which feathered were about their neckes
as though they rust had ben,
Which rare portents of God sent down
somewhat doe signifie,
But what more like then I have sayd
I can not tell trulie."

This passage is adorned with a full-page drawing of a bird somewhat resembling a turkey, with a long straight bill like a pointed sword, and the head buried in an enormous ruff. We are informed that —

"Seaven of these foules or byrds were found and taken in Lyncolnesheere, at Croley, 1588, whereof foure died in shorte space after they were taken, the other three lyved longer, as it is to see in the ballet printed of them."

As a mere mental exhibition, all this is very curious, and not the less so is the fact that in more modern times this illustration has been accepted as a caricature likeness of Queen Elizabeth, and has been looked upon, on that account, as one of the great attractions of the present book.

Of himself the author gives but little information. What there is of that kind is to be gathered from two or three passages illustrative of the crimes or wonders on which he dilates.

"At Birmingham in Warwickshire," he says in one place, "the Church being robbed of two rich velvet paul cloathes, and a gret somme of money, which was the ouerplus of the rentes of a free grammer Schoole in that towne, which sayd money ought to have ben employd to the vse of the Schoole and the Schoolemaster, who was myself at that time. This fact was done at Birmicham in Warwycksheere, 1583" (p. 61, b.)

In his poetical commentary on the boldness and cunning of these church-robbers, he assures them, with the earnest simplicity which is a prevalent characteristic of the whole book, that

"arrant theeves
they shall both lyve and dye,
Except that God cause them in tyme
repentance for to take;
And they by restitution
amendes agayne doe make."*

Another passage would lead us to infer that the author accompanied the troops sent by Queen Elizabeth, under the command of the Earl of Leicester, to the aid of the United Provinces in

* This passage put me in hope that some information about Mr. Wodwall, or Woodwall, might have been obtained from the registers of King Edward's School at Birmingham, and I appealed for help to kind and indefatigable Mr. Samuel Timmins, who knows everything about Birmingham as if he had lived in it since Birmingham began. He bestowed infinite pains to discover some traces of our author, but in vain. The school muniments do not run back to Mr. Wodwall's time. Probably his engagement there was of a very transient kind.

1585, in the character of a preacher (p. 69), and he takes the opportunity of introducing into his poem a specimen of the strong appeals which he made to the soldiers employed on that service.

A third passage shows him to have been a second time a victim of what he terms the "pick-purse pranks" played by persons —

"Whom if ye looked in the face,
Would litle think them such.
Myself," he goes on, "hereof did feel the smart,
And losse not long agoe,
Who had out of an ynckhorne pyckte
Ten angells at a blowe,
In such a place as one would thinke
His coyne might safe have ben,
Fewe in the house, but only two
As lyke to do that synne,
As afterward it came to light
By God his good decree,
And one was trapped in the trappe
Which he had sett for me."

In further explanation he adds: "This fact was committed at Woodlands nere Frome Sellwod, at Mr. Knightes howse their, 1590."

I have given a larger description and more particulars of this book than probably your readers may think it deserves. As a poem, of course it is nothing. Occasionally one is surprised by falling in with an idea which verges upon the poetical, but it is altogether destroyed in the expression, which is more bald than Sternhold, and in humdrum is Hopkins outdone. But, according to my notion, everything which brings us directly into communication with the thoughts of our ancestors is worthy of being made known, and especially if it exist in a work of which there is only a single copy and that in private hands. In Englishmen of all periods there has been much that has been good. It has been mixed up, even in the best of them—such is the infirmity of mankind—with things and ideas mean and coarse and blind and bigoted; but nothing is more interesting than, in the midst of all the imperfections of our forefathers, to trace their gradual advance in freedom, in liberality, and in civilisation—casting off, from time to time, and one by one, the shackles imposed upon them by ignorance and despotism. This is especially true of the great period in which our author lived. Of the manners of that period, and of many of the thoughts of the general mass of the people, he is a faithful illustrator. In himself he stands forth in his work as a man possessed of many excellent qualities—a thorough lover of good things, and with a heart overflowing with piety and gratitude, but with an intellect only partially emancipated from the inherited superstitions and follies of his time. It is as such a work, and as the work of such a man, that I desire to present to you these notes upon "The Acts of Queen Elizabeth allegorized, by William Wodwall."

JOHN BRUCE.

14, Upper Gloucester Place, N.W.

IRISH PARLIAMENTARY REPRESENTATION IN 1613 AND 1869.

The interesting table supplied by MR. SMILES (4th S. iii. 190), showing the coincidences in names and representation between the Long Parliament of 1640 and the present reformed assembly, induced the writer to examine the list of members of Sir John Davis's Irish Parliament of 1613, with a similar view, and the result is curious as showing that, limiting the inquiry to the representation of Ireland alone, the same analogy prevails. The Parliament of 1613 is selected as being the earliest of which we have an accurate return of members, and as having been the first in which there was a complete representation of the kingdom. Sir John Davis, in his speech to the Lord Deputy on his appointment as Speaker to the Commons on May 2, 1613, tells us it was

"not called in such a time as when the four shires of the Pale only did send their barons, knights, and burgesses to the Parliament, when they alone took upon them to make laws to bind the whole kingdom, neglecting to call the subjects residing in other parts of the realm unto them, as appeareth by that Parliament holden by Viscount Gormanston, which Sir Edward Poyninge, in the tenth year of King Henry VII., caused to be utterly repealed, and the Acts thereof made void, chiefly for that the summons of Parliament went forth to the four shires of the Pale only, and not unto all the rest of the counties. But it is called in such a time when all Ulster and Connaught, as well as Leinster and Munster, have voices in Parliament by their knights and burgesses; when all the inhabitants of the kingdom, English of birth, English of blood, the new British colony and the old Irish natives, do all meet together to make laws for the common good of themselves and their posterities."

Like the present, it was also a mixed assembly in the religious creed of its members, the numbers of the Roman Catholic party being 101 to 125 Protestants.

Irish Parliament, 1613.

Francis Annesley	.	sat for	Armagh County.
Richard Barry	.	"	Dublin City.
Sir John Bingham	.	"	Castlebar.
Valentine Blake	.	"	Galway City.
Sir John Blennerhasset	.	"	Belfast.
Robert Blennerhasset	.	"	Tralee.
Walter Brady	.	"	Cavan Borough.
Thomas Brady	.	"	
Sir Thomas Browne	.	"	Limerick County.
Barnaby Bryan	.	"	Coleraine.
Sir William Burke	.	"	Galway County.
Sir Theobald Burke	.	"	Mayo.
Sir Thomas Burke	.	"	
John Dallway	.	"	Bangor.
Sir Robert Digby	.	"	Athy.
Richard Ellis	.	"	Dundalk.
Sir Laurence Esmonde	.	"	Wicklow Borough.
Walter Fitzgerald	.	"	Kildare Borough.
Faithful Fortescue	.	"	Charlemount.
Paul Gore	.	"	Ballyshannon.
Sir James Hamilton	.	"	Downshire.
John Hamilton	.	"	Killileagh.
Sir Moses Hill	.	"	Antrim.
Morgan Kavanagh	.	"	Carlow County.
Dermot M'Carthy	.	"	Cork County.
Sir Bryan M'Mahon	.	"	Monaghan.
Barnaby Mathewe	.	"	Ardee.
John Moore	.	"	Galway County.
Sir Garrett Moore	.	"	Dungannon.
Edward Moore	.	"	Charlemount.
Melchior Moore	.	"	Athboy.
William Murphy	.	"	Ennistiogogue.
Chrihen Murphy	.	"	
Sir Christopher Nugent	.	"	Westmeath.
Edmund Nugent	.	"	
Garret Nugent	.	"	Athlone.
Walter Nugent	.	"	Leitrim.
Sir Daniel O'Brien	.	"	Clare.
Sir Hugh Pollard	.	"	Dungannon.
John Power	.	"	Waterford County.
Sir Henry Power	.	"	King's County.
Christopher Sherlock	.	"	Naas.
Paul Sherlock	.	"	Waterford City.
Daniel O'Sulyvant	.	"	Kerry.
Edward Trevor	.	"	Killileagh.
Nicholas White	.	"	Clonmel.
Walter White	.	"	Donegal Borough.

Imperial Parliament, 1869.

Hon. Hugh Annealey	.	sits for	Cavan.
Arthur H. S. Barry	.	"	Cork County.
Lord Bingham	.	"	Mayo.
John Blake	.	"	Waterford City.
Sir Rowland Blennerhasset	.	"	Galway City.
John Brady	.	"	Leitrim.
Lord Castleross (Valentine Browne)	.	"	Kerry.
George Bryan	.	"	Kilkenny County.
Viscount Burke	.	"	Galway County.
Marriott R. Dalway	.	"	Carrickfergus.
Kenelm T. Digby	.	"	Queen's County.
Hon. L. G. F. Agar-Ellis	.	"	Kilkenny County.
Sir John Esmonde, Bart.	.	"	Waterford County.
Lord Otho Fitzgerald	.	"	Kildare County.
Rt. Hon. Chichester Fortescue	.	"	Louth.
W. R. O. Gore	.	"	Leitrim.
Marquis of Hamilton	.	"	Donegal.
Lord Claude Hamilton	.	"	Tyrone.
Ion Trant Hamilton	.	"	Dublin County.
Lord Arthur Hill-Trevor	.	"	Downshire.
Arthur Kavanagh	.	"	Carlow County.
M'Carthy Downing	.	"	Cork County.
Patrick M'Mahon	.	"	New Ross.
Henry Mathews	.	"	Dungarvon.
George Henry Moore	.	"	Mayo.
Charles Moore	.	"	Tipperary.
Nicholas Daniel Murphy	.	"	Cork City.
A. W. F. Greville-Nugent	.	"	Westmeath.
Col. F. S. Greville-Nugent	.	"	Longford.
Sir Patrick O'Brien, Bart.	.	"	King's County.
William Pollard-Urquhart	.	"	Westmeath.
Edmond De La Poer (Power)	.	"	Waterford County.
John Talbot Power	.	"	Wexford County.
David Sherlock	.	"	King's County.
Edward Sullivan	.	"	Mallow.
Lord A. E. Hill-Trevor	.	"	Downshire.
Hon. Charles White	.	"	Tipperary.

After a lapse of more than two centuries and a half we find a Burke sitting for Galway, a Kavanagh representing Carlow, a Nugent Westmeath, and a Power (De la Poer) Waterford. Other instances of family representation, differing only in the precise locality, will be found in the list on the preceding page. The majority of the individuals named, and now in attendance at Westminster, are lineal descendants or of the family of those who met at the Castle of Dublin, in 1613. In a few instances only we fail to trace any direct connection or association with the senators of Sir John Davis's time. Barnaby Bryan (properly O'Brien), who sat for Coleraine in 1613 (and subsequently for Carlow in 1634), was son of the Lord Thomond of his day, but would seem, however, to be no more an ancestor of Mr. George Bryan, now M.P. for Kilkenny, than his colleague Mr. Agar Ellis is a descendant of Richard Ellis of Dundalk in 1613. Sir Daniel O'Brien, M.P. for Clare in the Parliament of James I., was also of the Thomond family, and a different race from Sir Patrick O'Brien of Victoria's Parliament; nor is there any apparent association between Her Majesty's present Attorney-General for Ireland (Mr. Sullivan) and the olden member for Kerry (Daniel O'Sulivant de Donologh) than being of the same name and country.

ROBERT MALCOMSON.

Court Place, Carlow.

LORD FAIRFAX.—I am anxious to borrow, for a day or two only,—

"A Letter or Declaration from Ferdinand Lord Fairfax, Sir Hugh Cholmley, and others residing at Yorke, with a Relation of all the Passages at the Great Meeting at Yorke, with Names of those Gentlemen which were taken by the Sheriff at Yorke." 4to, 1642.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

NAPOLÉON I.—The enclosed spirited address was delivered upon the stage, between forty and fifty years ago, by a boy of the name of Burke, and I shall be glad to learn through the medium of "N. & Q." what was the future career of this talented youth. Though of very diminutive and even childish stature, his representation of the personal appearance, dress, and attitude of the fallen emperor, together with his impressive delivery of the address, produced an effect upon my own boyish feelings which this long interval of time has in no degree effaced.

M. D.

"SPOKEN BY MASTER BURKE IN THE CHARACTER OF NAPOLEON I.

"Greatness is in the soul, not in the body. Thus, while common-place men die every day, true greatness lives for ever.

"It is Napoleon stands before you;
Napoleon, that rose at Marengo and fell at Waterloo;
Napoleon, that gave laws to the world, yet pined for liberty on a desolate rock in the midst of the ocean;
Napoleon, that made kings, yet became a slave;

Napoleon, who conquered all, except himself:
Napoleon the Great! Napoleon Buonaparte,
The child of glory; the victim of ambition!

"Fear not,—doubt not,—I am not what I was:—Schooled by adversity, I look upon the past as on a sunlit sea,—a dream of light that must be one day dimmed with storms. I gaze upon the future as the reaper views the rising sun, whose beams shall ripen and repay his toil.

"Though I repent not, I am at length convinced; though I have failed in precept, yet I shall flourish by example. Let the march of intellect proceed! I have followed it from Biscay to Alexandria, from Moscow to the heights of St. Helena. Let it pursue its steady course where'er the fresh wind blows, or Heaven has scattered its brightest, purest gem, the glorious human mind!

"Napoleon will look watchful on the route, pleased if it be prosperous, and content if his own career may teach the aspiring minds of youth the folly of ambition.

"Allons! Marchez à la gloire, à la paix!

Vive Napoléon!—Vive l'esprit universel!"

GRACE AT CLEMENT'S INN.—The following cutting from the "Table Talk" column of the *Guardian*, of Feb. 24, 1869, is, I think, worthy of preservation in "N. & Q." :—

"At Clement's Inn, grace after dinner is not said, but acted. Four loaves, closely adbering together, typical of the four Gospels, are held up by the occupant of the chair, who raises them three times in allusion to the Blessed Trinity, and then hands them to the butler, who hurries with them out of the hall with an alacrity which is emblematic of the freedom with which the Bread of Life is given to the world. This acted grace, it is almost needless to add, is of great antiquity, and clearly had a religious origin."

If there are any other halls in which grace is acted instead of said, perhaps some of your correspondents will send you the particulars.

H. P. D.

LORD BYRON'S BIOGRAPHERS.—As a rule, the admirers of a poet's genius need not trouble themselves with the defects of his private character; but in Byron's case it seems impossible to separate the poet and the man, and his friends and foes of the present day seem to be as active as those who were contemporary with him. Perhaps the most absurdly laudatory life of man that ever was written is contained in the recent work by the Countess Guiccioli (*My Recollections of Lord Byron*, 1869). Two large volumes are devoted to the task of proving that Byron possessed all the virtues that ever adorned a human being; and the only source of such little failings as he had was his placing "his ideal standard too high." It is very curious to contrast the statements of two writers as to a matter of fact—Byron's behaviour about his wife's property. In the *Recollections* it is said (ii. 267) :—

"His marriage was not only disinterested as regards fortune, but even imprudently generous; for she only brought him a small dowry of 10,000*l.*, and this was not only returned by Lord Byron on their separation, but generously doubled."

In *Biographical Sketches*, by Harriett Martineau (1869), we read :—

"It was her fortune which gave him the means of pursuing his mode of life abroad. He spent the utmost shilling of her property that the law gave him while she lived, and he left away from her every shilling that he could deprive her of by his will."

Strange materials these for the guidance of future biographers!

LIQUOR'D, AND TO LIQUOR-UP.—The text-word of this note, I think, must be universally acknowledged as coarse and vulgar, and by most will, I fancy, be pronounced American, in common with many other words and phrases which are only old-world parts of speech in colloquial use when our early colonisers of America took them, with their skill and their energies, to those province-like prairies and savannahs, destined in after times to clothe and feed the rest of this earth's inhabitants, even to *almighty crack*. I close with this truly Yankee compound, merely as an illustration of a class which I cannot help thinking a true creation of our transatlantic cousins, of whom we have much to be ashamed, but much more to be proud. Allow me to give an extract where the leading word of this note is used in the seventeenth century:—

"Chabrias fled from an action of treason, with Iphicrates, who blamed him for exposing himself to danger by going to the place of exercise and dining at his usual hour. 'If the Athenians,' said he, 'deal severely with us, let them execute thee snivelling and gut-foundered; I'll die *well liquored*, and with my dinner in my belly.'"—Plutarch's *Morals*, by several hands, vol. i. (By E. Hinton, of Witney, in Oxfordshire, p. 268.) "The Apothegms of Kings and great Commanders."

J. A. G.

Carisbrooke.

SIR ROBERT HARLEY.—In the library of Corpus Christi College, Oxford, there is a MS. with this title:—

"A Survey of the Ministry of Herefordshire in the several hundreds, humbly represented to Sir Robt. Harley, K.C.B. and one of the knights of the shire in the memorable Parliament of 1640; together with the parishes, patrons, and present incumbents, their labours," &c.

This MS. gives a lamentable description of the state of the clergy in the county at that time—non-residents and pluralists abounding, and little attention being shown to the spiritual wants of the parishioners. I quote as a specimen the case of Bromyard, a town and extensive parish:—

"Bromyard, a vicarage worth 60*l.* per annum, Mr. Cole, vicar, the Bishop's chaplain; he preacheth but seldom, and is of a lewd conversation. There are belonging to the vicarage of Bromyard three chapels. *Stanford Bishop*, worth per annum 16*l.* Served by one Mr. Finch, non-resident, being parson of Acton Beauchamps in Worcestershire; he sometimes preacheth, but is of ill report. *Grendon Bishop*, served by one Mr. Anions, no preacher, and a very evil man. — *Watton*, served by Mr. Powell, who sometimes preacheth, but is of very foul conversation. The patrons of Bromyard are three Portionists, which have the major tithes, and glebe lands worth 160*l.* per annum, and these Portionists are in the Bishop's gift.

Thus ill is Bromyard served, though a market-town within three miles of Whitbourne, the place of the Bishop's habitation."*

THOMAS E. WINNINGTON.

Queries.

APRON.—Why is the pronunciation of this word given as *apern* in all our English dictionaries?

M. D.

EIGHT BEATITUDES.—Bishop Heber wrote—

"I have . . . no studies but Wagenseil's '*Zela Ignea Satanæ*,' nor any anxiety so great as to conform myself to that truly golden rule—'Blessed are they that expect nothing, for they shall not be disappointed.'"

The last sentence is attributed to Dean Swift, and I have been told that it is one of his eight beatitudes, but have made many inquiries without gaining any more information. Will any reader of "N. & Q." supply, if such there be, the remaining seven?

J. F.

Winterton.

DAVIES QUERIES, No. 2.—Sir John Davies, or Davys, was marshal of Connaught *temp.* Elizabeth, and obtained large grants of land in that province (some of which are in the possession of his descendants still), with power of life and death over the natives. His arms were—sable, on a chevron argent, three trefoils slipped vert. Crest, a dragon's head erased vert. Motto, "*Sustenta la Drechura*." These arms are not borne by any other family of Davis, Davies, or Davys, except his descendants. Some record of so important an individual *must* exist. Who was he? of what family? He was *not* the celebrated attorney-general for Ireland, nor the Sir John, master-general of the Ordnance, A.D. 1599. The Viscounts Mountcashel (extinct) bore these arms with two tigers proper, guardant and coward. If we could discover their reason for these supporters and the Spanish motto it might help.

FRANCIS ROBERT DAVIES.

Hawthorn, Black Rock, co. Dublin.

EMBALMING IN AMERICA.—I observe from the *Guardian* newspaper that Dr. Hopkins, late the presiding bishop of the American church, was buried on January 15, 1868, but died the previous December. I shall be glad to be informed (if preferred, privately) whether the body was embalmed. I have heard it stated that during the late civil war bodies embalmed were frequently

[* This manuscript is described by Mr. Coxe, in his valuable *Catalogue of the MSS. in the Colleges at Oxford*, ii. 82. It must be borne in mind that Sir Robert Harley, like the notorious William Dowsing, was commissioned by the House of Commons "to demolish all images, crucifixes, and other obnoxious reliques of popery"; and this knight of the Bath appears to have punctually executed his commission. — Granger's *Biog. History*, ii. 269, edit. 1775.—ED.]

sent from the battle-field for interment near home. Is this a correct statement? W. H. S. Yaxley.

FISH SUPERSTITION.—A gentleman named Trench, in his recent and very amusing book on Ireland, states that the peasantry of Western Ireland will not eat skate [*Raia batis*], however plentiful that fish may be, and however famished themselves are. This cannot be founded on sanitary considerations, so I conclude it to be a superstition. The skate is sometimes called a maiden. I recollect, when fishing at the sea-side, hearing a very old Joe about being "caught by a maid" when one has been accidentally bitten by a skate. The skate, when opened and exposed for sale, bears great resemblance to a human face, ornamented with depending rays or lace frills, the effect being greatly enhanced by the muscular contraction called "crimping"; in this shape it has a certain resemblance to mediæval or pre-Raphaelite pictures of the Virgin Mary, "Our Lady," in glory. Is this supposed superstition capable of any real corroboration? A. H.

PORTRAITS OF INDIAN CHIEFS.—About the year 1734, two portraits of Indian chiefs, who were very friendly to General Oglethorpe, the founder of Savannah, were painted in London. In 1734, Tamochici, Mico or chief of the Yamacraws, and Tomahomi his nephew, went with Oglethorpe to England, and had their portraits taken. General Oglethorpe and the trustees of the colony had rooms called the Georgia Rooms, where these pictures were exhibited. Any information in regard to these pictures would be very acceptable to the Georgia Historical Society of Savannah, whether conveyed through "N. & Q." or by letter addressed to their recording secretary. P. G. H. S.

Savannah, Georgia, March 10, 1869.

LORD MAYORS OF LONDON.—The sale of engravings and etchings of the late Sir John St. Aubyn, Bart.,* of Lime Grove, Putney, Surrey, by Mr. William Smith, Auctioneer and Estate Agent, at his Great Rooms, 73, New Bond Street, was held on Thursday, April 2, 1840, and nine following days, and on Monday, April 27, 1840, and six following days. Can you or any of your correspondents or subscribers furnish me with the name of the possessor of lot 650 in page 35 of the Catalogue, fifth day, described as—

"LORD MAYORS.—A View of all the Right Honourable the Lord Mayors of this Honourable City of London, &c., beginning at the first Year (1558) of Her Majestie's

* Died, at his residence, August 10, 1839, when the title became extinct; and his widow, Lady St. Aubyn, died in 1856, and her effects, including a large stock of engravings, purchased by her at the sale in 1839, were sold by Messrs. Winstanley, Auctioneers, at Lime Grove, Putney, August 5, 1856. The title was resumed by Sir Edward St. Aubyn, Bart., 1866.

Happy Raigne, and continued unto this present Yeare 1601. Printed at London for William Jaggard and Thomas Pauyer, and are to be sold at his House in Cornhill, at the Signe of the Cat and two Parots, 1601. Portraits, in Wood, of all the Lord Mayors during the Reign of Elizabeth, with Historical Accounts under each. A highly interesting Series of Prints, in fine Condition, and presumed to be Unique. From the Gulston * Collection 47."

The lot was bought by Mr. Molten, the eminent print-seller of Pall Mall (who died many years ago) for a customer, whose name is unknown. As I wish very much to see the portraits in question, I should be glad to be favoured with the name and address of the owner, that I may beg the favour of a sight of these ancient wood engravings, which I find are not in the libraries of the Guildhall of the city of London, the British Museum, or the Bodleian at Oxford. The series (47) contain the portraits of seven lord mayors (four of whom were also masters of the Worshipful Company of Clothworkers), viz. Sir William Hewitt, Knt., 1559; Sir Rowland Heyward, Knt., M.P. 1570; Sir James Hawes, Knt., 1574; Sir Edward Osborne, Knt., 1583, M.P. 1586;† Sir John Spencer, Knt., 1594; Sir Thomas Skinner, Knt., 1596‡; and Sir Nicholas Moseley, Knt., 1599.§ C. F. A.

Camberwell, S.E.

THE MACDONALDS OF KEPPACH.—Can any of your readers inform me whom MacDonald of Keppach, nicknamed "Coll of the Cows" (mentioned in "N. & Q.," vol. i. 327 of 2nd S.), married, and also who was the wife of the Laird of Keppach, who fell at Culloden? J. D. St. James's.

OSWEN'S "PRAYER BOOK" OF 1552.—I knew from *Lowndes* (Bohn's edition, p. 1938), and otherwise, that there was in the British Museum a copy of his *Prayer Book* of 1549. There is also one in the Magdalen College Library, Oxford. It was concerning the 1552 edition I wished an answer. On March 10 there came into my possession Macray's *Annals of the Bodleian Library* (1868), and I see by that work (p. 264) that a copy of Oswen's *Prayer Book* of 1552 was purchased for that library in 1841. I shall feel indebted to any of your readers who can inform me of any other copy?

THOMAS BAXTER, F.G.S.

26, Sidbury, Worcester.

* A portrait of Joseph Gulston, Esq., of Ealing Grove, Middlesex, is in the Guildhall Library, London.

† Served his apprenticeship to Sir William Hewitt, merchant upon London Bridge, A.D. 1547 to 1554. See an account of his gallant action in saving his master's daughter in all the histories of London.

‡ Died during his mayoralty.

§ Portrait engraved in 1795, and sold by — Richard-son, of Castle Street, Leicester Square, from the collection.

PAPER COLLARS, CRAVATS, ETC.—Were gentlemen's paper shirt-collars and cravats, &c., invented, and to be bought at Frankfort, or other German towns, in 1834? F. T. T.

POEM ON A MOTH.—Some five-and-twenty years ago I read in one of the periodicals of the day a curious piece of poetry, of which the following are the first two verses:—

" 'Tis placid midnight; the stars are keeping
Their meek and silent course in heaven;
Save pale recluse for knowledge seeking,
All mortal things to sleep are given.

" When a wandering night moth enters,
Allured by taper gleaming bright,
Awhile keeps hovering round, then ventures
On student's mystic page to light."

The whole is composed of some fifteen verses, written in the same quaint style, being the story of a moth. Can any of your readers inform me who is the author of these verses, and where they are to be found? W. H.

Dover.

QUOTATION.—

"A horse, a horse, my kingdom for a horse!"

Is this a historical exclamation of Richard III. at Bosworth, or does it belong to the dramatical inventions of Shakespeare? The chroniclers cited in Mr. Knight's pictorial edition do not mention the phrase. H. TIEDEMAN.

Amsterdam.

REGIMENTAL BADGES, MOTTOES, ETC.—What is the meaning and origin of the following regimental badges, mottoes, and decorations?

21st. The black pigtail worn by the officers.

25th. The king's crest and the castle of Edinburgh, and the mottoes "In veritate religionis confido," "Nisi Dominus frustra."

28th. The number placed on the back of the caps.

34th. A laurel wreath, granted in 1868.

36th. The motto "Firm."

84th. The union rose.

85th. The motto "Aucto splendore resurgo."

97th. "Quo fas et gloria ducunt."

102nd. "Spectamur agendo."

105th. "Cede nullis."

SEBASTIAN.

SILVER FONT.—What is the date and history of the magnificent silver font and stand recently sold at the Marquis of Hastings's sale? It has the royal arms of England on one side, and the family arms of the marquis on the other. Messrs. Catchpole and Williams secured it at the high price of 1,200l. JOHN PIGGOT, F.S.A.

"HUGHIE SPIERS."—Who is the author of the following song?

"Ye sons of song, awake! arise!
Each power invoke in earth and skies,

Tune well your harps; hark! hark! Fame cries.

A bard appears.

Give place! he comes to take the prize,

My Hughie Spiers."

JOSEPH RICHARDSON.

STONBREG: TYVERSSALT.—Sir John Warburton, Kt., writing to his "lovyng sarvant att Anderton," says:—

"Mone wyl do me pleasure att Stonbreg fayre. The more mone I doe reseve the soner I do comme home. . . . Thus I end with comendacions to you and all my frendes in Cheshyre from Tyverssalt the xiiith of thys present May, 1573.

"Your loving mayster,

"JOHN WARBURTON."

I shall be much obliged to any of your correspondents, who will enlighten me as to the whereabouts of Stonbreg and Tyverssalt.

R. E. EGERTON-WARBURTON.

SURNAMES.—Is the Irish surname Corkrin, or Corcoran, identical with the Scotch name Cochran, or Cochrane? I have been told that the Irish name means a native of Cork. Is this correct?

BAR-POINT.

Philadelphia.

"A TOUR THROUGH GREAT BRITAIN."—A book in four vols., published 1769, is called

"A Tour through the whole Island of Great Britain, begun by Daniel de Foe, continued by Mr. Richardson, author of 'Clarissa,' and brought down to 1769 by a Gentleman* of Eminence in the Literary World."

Who was the gentleman of eminence?

W. S. B.

WALLER'S RING.—I have a large gold ring with a sort of crest—a heart between two hands, surmounted by a crown or coronet. It is hollow, with open pattern to contain hair, and has these words engraved on the inside:—

"Whose hair I wear
I loved most dear."

Seventy years ago, a lady walking on a hill near the beach in Bermuda noticed something glitter in the sand; it was the ring (above described), through which the root of a cedar tree had passed and reburied itself in the sand, leaving the ring near the surface. For some time before the ring was discovered there had been heavy rain, which had washed away the sand and exposed the ring. The root on each side of the ring was much thicker than the circumference of the ring. It has always been called in Bermuda "Waller's" ring, and the following story has been attached to it. Cromwell found Waller kneeling at the feet of his (Cromwell's) daughter, and when asked what he was doing, Waller replied, "Asking for the hand of your daughter's maid." The young lady then gave him the ring which was lost when

[* In the eighth edition, 1778, it is stated to be "by Gentlemen of Eminence in the Literary World."—ED.]

Waller was shipwrecked on one of the Bermuda islands. How this story originated I know not, nor can I find mention of Waller being in love with either of Cromwell's daughters. Might the ring have contained *Saccharissa's* hair? We know that Waller accompanied the Earl of Warwick (sic *Encyc. Brit.*) to Bermuda after his refusal by Lady Dorothy Sidney. There is a parish called Warrick in Bermuda.

MOODIAN.

"THE WORLD'S BEST WEALTH: a Collection of choice Councils in Verse and Prose. Printed for A. Bettesworth, at the Red Lion in Paternoster Row, 1720." Can any correspondent of "N. & Q." point out a library containing the above work? It is not in the National Library.

S.

Queries with Answers.

AMBASSADORS, ETC.—I should like to know what is the distinction between ambassadors, envoys, ministers, residents, agents, and consuls? Sir Henry Ellis notes it as singular that—

"no complete list of the ambassadors sent from England to any of the powers of Europe, greater or smaller, is anywhere to be found at present."—*Original Letters*, 3rd Ser. iv. 206.

E. H. A.

[Ambassadors, as representative agents or envoys, were employed in very ancient times; but the practice of keeping ambassadors ordinary in foreign courts is but of modern invention. It is generally ascribed to the Cardinal de Richelieu. Ambassador originally meant, and is still used in a general sense as meaning, any minister authorised to represent a government abroad. In its more proper and distinctive sense, it indicates the highest class of foreign ministers, the other two classes being envoys extraordinary or ministers plenipotentiary, and *chargés d'affaires*.

A consul is an officer appointed by a government to reside in some foreign country, in order to give protection to such subjects of the government by whom he is appointed as may have commercial dealings in the country where the consul resides, and also to keep his employers informed concerning any matters relating to trade which may be of interest or advantage for them to know.

An envoy is a diplomatic minister or agent inferior in dignity to an ambassador, but generally invested with equal powers.

In the State Paper Office is "An Alphabetical Index of the Names and Dates of Employment of English Ambassadors and Diplomatic Agents resident in Foreign Courts, from the reign of King Henry VIII. to that of Queen Anne inclusive, in one volume folio." (See the Appendix to the *Commissioners' Report*, 1837, p. 78.) There is also a List of Ambassadors to and from England, by the late John Holmes, among the Additional MSS. in the British Museum, Nos. 20,760 to 20,766.]

LINES BY SHERIDAN.—Can you give me the remaining verses of a poem written by Sheridan, and addressed to the beautiful Miss Linley, beginning thus:—

"Marked you that eye of azure blue?
Marked you that cheek of heavenly hue?
'The one, Love's arrow darting round;
The other, blushing at the wound."

A.

[The pretty lines, "Mark'd you her cheek of rosy hue?" were written by Richard Brinsley Sheridan, not upon Miss Linley, as has been generally stated, but upon Lady Margaret Fordyce, and form part of a poem which he published in 1771, descriptive of the principal beauties of Bath, entitled "Clio's Protest, or the Picture Var-nished," being an answer to some verses by Mr. Miles Peter Andrews, called "The Bath Picture," in which Lady Margaret was thus introduced:—

"Remark, too, the dimpling sweet smile
Lady Marg'ret's fine countenance wears."

The following is the correct reading of the passage in Mr. Sheridan's poem:—

"Mark'd you her cheek of rosy hue?
Mark'd you her eye of sparkling blue?
That eye, in liquid circles moving;
That cheek, abash'd at man's approving;
The one, Love's arrows darting round;
The other, blushing at the wound:
Did she not speak, did she not move,
Now Pallas—now the Queen of Love!"

The poem consists of about four hundred lines. *Vide Moore's Memoirs of Sheridan*, ed. 1825, p. 41.]

BROTHERHOODS.—Mr. Gambier Parry stated at the Dublin Congress, that in 1670 there existed forty recognised brotherhoods in London, and ten in Dublin in 1712, under the fostering care of Archbishop King; and that out of these sprang the foundation of the two great religious societies for the Promotion of Christian Knowledge and the Propagation of the Gospel.

JOHN PIGGOT, F.S.A.

[On the principle that Union is Strength, several pious churchmen towards the close of the seventeenth century formed themselves into societies, whose name sufficiently indicates the object which they had in view, "Societies for the Reformation of Manners." These societies imposed upon their members a regular conformity and obedience to the laws of the Church. They regularly observed festivals and fasts, partook frequently of the Holy Communion, and observed, as remarked by Robert Nelson (Preface to his *Festivals and Fasts*), many rules very serviceable "to revive that spirit of Christianity which was so much the glory of primitive times." Shortly after the institution of these societies, the venerable Society for Promoting Christian Knowledge had its origin, the first meeting having been held in London on Wednesday, March 8, 1698. In the course of two years the society was separated into two branches, one of which,

under the title of the Society for the Propagation of the Gospel in Foreign Parts, was incorporated by a charter dated June 16, 1701. Such is the origin of these two venerable societies, which, from the sober piety of these religious brotherhoods, have proved a blessing almost to the whole world.—*Vide* "N. & Q." 2nd S. i. 272, 273.]

READING ABBEY.—Can any of your readers inform me what became of the income of the above abbey? In Spelman's *History and Fate of Sacrilege*, Glastonbury and Reading are coupled together, their united value being 5624*l.*; and granted to Edward Duke of Somerset, who was beheaded for high treason in 1549. Was his property, therefore, forfeited to the crown?

W. SMITH.

Reading.

[Reading Abbey was dissolved in 1539, and was kept by Henry VIII. in his own hands, and committed to the care of Thomas Vachell, Esq. In 1550, Edward VI. granted it to the Duke of Somerset, who being attainted of high treason and beheaded in 1551, his property reverted to the crown. Queen Mary, in the first year of her reign, appointed Sir Francis Englefield keeper of the abbey, manor, park, &c., and the same year granted the site of the abbey to Sir Henry Jerningham, master of her household. Queen Elizabeth kept the abbey in her own hands. King James settled it on his queen, when it was turned into a palace. During the reign of Charles I. it ceased to be a royal residence. For a circumstantial account of its dissolution and subsequent fate, consult Coates, *History of Reading*, ed. 1802, pp. 262–267; Lysons, *Berkshire*, p. 334; and Dugdale, *Monasticon*, ed. 1823, iv. 33.]

FRENCH HERALDS' COLLEGE.—May I learn through the medium of "N. & Q." whether there is such a body as the above, and how it may be addressed?

F. DE C.

[Previous to the French revolution there was an officer known as the Grand Master of Arms, appointed in the year 1696. This post was successively filled by several members of the Hozier family, famed as heralds and genealogists. Pierre d'Hozier (born 1592, died 1660) was much esteemed both by Louis XIII. and his successor, Louis XIV. The latter made him a judge of arms, certifier of titles, a counsellor of state, and he was considered a genealogical referee for all Europe. He compiled *Généalogie des Principales Familles de France*, in 150 folio volumes. His son Charles (born 1640, died 1732) succeeded him in the post of judge of arms, and was in his turn succeeded by a nephew, who compiled a registry of the nobility of France, in ten folio volumes, published under the title of *L'Armorial*. His death took place in 1767.

There is at present no Heralds' College in France; but we would advise F. DE C. to communicate with M. le Vicomte de Magny, Directeur de l'Institut Héraldique, 9, Rue de Buffault, Paris, author of *La Science du Blason, accompagnée d'un Armorial Général des Familles Nobles de l'Europe*. Paris, 1858–60, 8vo.]

Replies.

WILLIAM CRASHAW.

(4th S. iii. 219.)

I find in my MS. note-book a few particulars respecting this industrious and voluminous writer, now almost forgotten; his reputation having been considerably eclipsed by that of his more famous son Richard, the poet, of whose life, however, as of his father's, very little is known.

Of the date and place of the elder Crashaw's birth I can find no particulars. Anthony Wood says he was educated at Cambridge (*Athen. Oxon.* ii. 468), but gives neither his college nor degree. He must have been advanced to B.D. and made preacher of the Temple before 1609, in which year he published (appending these titles to his name) his famous anti-papal *Sermon at the Cross*. In 1618, Nov. 13, he was "admitted to the church of St. Mary, Whitechapel, *ad pres.* J. North and W. Baker." [Wood, from the *London Registry*.] Newcourt's *Repertorium* omits his name from the list of Whitechapel rectors, but see the record of his marriage in the register of All Hallows Barking:—

"1619, May 11. William Crashaw, Parson of S^{te} Marie Mattfellow, alias Whitechapel, bachelor of diuinitie, and Elizabeth, daughter of Anthonie Skinner, of the same parish, gent."

His wife would appear to have died whilst giving birth to her first child, at the age of twenty-four, on Oct. 8, 1620, as was recorded in her highly commendatory epitaph on the north wall of Whitechapel church. This is given at length in Strype's *Stow*, iv. 45. As there is no evidence of a second marriage, I conclude that the child thus unhappily deprived of a mother's care was Richard, the poet, already alluded to. The elder Crashaw was, I presume, a clergyman of Puritan tendencies; certainly he was a violent anti-Romanist; his son Richard became an equally violent anti-Protestant—not a very remarkable contrast of circumstances, our own times affording several striking instances of the same thing. It is to William Crashaw that Selden alludes in his *Table-Talk*, p. 85 of Arber's edition. I observe that in this otherwise admirable edition the name is printed *Crasham*, but Selden plainly alludes to the preacher of the Temple, of which place he was a bencher. No bibliographer gives a *complete* catalogue of this author's writings: all the lists differ considerably. The following I believe to be tolerably accurate. Nearly all these works have been personally examined by me. They were all published in London:—

1. Perkins' Calling of the Ministerie, with a Preface by W. C. 12°. 1605.
2. Romish Forgeries and Fictions, Latin and English title. 4°. 1606.
3. Sermon at the Cross, justified by the Author. 4°.

1608. [Three editions at least. It provoked several replies.]

4. Consilium delectorum Cardinalium et aliorum Prælat^m. 12°. 1609 [Dedicated to Toby Matthew, Archbishop of York; dated Temple, April 20, 1609. See Addit. MS. 5865.]

5. Sermon before Lord Lawarre, &c., on Luke xxii. 32. 4°. 1610.

6. The Jesuite's Gospel. 4°. 1610. [? another edition, 1621.]

7. Consilium quorundam Episcop. Bononiæ. 4°. 1613. [Addit. MS. 5865. Dedicated to the Earl of Southampton.]

8. Manual for True Catholics; Enchiridion piarum precum, etc. 12°. 1616. [? earlier edition, 1611.]

9. The Complaint; Dialogue between the Soul and Body of a damned Man from S^t Bernard. 4°. 1616. [? also 1632. Dedicated to his friends H. Hare, Rich. Brownlow, Geo. Corke, and John Walker, Esqs., and Benchers of the Inner Temple.]

10. Parable of the Poyson of Sinne; Sermons at Gray's Inn. 8°. 1618. [Dedicated to Sir Henry Yelverton, &c.]

11. Fiscus Papalis (Latin and English). 4°. 1621.

12. The New Man: a Supplication for a General Council (translated). 4°. 1622. [? a translation of No. 4.]

13. Epistola ad Binnium. 4°. 1624.

14. Rules of the Pope's Custom House. 4°. 1625.

15. Mitimus to the Jubilee of Rome (translated). 4°. 1625.

16. Milk for Babes, Catechism. 8°. 1633.

17. The Besotted Jesuite. 4°. 1641.

18. On the Murder of Henry the Fourth of France (translated from the French). 4°. 1611.

He also published two editions of a translated *Life of Galazzo Caracciolo* (4to, in 1608 and 1612). Another edition (posthumous) appeared in 1655.

In the *Gent.'s Mag.* Feb. 1837, p. 151, there is a Latin letter of his, with an English translation, in which he requests Casaubon to urge upon King James the purchase of five hundred volumes of MSS. in the possession of the Savilles of Yorkshire.

Since copying out the above particulars, I have, by kind permission of the Rev. Mr. Cohen, rector, consulted the registers of Whitechapel for additional information respecting the Crashaws; but, I regret to write, without success. The Whitechapel registers, otherwise in excellent condition, are very imperfect during the early years of Crashaw's incumbency. There is no record of the burial of his wife, nor of the birth or baptism of his son; and the monument "on the north wall," with its inscription preserved in Strype's *Stow*, has long since disappeared. JUXTA-TURRIM.

WHO WERE THE COMBATANTS AT THE BATTLE ON THE NORTH INCH OF PERTH IN 1396?

(4th S. iii. 7, 27, 177.)

AS MR. MACPHERSON, in his very able investigation of this subject, does not refer to the account of the contest as given by Holinshed in his *Historie of Scotlande*, I have thought the quaint old chronicler's racy description of the event might

afford some aid in solving the difficulty, and perhaps prove interesting to your readers. I therefore send it for insertion. T. C. S.

"At this time also the most parte of the north countrey of Scotland was sore disquieted by two clannes of those Irish Scots, cleped Kateranes, whiche inhabite the hye lande countreys, the one named Clankayes, and the other Clanquhattanes.

"These two being at deadly fude, robbed and wasted the countrey with continuall slaughter and reife.

"At length it was accorded betwixt y^e parties, by the advice of the Earles of Murray & Crawford, that thirtie persons of one clan shoulde fight before the king at Perth againste thirtie other of the other clannes men with sharp swords to the utterance, without any kind of armour or harnesse, in triall and decision of the quarell for the which the varyance betwixt them first rose.

"Both these clannes right joyfull of this appointment, came to Perth with their number, where in a place cleped the North Inche, a little beside the towne, in presence of the king and other judges assigned thereto, they foughte according as was agreed, and that with such rage and desperate furie, that all those of Clankayes part were slayne (one onely excepted), who to save his life after he sawe all his fellowes slayne, lepte into the water of Tay, and swamme over, and so escaped.

"There was a xi. of Clanquhattanes syde that escaped with life, but not one of them unwounded, and that very sore.

"At their entring into the fiede or listes where they should darraigne y^e battell, one of y^e clannes wanted one of hys number, by reason that hee which should have supplied it was privily stolen away, not willing to be partaker of so deere a bargaine, but there was a countrey felowe amögst the beholders, being sory that so notable a fighte shoulde be passed over, offered himselfe for a small summe of money to fyll up the number, though the matter apperteyned nothing to him, nor to any of his friends.

"This battell was foughte betwixt these two clannes in manner as before is remembred, in the yeere 1396."

I think every student of Highland lore must admit that in the recent papers on this question by DR. MACPHERSON and the REV. W. G. SHAW much valuable information is afforded to the public; but though fully sensible of this myself, I must dissent *in toto* from the conclusion at which the former gentleman arrives, and from some of the statements advanced by the latter.

DR. MACPHERSON concludes that the fight took place between the Shaws and Farquharsons, and that the latter, as clan Quhele, were victorious. But did either of these families exist at this period as separate clans or septs? My fellow-clansman says yes, so far as the Shaws are concerned. I regret that I cannot agree with him on this point, but I am quite of his opinion as to the non-existence of the Farquharsons in 1396. After his letter, it is hardly necessary for me to attempt to refute DR. MACPHERSON's theory with regard to the latter clan; I would only remark that the Farquharsons themselves deduce their descent from Farquhar, son of Shaw of Rothimurcus, who settled in Braemar in the beginning of the fifteenth century, and that DR. MACPHERSON admits as an

undisputed fact that their first leader was one of the Shaws, but that there is no record of this until the same period.

The Shaws, so far as my information goes, do not boast existence earlier than the close of the fourteenth century, although Shaw, the historian of Moray (p. 43), does date their settlement in the north about the "beginning at least of that century."* The tradition of my own (the oldest) branch of this clan, is that the founder of the clan was Shaw Mor, cousin to Lachlan, chief of Mackintosh, and head of clan Chattan; that at the trial battle at Perth, in 1396, Lachlan of Mackintosh being too aged to take the field in person, Shaw Mor was deputed to fill his place, being a warrior of tried valour and established renown (whence the epithet "Mor," although he may have been "Beg," or little of stature.†) The tradition further states that Shaw being victorious, the chief gave him as a reward the lands of Rothimurcus, upon which his posterity were, by way of distinction, called Shaws. The Mackintosh genealogy corroborates this tradition in some measure, for it makes Shaw to be great-grandson (by the second son) of Angus, chief of Mackintosh, and his wife Eva; Lachlan of Mackintosh being grandson of the same. (See genealogy in Douglas's *Baronage*, art. "Mackintosh," which is taken from a MS. history of the clan, part of which was written about 1490.) But the Rev. W. G. SHAW says that there was a *race of Shaws* at Rothimurcus before 1396, and appeals to charter evidence as given in preface to *Spalding Club Miscellany*. I do not, however, think that it follows from the fact of the manor of the late "Scayth filii Ferchardi" being mentioned in a deed of 1338, or of a "Fercard son of Seth" appearing as witness to an agreement in 1234, that there was then a *race of Shaws*. Why not, as the name Fercard or Farquhar occurs in each case, a race of Farquhars as well? Seth or Shaw seems to be in these deeds merely an individual, not a family appellation—in fact, the Christian name, as we should call it. Further, the two individuals were undoubtedly of the Mackintoshes; the late Scayth, in the deed of 1338, being in all probability Shaw, who before he became chief of Mackintosh acquired from the Bishop of Moray in 1236 a lease of Rothimurcus, where he resided; ‡ and Fercard son of Seth, in the deed of 1234, being Ferquhard, son of Shaw, who became chief of clan Mackintosh in 1210,

* He contradicts himself, however, in his next sentence, by saying that the Shaws held Rothimurcus during one hundred years before 1350 without disturbance.

† He may not have been called "Mor" (great) until after this fight at Perth; if he had been so called previously, no doubt one of the chroniclers would have mentioned it.

‡ The lands referred to in this deed are in the immediate vicinity of Rothimurcus proper, where "situm fuit manerium quondam Scayth filii Ferchardi."

and died 1240. This Ferquhard is mentioned in another deed of the same year as "Ferchard Seneschall de Badenoch." The name Shaw frequently occurs in the Mackintosh genealogy. (See Douglas's *Baronage*, art. "Mackintosh.") That Mackintoshes and not Shaws possessed Rothimurcus for more than one hundred years before 1396 is shown by the lease of the lands in 1236 to Shaw, afterwards chief of Mackintosh, and by the fact that several of the Mackintoshes are spoken of as residing there before they attained the chiefship. (MS. History of Mackintoshes,* which also expressly states that "Lachlan gave to Shaw the possession of the lands of Rothimurcus for the valour which he showed that day [at Perth] against his enemies"). Shaw, the historian of Moray, who, I believe, first published the notion of the possession of Rothimurcus by the Shaws, and the consequent existence of that family before 1396, was no doubt misled by the frequent occurrence of the name Shaw among the Mackintoshes.

It is worthy of note, as militating against the statement that a family of Shaws existed in Rothimurcus before 1396, and as showing that the Shaws were originally Mackintoshes, that the Bishop of Moray, confirming Shaw Mor's grandson in the possession of Rothimurcus (Sept. 4, 1464), calls him Allister Kier *Mackintosh*.

I conclude from all this, that if we are to believe the genealogies of the Mackintoshes, Shaws, and Farquharsons, and if any weight attaches to the traditional accounts of the two last-named families, neither the clan Shaw nor the clan Farquharson existed at the period of the clan battle at Perth in 1396, and that neither could therefore have been a party to that battle.

I am disposed to think that the patronymic "Farquharis son," given by Wyntoun to Shaw, leader of the victors, supports, though indirectly, the tradition of the Shaw family already stated, that their founder was of the Mackintoshes. According to the Mackintosh genealogy, Shaw was the son of Gilchrist-mac-Ewan-mac-Angus-mac-Farquhar. This Farquhar was one of the greatest chiefs of the clan Mackintosh, "a man of great parts and remarkable fortitude," says Douglas (*Baronage*, 348); and it is not improbable that Shaw used or was called by the name of his distinguished ancestor, of whom he had by his prowess shown himself a worthy descendant. I have no less an authority than Mr. Skene (*History of Highlanders*, ii. 177), to show that this suggestion is justifiable; and, as shown by the "MacConnel Dubh" of the Camerons, and the

* This MS. also says that the posterity of Duncan, uncle of Farquhar of Mackintosh, and tutor during the latter's minority, lived in Rothimurcus successively until the fight at Perth, when Malcolm, alias Callum Mor, the last of Duncan's posterity, was slain.

"MacCallum Mor" of the Campbells, it was a common thing in those days to designate a man as the son of a remote ancestor.

Before concluding this paper, I would notice briefly DR. MACPHERSON'S statement that the name of Shaw dwindled down after the battle at Perth. There is abundant evidence to show that the contrary was the fact. According to Shaw (*History of Moray*, p. 43), a company of the name were at Harlaw in 1413, under their chieftain James; in the second and third generations from Shaw Mor, the parent stem of Rothimurcus shot forth three branches, afterwards of importance—the Shaws of Tordarroch, Dell, and Dalnivert. The Dell Shaws are spoken of by Sir R. Sibbald, writing in 1680 (*Spalding Club Miscellany*, vol. ii. p. 297), as "able fighting men, going under the banner of Mackintosh." The Shaws existed under their own chieftain as one of the sixteen septs of clan Chattan (as which they are generally placed among the more important septs) until about 1570, when Rothimurcus was forfeited and the clan became broken up, although several families of it continued long after in possession of their holdings.

I hope shortly to be allowed space to state the result of my own study of the question as to who the clans engaged in the fight at Perth really were.

ALEXANDER MACKINTOSH SHAW.

94, Gloucester Street. S.W.

THE SYON COPE.

(4th S. iii. 184.)

MR. PIGEOT asks, "What armorial bearings are upon the orphreys?" I have made at different times a careful transcript of all the arms upon this cope; I am glad of an opportunity to record them in print. I do not at present venture to assign names to all, but I hope, when I have access to books, to be able to do so, and to ask for a place in "N. & Q." for the names now left out. It is said, and I have no doubt truly, that the arms are of a rather later date than the body of the cope. But I do not think that, as they now stand, we see them as they were first put on. It appears to me that, in some repair of the cope, they were removed by the religious, and replaced as they now stand. My reason for this opinion is as follows:—The arms appear in three positions. I call the first "The Straight Edge" of the cope; the second, "The Sweep, or semi-circle"; the third, "The Morse." Now the Straight Edge contains fourteen coats; and the Sweep, beginning at the top, on the dexter side, and so going on to the bottom, and up to the top on the sinister side, shows forty-five lozenges of arms. They are worked not only with great fineness, but also with what I may call perfect heraldic intelligence.

The workers, I think, must have understood heraldry thoroughly. It is therefore, at first sight, very surprising to observe that several of these arms are reversed; that is to say, the base of the arms is put uppermost. This fact can, I think, be explained best, if not only, by the supposition that they were all moved long after they had been worked, and replaced without sufficient care or knowledge. The hands that had worked them could not have made these mistakes. It will be observed also by any one who inspects the Morse that it has evidently been cut off a piece of work with no regard to the designs upon it, in order to obtain material for making it what it now is. I proceed to give the list of the arms. I begin with the Straight Edge, and at the dexter side.

1. Lozenge. This is reversed. Ermine on a cross G., five lions passant or. In the four spandrils formed by the lozenge, in each, is one gold star. Here, and elsewhere, the red has faded to the lowest tint; the blues and blacks have stood better.

2. Lozenge reversed. Vairy, or and G. A bordure B. charged with horse-shoes or. *Ferrers, Earl of Derby*. In the spandrils four birds.

3. Lozenge reversed. G. the Agnus Dei with staff and banner; two estoiles of six waved rays, one on each side of the Agnus Dei, and a crescent under His feet, all or. In the spandrils four stars.

4. As 2.

5. As 1.

6. In a circle, checky, or and B. A chevron ermine. *De Newburg, Earl of Warwick*.

7. In a circle, quarterly 1 and 4 G. a castle or. *Castile*. 2 and 3 argent, a lion rampant, purpure, now looking like dark blue. *Leon*.

8. As 2, but not reversed.

9. B. Three horse-breaks (not bits) extended bar-wise, one above the other, or. On a chief ermine a lion naissant G. This is *Genevile*; or, as Menestrier spells it, *Joinville*. I believe it is the only instance of the bearing known in England: and, from the early absorption of the name in the house of Mortymer, an exemplification of it in any work of art is of the greatest rarity. I hope to ask leave to say something more about it another day. Gibbon calls it a horse-barnacle, and describes it as "an instrument used by farriers to curb and command an unruly horse, and termed Pastomides." It is in fact the mediæval twitch. The hinge in the centre appears here in the work very plainly. Menestrier makes a great mistake about it. He says, "Broyes sont les instrumens dont on se sert à rompre le chanvre, pour le tiller plus aisément." But Gibbon knew better.

10. Lozenge. Checky, or and B. On a bend G. three lions passant or. *Clifford*, as borne by

Clifford of Frampton-on-Severn. In the spandrils four birds.

11. Lozenge. Quarterly, 1 and 4, argent, 2 and 3, G., fretty or. Over all, a bendlet sable, faded. *Le Despenser.* In the spandrils four stars.

12. Lozenge. The Agnus Dei, as in 3.

13. Lozenge. As 11.

14. Lozenge. As 10.

I will complete the list for the next number of "N. & Q." D. P.

Stuarts Lodge, Malvern Wells.

SMYTHS OF INVERESK.

(4th S. iii. 166.)

I am afraid that F. M. S., when he states that "*Portioner* means one who holds a part or portion of an estate which has originally been divided amongst coheirs," has been misled by one of the few, I will not call them erroneous, but incomplete definitions in Jamieson's *Dictionary*.

It is perfectly true that *heirs portioners* means coheirs. In accordance with this, Professor Bell, in his *Commentary on the Law of Scotland*, states that "the female issue inherit *pro indiviso* as heirs portioners."

The term *portioner*, however, is not restricted to a case of inheritance, but is applied to all persons holding an *indiviso* right to a property held in common, and is, in fact, equivalent to the English law term of *commoner*.

In illustration of this, I may refer F. M. S. to Sir Walter Scott's novel of *The Monastery*. In chap. iv. he will find that Dame Glendinning states, "my father was *portioner* of Little Glendeargh"; and if he turns to chap. i., he will meet with a very full explanation of this manner of holding.

The third clause in the communication of F. M. S. —

"Thomas Smith served heir, June 1636, in two ox-gates of land in Inveresk, and two and a half acres in the Muir of Inveresk," —

shows that the burgh had been doing what has been common with these corporations since that time, namely, *feuing* — that is, giving a personal right to an individual *burgess* or *portioner* in a certain portion of the common good, either in consequence of personal performances for the benefit of the burgh, or of pecuniary payments made for the privilege.

Of the former of these you have a good example in Macaulay's *Lays of Ancient Rome*, "Horatius," § 65: —

"They gave him of the corn land
That was of *public right*,
As much as two strong oxen
Could plough from morn till night."

And of the latter the feus of all our Scotch burghs are a clear example.

I have looked over the Scotch Acts in order to see whether or not, prior to the general Act of 1695, which placed the division of commonities in the hands of the Court of Session, there had been a special statute relating to the regality of Musselburgh and Inveresk, as such Parliamentary proceedings were not uncommon. I failed in doing so; but I came upon an enactment of the year 1661 (vol. viii. p. 270, ch. xxiv.), which I think will be interesting to F. M. S. It is a Parliamentary ratification of a charter granted at Whitehall on October 20, 1660, by John Duke of Lauderdale, "Lord of the Lordship and Regality of Musselburghshire, and *Superior* of the lands and others underwritten," in favour of Sir William Sharp, of Stoniehill, Knt.; who, I may mention, was the brother of the well-known archbishop.

This charter, *inter alia*, confirms to the said Sir William —

"All and hail these four oxengate and aye half oxengate of land of the towne and territory of Monktonhall, &c., pertaining to the deceist John Cass, writer and clerk of the said Lordship of Musselburghshire, and posest by him and his predecessors past memorie of man. And thereafter to the deceist William Smith, clerk of the said Lordship, and Margaret Cass his spouse. And thereafter to the deceist William Smith, their eldest lawful son and air (*sic*) to his deceist father. And to Mr. Robert Smith, brother and air to the deceist William Smith younger, and now to the said Sir William Sharp and his spouse; and conquest and acquired by them from the said deceist William Smith and Mr. Robert Smith his brother and air," &c.

GEORGE VERE IRVING.

THE BALLAD SOCIETY.

(4th S. iii. 255.)

I ask space to say a few words on your notice of my books for the Ballad Society. That notice was written in haste, for it confuses my print of the *Vox Populi* with that of the *Image of Ypresie* in much the same fog-like way that I had to complain of a former editor for confusing the *Image* with the *Vox Populi*, ed. Dyce. Because I have, for linguistic reasons, printed *Vox Populi* from the worse of its two MSS., while Mr. Dyce printed from the "superior" one, you make Mr. Dyce print the *Image* from "an inferior MS.," and, by consequence, make me print it from a "superior" one, when we both print from the same *unique* MS. The same haste has, I think, led your reviewer to complain of the insertion of the *Image* in my volume. He had evidently not seen the justification for its being there, namely, 1, its close connection with the subject of *Now-a-Dayes*, and 2, its subject not having been edited or illustrated by Mr. Dyce, who only printed the *Image* as an example of Skeltonic composition, and therefore rightly left the subject untouched. These considerations led the first authority in England on Henry VIII.'s reign to request me to include

the *Image* (and *Vox Populi* too) in my volume, and led me to accede to his request. However presumptuous it may seem to you, I venture to say that on this point the authority I refer to, and I, are better judges than your reviewer; and that the *Image* is not "certainly out of place in the present collection," but very much *in* place; for, as my friend said, "You *must* put these things side by side. It's no good printing your ballad, and then telling people to go to Mr. Dyce's Appendix and look at the *Image* there. It must follow *Now-a-Days* and *Vox Populi*."

On the technical question whether poems can come into a volume of ballads, I can only say that I think the subject he is treating should be to an editor of more importance than the mere form of the verses he finds. I had, indeed, written at first "Ballads and Poems," &c., as the title of my book; but it made the line too long, and I struck Poems out, saying "One can surely trust people's good sense not to take a captious objection on the words, when the poems are so essential to the subject."

Next, to the same haste that I have before referred to, I attribute your reviewer's complaint that there is so much dissertation on, and illustration of, the subject of the first ballad, the Social Condition of England in Henry VIII.'s time. Here again my point is missed, namely, that of the flat contradiction between the ballad and Mr. Froude, the latest and most popular historian of Henry VIII.'s reign, and the consequent duty on any editor worth his salt, of trying to show his readers whether the ballad was wrong, or Mr. Froude, or whether both were right from different stand-points. The "over haste" you speak of is an odd comment on the mass of illustration—several months' hard work—of which you complain.

Lastly, when reviewing these Henry VIII. MS. ballads, you talk of "national ballads by hundreds and thousands," as if I or any one could have picked up Condition-of-England MS. ballads of 1510-50 A.D. with a pair of tongs and no trouble. I should just like you to take a turn at finding a few! Suppose you name me one, and say how long it took you to get hold of it.

I am glad that you have altered your opinion of the value of the Ballad Society's object since your first notice of it; and in return for your good advice to its managers, give a piece to your reviewer: "Before you find fault with a book on points A and B, do take the trouble to see what the book says on them; and don't take the worse MS. of D for the better of E, when of E there's only one."

F. J. FURNIVALL.

[Mr. Furnivall points out a slight mistake in our review which we gladly correct. The *Image of Ypocresye* is printed by Mr. Furnivall from the same MS. which Mr. Dyce had used, and not from a better as we stated: it is *Vox Populi* which is printed from a different MS.

from that which had been used by Mr. Dyce and Mr. Hazlitt; and as Mr. Furnivall is careful to let us know, having been *twice* printed from a good MS., it is now printed for the *third* time from "the worse MS." as a portion of *Ballads from Manuscripts*, Part I., "on account of its provincialisms, which may be of use to some critic some day." The rest of Mr. Furnivall's answer is altogether beside the question. The business of the Ballad Society is to print ballads; not to print as ballads poems, which Mr. Furnivall admits not to be ballads, which occupy eighty-six pages and twenty-four pages respectively. But Mr. Furnivall assures us that in printing these poems he acted under advice. Very likely. But it was bad advice—advice which he could not follow without setting at naught the object of the Society. Mr. Furnivall further says that, in acting under this advice, he had in view a certain particular object. That circumstance explains everything. In a volume of three hundred pages, one hundred and fifty-nine pages of heterogeneous matter are brought together under the name of "Illustrations." If this be illustration of the eight metrical compositions contained in the volume, it is illustration run mad; but if it be illustration of "England under Henry VIII." which is Mr. Furnivall's particular object, all we can say is, that Mr. Furnivall's object and that of the Society are two very different things, and that, when editing for the Society, he should learn to lay aside every object but that of the Society alone.—ED. "N. & Q."]

PARISH REGISTERS (4th S. iii. 103.) — The following correspondence has taken place between the Rector of Sephton, near Liverpool, and the Registrar-General respecting the statement about parish registers which appeared in "N. & Q.:"—

"Sephton Rectory, Liverpool, March 18, 1869.

"Sir,—

"Your courteous attention to applications which my clerical position has at different times obliged me to make to you convinces me that you will, for the benefit of myself and others who have the custody of registers, allow me to be informed how far the enclosed statement which appeared in *Notes and Queries* is incorrect. I have always considered that no doubt existed that a search for any particular entry, if it did not extend beyond a year, entailed the charge of 1s.; for every additional year 6d.; and if a certificate be required, 2s. 7d. extra, including the stamp. But I do not for a moment believe that the correspondent whose statement was lately published in *Notes and Queries* is correct in declaring respecting registers that for 1s. a person can claim to take 'such extracts therefrom as he may please.' Our will courts do not allow any extracts to be made by a person paying 1s. for a search, but the individual who makes the search must trust to his memory. Supposing a person could by paying 1s. for searching registers for one year, and 6d. for other years, claim to take 'such extracts therefrom as he may please,' he might for 10s. 6d. extend his labours over twenty years' entries in the registers of this parish, and detain the rector or curate while he made *extracts* from about 2,000 entries! I am sure you will agree with me that so inaccurate a statement as that published in *Notes and Queries* (4th S. iii. 103) should be corrected for the sake of persons having the custody of registers, and also to prevent the public being misled.

"I am, Sir, your faithful servant,

"R. D. DAWSON-DUFFIELD, LL.D.

"Rector of Sephton

"George Graham, Esq., the Registrar-General."

The following answer was sent to the above letter:—

“General Registry Office, March 19, 1869.

“Rev. Sir,—

“In reply to your letter of yesterday's date, I am directed by the Registrar-General to state that sect. xxxv. of 6 & 7 Will. IV. cap. 86, enacts that every rector, vicar, or curate who shall have the keeping for the time being of any register-book of births, deaths, or marriages shall allow searches at all reasonable times to be made in such register-book, and shall give a copy certified under his hand of any entry or entries in the same on payment of the fee hereinafter mentioned; namely, ‘For every search extending over a period not more than one year the sum of one shilling, and sixpence additional for every additional year; and the sum of two shillings-and-sixpence for every single certificate,’ to which must be added one penny for the Inland Revenue stamp.

“There is nothing in the Registration Act which authorises persons to take extracts from entries in register-books.

“I am, Rev. Sir, your obedient servant,
(Signed) “E. EDWARDS, Secretary.

“The Rev. R. D. Dawson-Duffield, LL.D.
Sephton Rectory, Liverpool.”

BARKING CHANTRIES (4th S. iii. 60, 157.)—Barking in Essex is frequently mistaken for All Hallows' Barking in the City of London. Has not Lysons (*Environs of London*, vol. i. p. 632) fallen into this error? On the chantries of Barking in Essex he has the following note:—

“There were three chantries in the church of Barking; one founded for the soul of Adam de Blakeney, the other two were consolidated; the founders were John de Cambridge and Godwin Duck.”

But see the more correct Newcourt's *Repertorium*, vol. i. p. 240, quoting from Braybroke's *Registry Lond.*:—

“In this church was founded a chantry by Adam Blakeney in 1295, and endowed with 5 marks *per ann.* And another founded by John de Cambridge in 3 Edw. III., and being augmented by Godwyn Turke, was endowed in the whole with 6 merks *per ann.*, both which were at the petition of William Bretford, Henry Gysora, John Chynnore and Will. Ashford, Patrons of the said chantries, united and annexed for the maintenance of one chaplain to celebrate Divine offices forever, &c., which union was made and confirmed by Robert Braybroke, Bishop of London, Dec. 18, 1392.”

Lysons has made two mistakes. He has confounded Barking in Essex with All Hallows' Barking in the City of London, and Godwyn Duck with Godwyn Turke. The will of Adam de Blakeney founding the chantry in All Hallows' church is printed at length in the second volume of the *Transactions of the London and Middlesex Archaeological Society*. JUXTA-TURRIM.

PREBEND OR PREBENDARY? (4th S. iii. 229.)—There can be no doubt that *prebend* for *prebendary* is an error. *Præbendum* is the thing to be had; *præbendarius* he who has it. But it is a singularly common error, so much so that Johnson thought it worth noting in the *Dictionary* as “sometimes, though improperly,” so said. My excellent friend

SIR THOMAS WINNINGTON has at least the authority of Bacon, whom Johnson quotes; and I have no doubt many more respectable authors may be quoted. LYTTTELTON.

I thank Y. S. M. for his correction. The abbreviation of *prebendary* was constantly in use in my younger days, when Worcester possessed ten dignitaries of that name.

THOMAS E. WINNINGTON.

SUBSIDENCE OR SUBSIDENCE (4th S. iii. 147, 226.) MR. TEW gives sound advice; but, unless he is the victim, as he probably is, of a false print, he himself needs a similar caution against inaccuracy. The proverb is not “*ne sutor supra*,” but “*ultra crepidam*.” LYTTTELTON.

Hagley, Stourbridge.

NED CLOWTER (4th S. ii. 555.)—The story which forms the subject of the ballad quoted by MR. AXON is not peculiar to Lancashire. I have often heard a similar story related in Renfrewshire, the hero being said to belong to that county. The incidents are the same in both, the only difference being in the language in which they are conveyed. Perhaps it may be found in other localities. D. MACPHAIL.

Paisley.

I am glad to find MR. AXON has preserved this old Lancashire song in your pages, but the incident which gave rise to it takes its date at an earlier period than that stated in the *Droyliden Journal* of 1854. More than fifty years ago I heard the story related, and then it was said to have taken place many years previously. Then the number of commandments were said to be a score—“*un thoose wur no hauf onoo*”: hence no doubt they have been in course of time increased to forty.

I look forward with some degree of interest to the late Mr. Harland's Collection of Lancashire Songs appearing in the Chetham Society's publications. WILLIAM HARRISON.

Rock Mount, Isle of Man.

PRETENDER'S PORTRAIT (4th S. iii. 173.)—Many of these goblets, with the motto “*Fiat*,” are still preserved in old houses of the border counties and North Wales. I know many of similar character in the shape of decanters, goblets, and wine-glasses, made of fine clear old English glass, well cut, and engraved with either a thistle, a rose, an oak leaf, or other national emblem, with the word “*Fiat*,” and occasionally with the likeness of Prince Charlie, called the Young Pretender. Mr. Sibthorp of Lincoln has several pieces of this service, and there are some in the possession of Sir Philip Egerton, at Oulton Park, Cheshire, who says they formerly belonged to a Jacobite club called the “*Cycle*,” which is still existing as a convivial club. Sir Philip has also a portrait

of Prince Charles Edward, about half life size, enclosed in an ornamental walnut-wood cabinet, with folding doors and lock. Tradition says that this cabinet was placed on the table after dinner, and unlocked with some ceremony when the Prince's health was given. This interesting portrait, as well as the drinking glasses, probably belonged to the "Cycle," or some other Jacobite club, of which there were many in the northern marches. Prince Charles Edward was born December 31, 1720, and died January 31, 1788. These fragile relics may therefore be referred, as to the date of their manufacture, towards the end of the last century. W. CHAFFERS.

I have a very fair collection of early English drinking glasses, one of which has a peculiarly twisted stem; it has the rose and thistle engraved on it, and, like the glass of C. C. A., it has the word "Fiat" engraved between them. I am also curious to know its meaning. Would C. C. A. kindly give me his address? W. C. PENNY.
Frome, Somerset.

ΜΝΑΣΟΝ ΟΥ ΠΥΡΟΥ (4th S. iii. 216.) — Dr. Hook is, I contend, quite right in saying that in Acts xxi. 16 the words ἀρχαῖοι μαθηταὶ mean an "original disciple," and not an "old disciple," as the R. V. has it. Mnason had been thirty-four years a disciple, by possibility, and *must* have been so for thirty. Had the author of the Acts meant to state what the R. V. says, he would have written μαθητῆν πρεσβυτέρου, as in Acts ii. 17 and in Luke i. 18. The Syriac version confirms Dr. Hook: *Min talumide kadmoze*, ex primis discipulis. The Vulgate, Arabic, Italian, French, and Spanish have a word exactly corresponding with the Greek ἀρχαῖοι. Luther, however, from whom the R. V. copied the blunder, has *eis alter Jinger*. MR. TEW'S *hermeneutics* are, I submit, out of place here, as this is simply a question of *exegesis*. Dr. Hook is clearly wrong, nevertheless, in prefixing the definite article *the* where the indefinite *an* ought to be used in English, as the word *τινι* proves. T. J. BUCKTON.

THE CHOLMELEYS (4th S. iii. 189.) — Sir Montague John Cholmeley, the Liberal M.P. for North Lincolnshire, is of the same race as Sir Hugh Cholmelly, who represented Scarborough in the Long Parliament, but he is not a descendant of his. Sir Montague is the direct lineal descendant of Sir Henry Cholmeley of Easton, co. Lincoln, Knight, who died A.D. 1620. The pedigree may be seen in Turner's *History of Grantham*, p. 152; Playfair's *Baronetage*, ii. 794. GRIME.

A WALL OF HUMAN BONES (4th S. iii. 211.) — I do not mean to impugn the veracity of the statement of R. C., but before it is taken as a settled fact I must offer a correction as to the probable date when the piles of bones at Kilcrea

were made. Mervyn Archdall, writing of the ruins of the Franciscan monastery of this place in the year 1786, says,—

"From the gateway on either side to the high road are high banks entirely formed of human bones and skulls, which are cemented together with moss; beside these and great numbers strown about, there are several thousands piled up in the arches, windows, &c. The river Bride runs near this ruin."

Now, according to the above statement the ditches were in existence eighty-three years since, and therefore could not have been made by the old woman, as mentioned, eighty years ago, who nevertheless may have kept them in order to suit her own purpose, having fixed her residence in a spot already hallowed in the minds of the country people by the ghastly association of the dried and bleached remains of their ancestors. The old weird woman in question knew full well that so great was the veneration of the Irish for the remains of the dead, that once she adopted the almost sanctified office of looking after those piles of bones, she could defy even the authority of the law; for whether she was considered a witch or a saint, no one would be found to harm her, on the one hand from fear of her curse, on the other hand of losing her blessing. LIOM. F.

LEGENDS OF SAINTS IN VERSE (4th S. ii. 487.) In Richardson's *Border Table-Book* (Legendary Division) M. Y. L. will find "St. Goderic, or the Anchorite," and "A Legend of St. Gregory the Great," &c. The work is in the National Library. S.

TUCKERMANITES (4th S. iii. 128.) — From the late eminent Unitarian clergyman and missionary to the poor, the Rev. Dr. Tuckerman, of Boston, U.S., one of the greatest philanthropists the world has known since the days of our Howard.

STEPHEN JACKSON.

STRANGE PHENOMENON: WILL O' THE WISP (4th S. iii. 125, 182.) — Perhaps this, cut from the *Warrington Guardian* of Feb. 13, 1869, may be worth preservation in "N. & Q.": —

"WILL O' THE WISP AT CROFT.—Mr. W. Rothwell sends us the following:—On going into the garden about ten o'clock last Thursday night, I saw a light in a field, which, by its motions, I concluded to be a Will o' the Wisp. It floated down the wind for about one hundred yards and then was extinguished. I got upon the garden fence to be able to see better, and stood there about a quarter of an hour. While there eleven distinct lights rose in the same field and floated down the wind different distances, forty yards to one hundred and fifty yards, before they became extinguished. These were all of the brilliancy of the planet Jupiter. Besides these, were very many smaller ones continually rising, which floated ten or twenty yards before disappearing. The field in which these lights arose is a hollow one, lying on the banks of a brook, in the occupation of Mr. Hatton, of Southworth Hall, and in which he buried forty-eight cows in 1866, which died of that terrible disease, the plague. This, I think, confirms the opinions of scientific

men, who say that Will o' the Wisp is caused by gas arising from dead animals buried in the soil, and that the gas ignites when coming in contact with the air under certain conditions of temperature. I have looked out every night since, though not long at a time, and have seen nothing of the kind, but the weather and the wind have never been the same. The night when I noticed the above phenomenon was very dark, nearly calm, very warm for the season, and the barometer stood at 50 deg. in the open air. What little wind there was came from the south, and the air was foggy. I have many times seen Wills o' the Wisp, and it has always been in similar weather, and on low grounds."

C. W. S.

Hulme.

OLD SCOTTISH DIRECTORIES (4th S. iii. 149.)—In answer to R. S., I beg to state that Williamson's *Edinburgh Directory* for 1788 was not the second edition of that work, as is proved by the dedication to David Lock, Esq., of Overcarnbeck, of his (Williamson's) *Edinburgh Directory* from June 1776 to June 1777, in which he expresses himself thus:—

"Sir,—The readiness with which you consented to allow your name to be affixed to this trifle *last year*, induces me *again* to solicit your patronage, that this Directory of 1776 and 1777," &c.

In the third volume of Chambers's *Miscellany* it is stated that Peter Williamson started his *Directory* about 1772.

J. H.

Academy Street, Ayr.

PRIMROSE (4th S. iii. 173.)—The parish MR. PRICE refers to is Cockfield, and, as curate of the parish, I can assure him that I have never been able to find a single primrose in it, though they grow in several places a mile or two off. The ox-lip, however, is most abundant, and grows to a very large size. See also the *Mirror*, vol. xxxii. p. 192 (Sept. 1832).

W. T. TYRWHITT DRAKE.

I was somewhat surprised to see this query repeated so soon. The same query was asked and answered in the last volume of "N. & Q." If MR. PRICE will please turn to 4th S. ii. 454, 617, he will find several places mentioned by correspondents where primroses do not grow wild.

D. MACPHAIL.

Paisley.

GIN (4th S. iii. 195.)—Partially distilled from the berries of the juniper plant, the French call this liquor *Genièvre*, or juniper. Hence the unmeaning name of *Geneva*, now contracted to *gin*.

S. P. V.

Union Club.

PREFIX "OT" (4th S. iii. 147.)—I venture to suggest that this was a provincial contraction for *of the*, e.g., *of the ford*, *of the ling*, *of the more*, &c.

G. A. C.

CURIOUS RINGS (4th S. iii. 242.)—When I was in St. Petersburg I saw one of the rings which were distributed at the death of the late emperor.

They were in the form of a serpent, enamelled black. Attached to the head and within the body of the ring was a narrow band of metal, inscribed with the name of Nicholas and the date of his death. This band was held within by a spring in the same way as a spring measuring-tape. The serpent's head was mounted with two diamonds for eyes. The ring I saw was presented to the gentleman in whose possession it then was, by reason of his official appointment of dentist to the imperial family.

J. E. CUSSANS.

"ROBINSON CRUSOE" SONG (4th S. iii. 175.)—The editorial note on this subject assigns the date of the song to 1797, and speaks of its melody being "like that of 'The Tight Little Island.'" What is the date of the latter song, and is it older than the former? I had always understood it to be so. It was written by Thomas Dibdin, and is included in his edition of his father's *Songs*; but he has not dated his song, nor does he say that it is to be sung to the tune of "Robinson Crusoe," or that it was taken from any of his theatrical pieces or musical entertainments. His own title to the song is "The Snug Little Island," and in the third edition of his father's *Songs*, published by Mr. Bohn in 1852, there is a misprint in the last verse (p. 229), where "Since Freedom and Neptune have hitherto kept tune" is misprinted "kept time." Thomas Dibdin was born in 1771, and was an author and actor at eighteen years of age. In the pantomime of "Robinson Crusoe," recently performed at Covent Garden Theatre, from Boxing-night up to March 6, the tune that is fitted both to "The Snug Little Island," and to "Robinson Crusoe," was played in the overture, and in those parts of the opening to the pantomime in which the hero (Mr. Payne, sen.) made his appearance. A versical description of this pantomime, adapted to the air of the two songs referred to, appeared in *Once a Week*, Feb. 6, 1869.

CUTHBERT BEDE.

LETTERS OF OLIVER CROMWELL (4th S. iii. 165.) These three letters are said to have been first printed in the *History of Newark*, by William Dickenson, from the originals in his possession. Have these originals been seen by any person competent to pronounce an opinion on their genuineness? The third letter concludes with a sentence not likely, I fancy, to have been written by an Independent: "Fare thee well, sweetheart, this *Easter Eve*."

J. D.

"HAY TRIX, TRIM-GO-TRIX" (4th S. iii. 241.)—"Trix" is an old diminutive of Beatrice. It is not necessary I should stop to point out that this puts a gloss upon the quotation of W. W., redeeming it from the suspicion of being "a mere fustian phrase or nonsense jingle."

J. L. CHERRY.

Hanley.

"JOHN ANDERSON, MY JO (4th S. iii. 238.) — ANON. quotes incorrectly the first verse of this old song, of which I suppose all that is now extant is given in Dauney's *Ancient Scottish Melodies* (Maitland Club), p. 260: —

Woman.

" 'John Anderson, my jo, cum in as ye gae by,
And ye sall get a sheip's heid weel baken in a pye,
Weel baken in a pye, and the haggis in a pat:
John Anderson, my jo, cum in and ye's get that.'

Man.

" 'And how do ye, cummer? and how hae ye threven?
And how mony bairns hae ye?' — *Wom.* 'Cummer,
I hae seven.'

Man. 'Are they to your awin guidman?' — *Wom.* 'Na,
cummer, na,

For five of them were gotten quhan he was awa.'

The seven bairns are said to refer to the seven sacraments of the Roman church. The "National Covenant" (1581) anathematizes "his five bastard sacraments."

W. F.

THE LETTER H (4th S. iii. 260.) — Your correspondent E. L. S. asserts that the aspirate was first "alphabetized" by the Romans. This is hardly correct. In the early Greek alphabet, the sign H did really signify the aspirate sound. The mark by which the later Greeks denoted an aspiration is but a fragment of the old letter, which had degenerated into a sign somewhat resembling an L, and then into the form with which we are most familiar. In inscriptions, however, the old form was sometimes retained; for instance, on one of the Elgin marbles (*vide* Rose, *Inscriptiones Græcæ*, p. 226), we find αἱ written ΗΟΙΖ, Ἐρμείος written ΗΕΡΜΕΙΟΖ, &c. It was sometimes, however, altogether omitted (*vide* Rose, p. 303). In Hebrew also, the aspirate was represented by a distinct letter, ה *he* (*vide* Donaldson, *New Cratylus*, p. 174).

D. J. K.

RAIT, REATE, REIT (4th S. iii. 263.) — This word is derived from the Dutch or Flemish *riet* (pron. *rête*); but the form is merely used in country districts, or it is entirely obsolete. Baily gives the word as implying sedge, or seaweed; but it is not confined to that definition only. In Scotland, and indeed in several of the northern counties of England, it denotes any tall grass or reed that grows in ponds and lakes. It appears to me also, that *reit* may be applied to the bulrush—a plant so common in marshy districts.

H. W. R.

Jersey.

QUOTATION (4th S. iii. 194.) — The lines are not accurately quoted. If my memory does not mislead me, they are as follows: —

"Though man a thinking being is defined,
Few use the great prerogative of mind.
How few think justly of the thinking few!
How many never think, who think they do!"

They are by Jane Taylor.

ALFRED LEGGE.

"SPECULUM AUREUM ANIMÆ PECCATRICES" (4th S. iii. 263.) — If R. H. C. would give the exact wording of the first two lines of this tract, and the number of lines in a page, it would probably be easy to identify the edition. There were twelve editions *antè* 1500; seven of which contain the date, place of printing, or printer's name. The colophon gives the meagre information that the tract was "a quodam Cartusiense editum."

JOHN ELIOT HODGKIN.

THE GENEALOGY OF THE ROYAL FAMILY OF ENGLAND (4th S. iii. 214.) — Since forwarding the communication on this subject from the *Stamford Mercury*, signed J. L. F. R., I have found that the second paragraph had previously appeared in *Events to be remembered in the History of England* by Charles Selby. London, 1854.

THOMAS WALESBY.

The communication on this subject transferred to your columns from the *Stamford Mercury* reminds me that the table connecting William the Conqueror and Queen Victoria may be briefly but accurately stated thus: —

- (1) William the Conqueror, father (*pater*) of
- (2) Henry I., grandfather (*avus*) of
- (3) Henry II., great-great-great-grandfather (*atavus*) of
- (4) Edward III., great-great-grandfather (*abavus*) of
- (5) Henry VI., third cousin of
- (6) Richard III., third cousin of
- (7) Henry VII., great-grandfather of great-grandfather (*proavi proavus*, i. e. *tritavus*) of
- (8) George I., great-great-great-grandfather (*atavus*) of
- (9) Queen Victoria.

W. T. M.

CHURCHES DEDICATED TO ST. ALBAN THE MARTYR (4th S. iii. 172.) — The *Kalendar of the English Church Union*, 1864, says that including the abbey church of St. Albans, and the modern dedications, there are only "about twelve churches in England dedicated in honour of St. Alban." One of these, Tattenhall, co. Chester, is named by your correspondent P. M. H. I can only supply him with the following three instances: St. Alban, Wood Street, London; Worcester; and Kemerton, co. Gloucester. These, with two modern churches in London and Manchester, will only make six or perhaps less than half of the whole number.

W. D. SWEETING.

Peterborough.

CUSTOMARY WEAVER (4th S. iii. 197.) — DR. RAMAGE is somewhat in error in his query, and the reply entirely so. The term was "customer-weaver," and noted a weaver who worked for local customers in contradistinction to one who worked for manufacturers, or "corks," who farmed out their work to them. Work sent by private parties was called "customer-wark," and was

looked on as a God-send by the poor weaver and his family in opposition to "factory work," which was poorly paid. If DR. RAMAGE wishes to learn more about "customer-weavers," let him read Dr. Robert Chambers's poem on the subject, which, to him as a lover of Scottish poetry, will be twice-blessed—at once giving him the information he asks, and delighting him by its admirably graphic power of description and its rich quiet humour. There were customer-weavers in Morton, and I have no doubt in Closeburn too down to 1840.

J. H.

THE EMPEROR ALEXANDER AND GEORGE IV. (4th S. iii. 240.)—T. B. W. will find in any complete edition of Moore's *Works* the lines inquired for—not, however, quite correctly quoted. They occur in the "Account of the Grand Set-to between Long Sandy and Georgy the Porpus."

JAYDEE.

HERALDIC QUERY (4th S. iii. 173.)—The arms mentioned by U. O. N. are the coat of Harford—sable, two bends argent on a canton azure—not argent, as printed—a bend or. This canton is the coat of Scrope. John Harford of Bosbury having married Ann, daughter of Richard Scrope of Castle-Combe, their descendants assumed on a canton this memorable coat. The Harfords are a family of repute at Blaize Castle, near Bristol, and connected with the banking interest of that city.

There is a monument in the church of Luckington, North Wilts, to John, son of Charles Harford of Bath and Elisabeth his wife, who died June, 1769, aged eighteen. The impaled coat, sable, a chevron between three fleurs-de-lis argent, is unknown to me.

CROWDOWN.

The arms about which inquiry is made are those of Harford, impaling a coat which is borne by several Welsh families who descend from Collwyn ap Tagno, Lord of Efonydel—*e. g.* Richards, Ellis, Jenkins, and Williams. Probably the lady whose arms are impaled belonged to the last-named family; but at any rate I may have furnished a clue to U. O. N.

J. WOODWARD.

EARDISLEY, CO. HEREFORD (4th S. iii. 215.)—The monuments to which TEWARS calls attention are still in existence, but I think he is not quite correct in his transcription of their lettering. "Geo. Cousens" must be a mistake for a Latinised form of Cooke. The prelate there buried was Bishop George Coke, who has also a cenotaph in the cathedral. The arms are—gules, three crescents and a canton or (Coke), impaling sable, a fess chequy between three horses' heads erased argent (Heigham).

The Baskervilles had Eardisley Castle for several centuries. The register records the burial of "Ben-

hail Baskerville, Arm., Dominus manerū de Eardisley" in 1684; and within a few years after his decease the estates were sold to William Barnesley of London. It is doubtful whether his successor of the same name was his son. Tradition says otherwise; and from the quaint wording of the epitaph—"Involved in tedious lawsuits for 25 years to the great prejudice of their health and estates: at length they overcame, and died conquerors"—some confirmation of the popular story may be drawn. Your correspondent puts in the words "after the death of his father," and says "35 years." Is he sure that his copy is correct?

I should be glad to know something more about the Barnesleys. The widow of the last William Barnesley married, in 1765, Marmaduke Gwynne of Garth, co. Brecon, but continued to reside at Eardisley, her son William Barnesley, jun. being a lunatic.

Another family of Baskervilles (descended illegitimately) resided at Woodseaves in Eardisley somewhat later than their knightly kindred.

C. J. R.

CHALFONT (4th S. iii. 240.)—The Chalfonts (for there are two, C. St. Giles and C. St. Peter) are villages in a valley of the chalk in the beech country of Bucks. C. St. Peter is about twenty-one miles from London, C. St. Giles about three miles further. Along the valley runs the little stream called the Misse or Misburn, which rises in the Chiltern hills and falls into the Coln near Uxbridge. There is no pond at the Chalfonts, the nearest being the lake in Mr. Drake's park at Shardloes, some three miles from C. St. Giles. In the Domesday Survey the name is Celfunde—it is also written Celfunte, Chalfhunt, Chalfunt. In C. St. Giles, Milton's house is still shown. In this parish is the celebrated Quaker burial-ground called New Jordans, where lie William Penn and his wives, Thomas and Mary Ellwood, Isaac and Mary Penington, and others of these families. Other names like Chalfont are Chalcombe, Chalfield, Chalford, Chalgrove. G. F. BLANDFORD.

MEDALS (4th S. iii. 218.)—Medals appear to have been given as rewards of merit as early as the time of Henry IV. of France. Such chains and medals were presented by the Parliament in the days of the Commonwealth to Blake and his captains; and Elizabeth conferred similar rewards on those who aided to overthrow the Armada. It is thought that some of the medallions of the Roman empire were presented by the emperors as tokens of esteem. The earliest modern medal is one of gold, of David II. of Scotland, *circa* 1350; there is one also of John Huss, dated 1415; but these were probably never worn.

JOHN PIGGOT, JUN., F.S.A.

SUPERSTITIOUS SACRIFICES (4th S. i. 574.)—In the Record Office, vol. ccxiv. No. 74, under date

1589, is a letter from one Price, giving information of gross idolatry in North Wales. He says that bullocks were offered to idols, and that he saw a young man drive one through a little porch into the churchyard, and heard him cry out "Thy half to God and to Beyno." This was in the parish of Clynnog, about fifteen miles from Bangor. He represents the people as being afraid to cut down trees growing on Beyno's ground, lest he should kill them. Can any reader throw light on this extraordinary statement? It looks very like a hoax practised on a too prying traveller.

A. E. L.

THE REV. GEORGE SMALLFIELD (4th S. ii. 527.) MR. KIGHTLEY is perhaps not aware that the "printer named Smallfield," who compiled the work on punctuation, was a learned dissenting minister of the General Baptist denomination. From infirmities he was obliged to abandon the pulpit. He had for many years a printing-office in Hackney, and was at the same time classical reader to a distinguished London publisher. Mr. George Smallfield was accidentally killed by a waggon in the streets of London. I cannot state the date of his decease. He was interred in the burial-ground of the Gravel Pit chapel, Hackney, Middlesex.

J. S.

BISHOP PERCY (4th S. iii. 151.)—In Richardson's *Border Table Book* (Historical Division) is a pedigree which connects the bishop with the old Percy family of Northumberland. Is there any authority for such a descent? The same work contains a pedigree of the Eldon family, which is a most notoriously false and clumsy fabrication. I suspect that the "Bishop Percy" genealogy is of the same description.

J. S.

PLATFORM (4th S. iii. *passim*.)—An early and peculiar use of this word occurs in the presbytery record of Dalkeith. On Sept. 28, 1637, the ministers of the presbytery had resolved to petition against the Service Book which was then being attempted to be introduced. On October 12 the following resolution was come to:—

"The whilk day the Brether thought best that some from thair severall Sessiounis suld concurre and complene against y^e introducing of a new Service book in this Kirk, and appointes three of the Brether to wait on and supplicate as thai see occasion, keiping the former supplication as a *platforme*."

T. G.

THE MISTLETOE (4th S. ii. 554; iii. 109.)—The following extract from a letter of Goethe's noble-minded princely friend, Carl August, Grand Duke of Saxe-Weimar, to the great poet himself, may not be an uninteresting addition to what has been said about our Christmas friend. Carl August writes, April 1816:—

"This *Viscum album* I know very well, and have given strict orders for its preservation, as it is extremely rare

in our neighbourhood [about Weimar], especially on the maple [*Acer pseudo-platanus*, L.], as it is generally only found on fruit trees. In Austria it grows very frequently, and on all sorts of trees. When the weather is fine, I will cause to have a scaffolding erected for thee in front of it, in order to be able to admire it *in persona*."—*Briefwechsel des Grossherzogs Carl August von Sachsen, Weimar-Eisenach, mit Goethe*, 1775-1828, 2 vols. 1863, vol. ii. p. 76.

I may also add that I had a beautiful specimen of the mistletoe brought to me at Christmas, as a remembrance of merry old Yule across the Channel, which had been cut from the laburnum (*Cytisus laburnum*, L.; called most poetically *Goldregen* in German, i. e. gold rain). Mostly it grows in the North of Germany on the Lombardy poplar, elm, acacia (*Robinia pseudacacia*, L.), and ash; less frequently and very rarely on the Scotch fir and apple-tree; and I have never myself seen it on the oak. It is said to stop the most violent bleeding, if cut small and crushed, and thus applied to wounds. (Langmann's *Flora von Nord- und Mitteleuropa*, vol. ii. p. 142, ed. 1856.)

HERMANN KINDT.

Germany.

INK AND INK STAINS (4th S. iii. 242.)—C. W. cannot efface the cancelling marks without obliterating the writing beneath, because there is no chemical agent which can discriminate between the ink which he wishes to retain and that he desires to remove; but he will have no difficulty in taking out ink-stains from a printed page by the careful use of a warm solution of *oxalate of ammonia* applied with a camel-hair pencil. Should this, however, fail (and some inks are very obstinate) a solution of *cyanide of potassium* may be tried. It must be remembered that the latter salt is very poisonous. HARRY NAPIER DRAPER.

Dublin.

LORD ABERGAVENNY'S TENANTRY (4th S. iii. 240.)—I can see no reason for supposing that the account given in *The Standard* is hyperbolic, as a parallel is to be found on the estates of the Duke of Northumberland. The following extracts are from *A Guide to Alnwick Castle* by the Rev. C. H. Hartshorne, 1865:—

"The tenantry of His Grace the second Duke of Northumberland, actuated by a sense of the obligation imposed by his munificence and consideration, resolved upon raising a permanent memorial to his honour

"This pillar, which is usually termed the Tenantry Column, was erected in the year 1816

"When the foundation stone of the column was to be laid, a little difficulty arose concerning who was entitled to the honour—a distinction coveted by all, and disputed on reasonable grounds by many. The committee at length decided that it should be laid by the oldest tenant upon the estate. This conclusion, however, only served to increase the perplexity; for the families of seven claimants were traced back as tenants to the year 1586. The families of five went back as far as the year 1464, whilst all of these, with nine others, had themselves been tenants for upwards of fifty years. The foundation stone

was finally laid by a friendly compromise for the honour, when a deputation of twenty-one obtained the proud distinction, from the fact that they and their ancestors had been occupants upon the estate for upwards of three hundred years. . . .

"Amongst the claimants was Mr. John Tate of Bank House, whose ancestor, Cuthbert Barker, was killed by the side of his chieftain Sir Ralph Percy, at the battle of Hedgeley Moor, on April 23, 1464."

ANON.

MR. CRAUFURD TAIT (4th S. iii. 6.)—Mention of this gentleman—father of the Archbishop of Canterbury—is made in *Reminiscences of a Scottish Gentleman, commencing in 1787*, by Philo-Scotus (Hall, Virtue, & Co. 1861), p. 61. The writer of this book was J. B. Ainslie, Esq.

CUTHBERT BEDE.

INVALIDS' BIBLES (4th S. iii. 238.)—There is an edition of the Holy Scriptures, published by Messrs. Bagster, which I think would answer S. H. H.'s purpose. Each book is in a separate volume. It is clearly printed, and of a convenient shape. I do not know the price, but I believe it is not very great.

A. F. H.

Bonishall, Macclesfield.

I beg to inform S. H. H. that the Christian Knowledge and the Bible Societies have both of them published the Holy Scriptures in parts. S. P. C. K. issues the Old Testament in twenty parts, bourgeois type, 32mo; the New Testament in twelve parts, pica type, square 16mo; also, small pica, 32mo, royal. The same society also issues the four holy gospels and the Acts in Franklin type, 8vo. I would recommend S. H. H. to procure catalogues of the two societies I have mentioned.

W. H. S.

LOBBY (4th S. ii. 579; iii. 47, 136, 198.)—Coles' *English Dictionary* (1677?) and Bailey's *Dictionary* agree in deriving this word from "Laube" (Teutonic or ancient German). The former calls it "a gallery or walking place, also a broad room;" the latter, "a kind of passage, room, or gallery." Bullokar's *English Expositour*, 1616, calls it "a gallery, Solar,* or walking place; also a parlour or other place, where a bed standeth."

HARRY SANDARS.

Oxford.

Miscellaneous.

NOTES ON BOOKS, ETC.

History of England from the Earliest to the Present Time. In Two Volumes. By Sir Edward S. Creasy. Vol. I. being the History of England to the End of the Reign of Edward I. (Walton.)

The work before us is one which if successfully carried out (and it promises to be so) will assuredly be welcomed by a large class of readers. It is the first of five volumes

* "Solar. Belonging to Sol, or the Sun; also the upper roof of an house, an upper gallery, or walk, exposed to the sun."—*Bullokar*.

in which Sir Edward Creasy (who, as it will be remembered, was for twenty years Professor of History in University College, London) proposes to furnish a History of England which shall take its place between a mere handbook and such an elaborate history as would occupy, not five, but fifty volumes. This history does not profess to set out every English historical event of any importance, and every biographical memoir of any interest, but to omit nothing that is essential for clear knowledge and sound judgment, and to be such a history "without o'erflowing full," as he believes to be "at present a desideratum in our literature and in our apparatus for political life." The present volume brings the history down to the reign of Edward I. when the great primary principles of the Constitution, as it now exists, were clearly established. This volume is furnished with a very copious index—a course, which if followed, as we presume it will be in the subsequent volumes, will have the advantage of making each volume, and the history for the period embraced in it, complete in itself.

The Malay Archipelago: the Land of the Orang-Utan and the Bird of Paradise. A Narrative of Travel, with Studies of Man and Nature. By Alfred Russel Wallace. In Two Volumes. (Macmillan.)

In these two beautifully illustrated volumes, Mr. Wallace gives us the history of the eight years he spent in the Archipelago, during which he made some sixty or seventy separate journeys, and travelled about fourteen thousand miles, and collected upwards of one hundred and twenty-four thousand specimens of natural history. As Mr. Wallace is not only an ardent student, but a keen observer, and tells pleasantly what he has seen and studied, it will readily be understood that the book is one of real interest, not only to men of science, but for intelligent readers of all classes.

Commentaries on the History, Constitution, and Chartered Franchises of the City of London. By George Norton, formerly One of the Common Pleaders in the City of London. Third Edition, revised. (Longmans.)

This third edition of Mr. Norton's valuable essay on the constitution and franchises of the City of London is peculiarly well timed, since the question as to the future municipal government of the City and Metropolis is now so persistently agitated. How the great City acquired its present position is very ably shown in the commentaries with which Mr. Norton accompanies the valuable series of charters and documents which he has here given to the public.

Alice's Abenteuer im Wunderland. Von Lewis Carroll. Uebersetzt von Antonie Zimmermann. Mit zwei und vierzig Illustrationen von John Tenniel. (Macmillan.)

If there be any gratitude in German children, what shouts of thankfulness should greet good Antonie Zimmermann for thus enabling them to enjoy Lewis Carroll's inimitable story, and Tenniel's no less inimitable illustrations.

MR. ASHBEE'S FACSIMILE REPRINTS.—This interesting series, of which six parts are now issued, the last being the "Mother Shipton's Prophecies (1641)," seems to be making good progress, if we may judge from the list of facsimiles in preparation as announced by Mr. Ashbee in a new prospectus. As the impression is strictly limited to 100 copies, it is obvious the facsimiles will soon rival the originals in scarcity.

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LONDON, SATURDAY, APRIL 10, 1869.

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Notes.

PRINCE METTERNICH AND THE FIRST NEWS OF NAPOLEON'S ESCAPE FROM ELBA (1815).

Varnhagen (b. 1785, d. 1858),* who may well apply to himself the title of *Schriftsteller-Staatsmann* (writer-statesman), has left us, in his historical and biographical works, which will always stamp him as a keen observer and acute narrator, as well as in his "Diaries" and other writings edited after his death by his talented niece, a multitude of facts, curiosities, secrets, and *mémoires*, all relating to the history of the nineteenth century, the authenticity of which will supply the future historian with the most striking minutiae of such events of our times as may be thought worthy of being related to future generations. We must not seek for these facts in his *own* writings merely, but often, too, in the letters addressed to him by most of the celebrities who have exercised an influence upon and even over the present century; and it must be observed that the commentaries which Varnhagen was wont to write down with regard to his correspondents, and the publication of which has given rise to much malevolent feeling in cabinets and at courts, considerably

* I hope it may not be considered superabundant on my part if I always give, and even repeat, the *dates* of births, deaths, great events, &c., as I think it the best method of bringing the time or the times I am speaking of *intuitively* before the reader's mind.—H. K.

enhance the communications this "writer-statesman" received; whilst, on the other hand, these annotations often bring down upon the writers the stamp of nothingness, or worse, of badness. One of these corresponding celebrities was Prince Metternich (b. 1773, d. 1859), who, directly and indirectly (through Alexander von Humboldt), kept up a lively intercourse with Varnhagen until his death. It seems, however, that it was not a feeling of intimacy or of friendship which united the Austrian statesman to Varnhagen and his accomplished wife Rahel (Carlyle's "spiritual queen"), but mere ambition and vanity on the part of the prince. He was clever enough to understand that Varnhagen's influence as a writer, or, as he would have been called in former times, a chronicler, extended over future times and future views as well—that it was of the greatest importance to him (Prince Metternich) to keep this "chronicler" *au fait* with regard to things and events that could and would shed a lustre around him—that he thought it even worth while to flatter and perhaps to deceive, in order to attain his object, and covering all with the veil of friendship. To this vanity and ambition we are indebted for many curious facts of the prince himself, as well as for those noted down by Varnhagen respecting the former.

Thus we find that Varnhagen is writing in 1814 from Vienna, where at that time the famous *Wiener Congress* was sitting (mostly, alas! at dinner-, supper-, and gambling-tables):—

"As a man of the world, he [Prince Metternich] possesses too much self-sufficient coldness, as a minister of state too much frivolous power of imagination He has *esprit* (*Verstand*), but only for a certain circle . . . and this *esprit* serves him to satisfy his craving for intrigue and artifice. . . . The foibles of men he misuses more than making use of them, therefore never for a long time. . . . To become Premier is his highest wish, not in order to be the cause of great effects, but merely in order to be it." (*Vide Briefe von Stägemann, Metternich, Heine und Bettina von Arnim, nebst Briefen, Anmerkungen und Notizen von Varnhagen von Ense, Leipzig, 1865, p. 111.*)

The great stigmas of his life were vanity and ambition. He was vain and ambitious in his relations to the state, to foreign powers, to the fine arts, to science, to women, to friends (if friends—*amicus amico*—he ever had), to all and everything. He listened to fine sayings and clever remarks with utter apathy, and was false enough to make use of such sayings and such remarks in the presence of the very persons who had made them. (*Vide antè, Briefe, &c. pp. 112, 113, 114.*)

Coquetting all the while with science and the fine arts, it was sheer vanity that made him write to Humboldt:—

"Vous savez que je ne suis pas un savant et que je n'ai point la prétention d'en être un; vous savez par contre que je suis ami des sciences, et c'est dans cette qualité que j'ai fourni à des savans les moyens de mettre

au jour l'opuscule dont je vous envoie le premier exemplaire." (Vide *Briefe von Alexander von Humboldt au Varnhagen von Ense*, 1827-1858, Leipzig, 1860, 4th ed. p. 233.)

But, to give him his due, Metternich was attentive to the minutiae of his literary correspondent's works and writings, and to this keen attention we are indebted for a letter which throws light upon an event of which Sir Henry Lytton Bulwer says:—

"So many and such different accounts are given of the time and manner in which this news [of Napoleon's escape from Elba] arrived, that I merely give the popular, without answering for its being the accurate one." (Vide *Historical Characters: Talleyrand, Cobbett, Mackintosh, Canning*. By Sir Henry Lytton Bulwer. Tauchnitz (copyright) ed. 1868. Vol. i. (Talleyrand), p. 258.)

According to Bulwer, then, it was —

"In the midst of the gaieties of a ball on the 5th of March, and just as the Congress was about to separate, that from a small group of sovereigns collected together in a corner of the salon, and betraying the seriousness of their conversation by the gloom of their countenances, there came forth as a sort of general murmur, 'Bonaparte has escaped from Elba.'"

"Prince Metternich was the only person who at once divined * that the ex-Emperor's intentions were to march at once on Paris. The success of so bold an adventure was, of course, doubtful; but in the hope there might still be time to influence public opinion, a proclamation, proposed (at the instigation of the Duke of Wellington) by Austria, and signed 18th of March by France and the four great powers, denounced the ex-Emperor of Elba in language only applicable to a pirate or a freebooter; a language that Louis XVIII. had used at Paris on the 6th of March, and might use with some propriety, but which came far less decorously from princes who had not very long previously treated this pirate and freebooter as 'the king of kings,' and were unsuitable to the lips of a sovereign who was speaking of the husband of his favourite daughter." (Vide *Historical Characters*, ante, vol. i. pp. 258, 259.)

Not "in the midst of the gaieties of a ball" (which word reminds one of the famous ball previous to the battle of Waterloo, and of the *bon-mot* of the Prince of Ligne, *Le Congrès danse, mais il ne marche pas!*), however, but in the stillness of the night did the news of Napoleon's—or, as he was then called at Vienna, *Bonaparte's*—escape reach Metternich. Varnhagen, who, in his *Congress von Wien*, has given us a most attractive account of that famous assembly and their proceedings, had sent the volume to Prince Metternich, who acknowledged the receipt of it in the most perfect gentlemanly manner, giving him at the same time the true account of the first knowledge he (Prince Metternich) obtained, that "Bonaparte has escaped from Elba." The letter is

* Talleyrand most probably too; Talleyrand, who "did little more than watch the proceedings of 1814, and endeavour to make the fall of Napoleon, should it take place, as little injurious to France and to himself as possible." (Vide *Historical Characters*, ante, vol. i. p. 200.)—H. K.

dated from Vienna, March 27, 1840, and the account is as follows:—

"The first knowledge of the withdrawing [M. does not use the word *escape* or *flight*, but *Entfernung*] of Napoleon from Elba, I have received, viz. in the following manner: A conference of the Plenipotentiaries of the five great powers in my cabinet had extended in the night of the 6th upon the 7th of March until past three o'clock in the morning. As the different cabinets were assembled at Vienna, I had given orders to my *valet de chambre* not to interrupt my sleep in case any couriers should arrive during the night. In spite of these orders, he brought to me, about six o'clock a.m., a despatch which had just arrived by *estafette*, and which was marked 'PRESSING.' When I read on the envelope these words, 'from the Imperial [K. K. i. e. *Kaiserlich-Königlich*, Imperial and Royal] General Consulate at Genoa,' and being scarcely since two hours in bed, I put down the despatch unopened on the little table beside my bed, and gave myself again up to repose. But once disturbed, rest and repose would not be at my command. Towards half-past seven I resolved to open the letter. It contained in six lines the news: the English commissary Campbell had just appeared in the port in order to inquire whether Napoleon had not been seen at Genoa, for he had disappeared from Elba; whereupon, i.e. in consequence of a negative answer, the English frigate had immediately set sail!

"In a few minutes I was dressed, and at eight o'clock I was already with the Emperor [of Austria]. He read the despatch, and said, quietly and collected in mind (as he was on all great occasions), to me: 'Napoleon seems inclined to play the adventurer; well, that is his business. Ours is, to secure to the world that peace which he has interrupted for years. Go at once to the Emperor of Russia [Alexander], and to the King of Prussia [Frederick William III.], and tell them that I am ready to give directly orders to my army to march back to France. I do not doubt that the two monarchs will agree with me in this point.'

"At a quarter past eight I was with the Emperor Alexander, who said the same words to me as the Emperor Franz. At half past eight I received the same assertion from the lips of King Friedrich Wilhelm. At nine o'clock I was back at home, whither I had already asked field-marshal Prince Schwarzenberg. At ten o'clock the ministers of state of the four powers made their appearance upon my instigation, and at that same hour *aides-de-camp* were already dispersed in every direction, in order to deliver to the returning army-divisions the command of halting. You see that the war was determined upon in less than an hour.

"When the ministers of state made their appearance before me, the great event was yet unknown to them. Talleyrand was the first who entered; I gave him the express from Genoa to read. He remained cold, and the following laconic conversation took place between us: T. 'Savez-vous où va Napoléon?'—Moi. 'Le rapport n'en dit rien.'—T. 'Il débarquera sur quelque côte d'Italie et se jettera en Suisse.'—Moi. 'Il ira droit à Paris!' This is the whole story in its pure simplicity." (Vide *Briefe von Stügemann, Metternich, &c.*, ante, pp. 118-120.)

According to Metternich's account, then, the war, the new war, was popular at once, at least among the princes and their plenipotentiaries; but Bulwer says:—

"The idea of a new war was popular with no one; the different powers, moreover, represented at Vienna, were no longer on the same cordial terms of fraternity

that had distinguished their relations at Paris; they felt notwithstanding, that, in the face of a common danger, they must compromise themselves with each other, and by an effort over their minor rivalries and animosities, show themselves determined on the deadly combat which alone could, if successful, repair the effects of their imprudence, and save the honour of their arms." (Vide *Historical Characters*, ante, vol. i. p. 259.)

I flatter myself that Metternich's letter has here been translated for the first time into English: "Un homme d'esprit seroit souvent bien embarrassé sans la compagnie des sots."

HERMANN KINDT.

Germany.

THE REBELS IN DERBY.

By the desire of Lord Scarsdale, I send you as correct a copy as I can make of a curious letter which his lordship has found amongst his papers.

The letter is written, in a remarkably good hand, upon two sheets of gilt-edged paper, which seem to have been in an envelope, and there is no direction; but there is no doubt that it was written to Nathaniel, the eldest son of Sir Nathaniel Curzon, of Kedleston, near Derby, Bart., and Mary his wife, a coheirress of Sir Ralph Assheton, Bart. Mr. Curzon was created Baron Scarsdale in 1761; and his younger brother, Assheton, was created Viscount Curzon in 1802. The writer of the letter is generally described in old letters as Dr. Mather, and appears from the letters to have been on very intimate terms with the Curzon family. The hall mentioned in the letter was pulled down, when the present hall was built about 1760. There is an account in Glover's *Derbyshire* (vol. ii. p. 390), taken from the *Derby Mercury*, which shows that the Chevalier entered Derby on Wednesday, December 4, 1745, and left it on Friday the 6th. The contrast between the behaviour of the rebels in Derby as described in this article and their conduct at Kedleston is very remarkable.

C. S. GRAVES.

"Dear Mr Curzon,

"I must refer you to Mr Dickens for an account of the rebels at Derby. All Wednesday and Thursday we were free from any of them here. (Many of the servants saw them march by Langley and Mackworth.)* Lord George Murray would have had Pegge join'd them, but they got no more of him than his gloves, w^{ch} one of the Highlanders oblig'd him to part with. On Thursday night, between 11 and 12, as I was going to bed, I heard a great rapping at the Gate. 'Who's there?' 'K. J.—'s men,' they answered. Down went I, and by that time they were got to the east gates. They said they must come in. I told them it was a late hour to make a visit.†

* This would be along the highway from Ashbourne to Derby, which runs through Langley and Mackworth.

† This word has a cross over the first syllable, and the s is so formed that it might be read g, and the t is not crossed, and might be read l; so that the word might be read "vigil," as indeed I read it at first; but I found the s formed in the same manner in so many other places in the letter, that I concluded the word was "visit." The

One (that I found afterwards was an officer) spoke more civilly than the rest, and said he must come in and speak wth S^r N[athaniel Curzon]. I told him He was abed. He said He must see him. I told him, what commands he had to S^r N. I wou'd carry. And so bid the Servants to open the Gates, and show'd them into the Servants Hall. There were about 6 or 7 Highlanders, arm'd in Hussar fashion, each with a brace of pistols in their hands, and a brace in their Girdles, a broad sword, and one or two of them had a musket slung on his shoulder. That rascal Hewit, Bro: to the man y^t mends the roads, was with them, and I believe was the man that brought them hither. He had listed with them at Derby. The officer went with me into the Steward's room, and told me his business wth S^r N. was to desire He wou'd furnish them with some horses; that he was inform'd He might get 9 or 10 good ones here, but half the number or less wou'd content him; that He wou'd take none but what S^r N. cou'd spare, none that he kept for his own riding, &c. He made apologies for the late hour, and said, rather than disturb my Lady (who I told him was ill), He wou'd go away without waiting to have his request comply'd with. He was extremely civil, and when I asked him whether that was y^e full of his Commands to S^r N., He added that if S^r N. cou'd spare him a brace or two of good Pistols, He shou'd be oblig'd to him. (By this time the rest had got down, and were sharing the Pistols in the Servants Hall.) I deliver'd his message to S^r N. No other answer cou'd be given to armed men than that the Groom shou'd show them what Horses were in the Stable, and they must take what they wanted. They were disappointed of their expectation when they saw the Contents of the Stables. You will guess how the Stables were furnish'd when I tell you what they took, viz. the *two old brown mares* (sic), *Miss Glanville*, and out of the Coach Horse Stable *old Bully* (sic). (There were a set left in the latter, tho' the best of them were put out of the way and others put in their stead, as was done in the rest, expecting a visit.) They went away with these saddled and bridled, and the Pistols, and that was all. They wou'd drink very little, and gave so little disturbance that my Lady and half the family knew not of their having been in the House till Morning. They were poor men by way of Soldiers. Your Brother came down, and looking upon them thro' the window in the Servants Hall, one of them said He wou'd shoot him thro' the Head. Another said, 'you Villain, I'll shoot *you* (sic) if you don't hold your tongue.' The Officer told me They expected an action before they got to Leicester. He was very courteous to your Brother. They gave Antony and Tom the Helper Shillings, and went away. They got Horses from most Houses about Derby in the same way. Ex: Turner happened to be coming from Radburne Common that way as they were marching by Langley. He had a race with some of them to save his mare, and one of them fir'd to bring him to, but He had the heels of them. He believes it was only Powder, for He knows a bullet He says by the wheezing. They listed *Sparks*, the fishing-tackle-man at Derby, but sent him back from Ashburn as too great a rogue to keep with them. He fell to plundering at Bradley, so He will probably be hang'd.—The Chevalier, Duke of Perth, and other Officers of the Guards, were at L^d Exeter's House. L^d George Murray at M^r Heathcote's. L^d and Lady Ogilvie and M^r and M^{rs} Murray at M^r Francis's. When they march'd out of Derby, Miss Glanville was seen dancing among them wth a Highlander on her back. 'Oh!' cries He, 'this will gollope, gollope, this will gol-

cross is clearly made intentionally, and it perhaps may have been intended that the word should be read either way.

lope.' Lady Curzon was out of order last week, but is better. Blessings, Love, and Services to you in abundance. Sr N. bids me tell you, whenever you will give him a day's notice, you shall have the Horses sent to Oxford, or the Coach to meet you at Northampton, wch you will. Service to Nat Lister. He must come with you.

"I am, Dear Mr Curzon,
Yours affectly,
RO: MATHER.

"Kedleston, Decr. 9, 1745."

DESTRUCTION OF THE TOLMÊN.

A grosser act of Vandalism than the recent wilful destruction of the Tolmên, or Holed-rock, in the parish of Constantine, Cornwall, has not occurred in that county since the overthrow of the Logan Rock, or Rocking-stone, near the Land's End, in 1824. Then the rock was restored to its former place, after considerable labour and expense; but in the present instance the stone, having fallen into the adjoining quarry, a distance of some forty feet, after the supporting rocks had been blown from under it, is lost to us for ever and cannot be recovered. In the month of August last, I had the good fortune to obtain a distant view of this remarkable stone from the top of the Penryn and Helston coach. In shape it appeared like a huge egg lying in a lateral position, and formed a striking object on the bleak and barren moor-country in which it stood. Its approximate height above the sea-level, according to the experiments made during the Geological Survey, was 690 feet. (Wallis's *Cornwall Register*, p. 185.) A noteworthy fact connected with the Tolmên was, that its extremities pointed due north and south—a circumstance which induced Borlase to assert, that both the form and position of the stone originated with the Druids, who used it for inculcating the tenets of their superstitious worship. There is, however, little or no evidence to show that this argument of the Cornish antiquary is correct: the general opinion being that its peculiar shape was the result of the disintegration of the granite, and the washing away by the rains of the more soluble portions of the ground surrounding it. The upper surface of the rock was covered with numerous depressions and circular cavities, forming curious specimens of rock-basins: the origin of which, whether natural or artificial, or partially both, has been the subject of bitter controversy between antiquaries and geologists. The exact dimensions of the Tolmên, as given in Lake's *History of Cornwall* (vol. i. p. 247), were as follows: greatest length, 33 feet; extreme width in middle, 19 feet; at north end, 18 feet; at south end, 16½ feet: greatest depth in middle, 14 feet; at south end, 6½ feet; at north end, 11 feet. Its cubic content was about 6000 feet, and its weight about 450 tons.

Since the Tolmên rested on the points of two adjacent stones, a free passage, sufficiently large for a man to walk through in a stooping posture, was formed beneath the superincumbent mass. According to a local superstition, should a person who is afflicted with rheumatism or a like complaint crawl three, five, or nine times through the hole thus formed, he was said to be immediately relieved, and in some cases permanently cured. Young children were also sometimes passed through as a preventive against similar diseases.

A paragraph announcing the destruction of the Tolmên appeared in *The Times* of March 16, 1869; and in the impression of that journal for March 23 a very interesting and timely communication from Sir John Lubbock was inserted, holding up to the scorn of the public the destroyer of so remarkable an object. The letter of Sir John runs thus:—

"To the Editor of 'The Times.'"

"Sir,—You recorded last week the destruction of the great Tolmaen, in Constantine parish, near Penrhyn, which was blown up a few days ago for the sake of the granite by a man named Dunstan.

"Having been informed some weeks ago by the Rev. Mr. Winwood that the Tolmaen was in danger, I put myself in communication with the proprietor, Mr. Haskin, intending to offer some compensation for, or, if possible, to acquire it permanently for the nation; but I was assured that there was no reason for any anxiety on the subject.

"The mischief done is of course irreparable; but every right-minded man must condemn the wanton barbarism of him who has thus destroyed, for the mere sake of the granite on which it stood, a monument which old Borlase called the 'most astonishing of its kind.'

"I am, sir, your obedient servant,

"March 21.

JOHN LUBBOCK."

In conclusion, I would draw the attention of your readers to another Cornish "lion," which is close to the edge of a granite quarry, and is therefore almost certain, sooner or later, unless strict precautions are taken, to be destroyed. I allude to the celebrated Cheesewring in the parish of Linkinhorne, about six miles north of Liskeard. I have heard that, in the lease granted by the duchy, certain provisions were made for the preservation of this well-known object; but, if this is not the fact, I trust that Cornishmen will at once be alive before it is too late, and urge upon the proper authorities to protect such a curiously-piled group of stones from wanton destruction.

E. H. W. D.

FAMILY OF SCOTENAY, OR SCOTNEY.

In the fourth edition of Collins' *Peerage* (vol. vi. p. 559) it is stated that the family of Willoughby derive from a Sir Hugh de Willoughby, who married Frethsand, daughter and coheirress of William de Cokerinton, by Berta his wife, daughter and coheirress of Lambert de Scotenay—"a person

of great possessions in Lincolnshire, whereof Cumberworth and Thorpe of his inheritance descended to the Willoughbies."

In the 43rd of Henry III. (A.D. 1259), however, one Frethesancia de Scoteny died seised of certain lands, *inter alia* Cumberworth, co. Lincoln; and it was found by inquisition that William, son of Hugh de Willoughby, was her next heir, and of full age. (*Esc.* 43 Hen. III. No. 27.)

In the same year William, son of Hugh de Willoughby, son and heir of Frethesancia de Scoteny, did homage for the lands which his said mother held *in capite* in Lincolnshire. (*Exc. à Rot. Fin.* ii. 311.) The same Frethesancia was, in 1232, the wife of Walter de Kilringhome, or Kilringhome; and together with her husband and her sister Cecilia, the wife of Philip de Fauconberg, made a fine to the king to have seisin of two parts of the lands of William de Scoteny their father. Subsequently the custody of Helen, the youngest daughter of the said William de Scoteny, and also the right of disposing of her in marriage, and of Matilda, Scoteny's widow, was granted to Brian Fitz-Alan by the king. It is, therefore, perfectly clear that, if Frethesancia was the daughter of William de Cokerinton, that person must have assumed the name of Scoteny, and have married a second wife, Matilda by name.

The male line of the Scotenys had not failed, for we find a Thomas de Scoteny dying in 30 Hen. III. seised of lands in Lincolnshire, leaving Peter his son and heir, then of full age; which Peter died in 5 Edw. I., and John de Scoteny was his son and heir, and of the age of seventeen.

The manor of Cumberworth, however, descended to the Willoughbies as Collins states; for William, son of Hugh de Willoughby, died seised of it in 5 Edw. I., his son William being his heir, and aged twenty-four.*

In Kent, Hertfordshire, and neighbouring counties, flourished another branch of this family. Their ancestor was one Walter Fitz-Lambert, who held Crowhurst of the Count of Eu at the Domesday Survey, and gave a virgate of land to the Abbey of Battle. Their residence was Scotney Castle, in the parish of Lamberhurst.

In 1259, Walter de Scotenay was tried and hanged for administering poison to Richard Earl of Gloucester, and to William de Clare his brother, of which, says the *Col. Top. et Gen.* (vi. 102, &c.), the former died. Burke, however, in his *Extinct Peerage*, says that it was William de Clare who died; but that the Earl of Gloucester, in 1262, perished by poison with Baldwin Earl of Devon and others, administered at the table of Peter de Savoy, the queen's uncle. This Walter

was the son of Peter de Scotenay and Mabel his wife, and grandson of another Walter who flourished about 1180-1204. This last-named Walter had a brother Henry, who attests a charter of Ralph de Heclsham to Hastings Priory in Sussex. His son Peter confirmed a grant of his father Walter to the same priory. This charter (in which he mentions his wife Mabel) is undated, and to it is appended his seal, circumscribed with his name, and bearing his arms: On a bend, within a border indented, three billets. (See it engraved in the *Col. Top. et Gen.* ut *suprà*.)

What subsequently became of this family, I have not ascertained; but Joan, daughter and heir of a John Scotney of Borington, Hunts, was married at an early period to William Pistar, whose descendants, at the Hunts Visitation, anno 1634, quartered for Scotney: Argent a chev. between three escallops azure.

Possibly some of your correspondents may be able to supply further information in reference to the poisoning of the Earl of Gloucester. I shall be glad also to be referred to some good pedigree of the Scotneys.

H. S. G.

THE PERSISTENCE OF TRADITION.—Writing on some Gladiatorial Relics discovered at Bankside, Southwark, in the *Journal of the British Archaeological Association* (number for November, 1868, p. 312), Mr. H. Syer Cuming calls attention to the circumstance that that spot was probably a place for public shows in Roman times, the tradition of which may have led to its selection as the site of theatres and bear-gardens more than a thousand years afterwards.

In John Dunton's *Compleat Tradesman*, 1685, it is stated (p. 45) that the site of the coal-market at Billingsgate was then called "Roomland"; and on the same spot, when digging for the foundations of the Coal Exchange about twenty years ago, extensive remains of Roman buildings were discovered. In the Middle Ages there was also another "Romeland" situate near Dowgate. There is also a "Romeland" situate near the Abbey Gate at St. Alban's. In both these instances the name is probably derived from Roman buildings that once occupied the site.

The "Romeland" at St. Alban's is found mentioned (as "Roumland") in documents of the fourteenth century, and has probably been so called from the days of ancient Verulam.

HENRY T. RILEY.

CYMRU, CYMRY, CYMRAEG, ETC.—It has been noted in a contemporary that *Cymru* is used in Welsh for Wales, but *Cymry* for the Welsh people. This is correct. But it is not correct to say that *Cymraeg* is "a feminine adjective," qualifying *iaith*, language, understood, and denoting the

* In 5 Edw. II. Cumberworth was the property of Adam de Welle and Joan his wife.

Welsh tongue. This would be tautological, and, though sometimes used, should always be avoided. The fact is, that *aeg* is an old Cymric equivalent for "language," and *Cymraeg* is properly a compound feminine noun (Cymr-aeg), of which the former part is adjectival, and the latter nominal, and signifies "the language of the Cymry." There exists also an adjective of nearly identical form, *Cymreig*, Welsh, anything Welsh, such as man, costume, tradition; but this adjective always requires that its accompanying substantive should be expressed. The same distinction of noun and adjective is seen in *Seisnaeg* and *Seisnig*, *Ffrancaeg* and *Ffrenig*, which mean respectively the English language and English; the French language and French.

One of the few mistakes made by Zeuss, in his invaluable *Grammatica Celtica*, is in his derivation of the word *Cymro*, Welshman, from *can* = Lat. *con*, with, and *bro*, a tract, region: whence he arrives at the signification "indigenous," "belonging to the country"—"eandem terram habitantem." At no period of the Cymric language could *bro* be thus compounded into an epithet for an inhabitant of the country. The truth seems to be that *Cymro*, with all its cognates, must be traced to the old Cambri, Cimmerii, Κιμμέριοι, whatever origin may be ascribed to these.

T. NICHOLAS.

BEMOND.—In the preface to *Hymns to the Virgin & Christ*, edited by Mr. Furnivall for the Early English Text Society, the following lines are quoted from one of the poems contained in the volume:—

"At tauern to make wommen myrie cheere,
And wilde felawis to-gidere drawe,
And be to bemond a good squyer
Al nyzt til þe day do dawe."

In a note (page ix.) Mr. Furnivall says, "For an explanation of this *bemond* I have asked in vain Mr. Chappell, Mr. Way, Mr. Morris, Mr. Skeat, Mr. Wright, &c., &c."

Has it never been suggested that the correct gloss for this word is a *mistress* or *sweetheart*? There can be no doubt that this would suit the context admirably:—

"And be to [my mistress] a good squyer
Al nyzt til þe day do dawe."

Compare Dutch *beminde*, sweetheart, mistress, lady, spouse.
J. P. MORRIS.
Old Swan, Liverpool.

CURIOUS DUPLICATION OF NAMES.—Near Richmond, in Virginia, there is a family the members of which (without exception, so far as I know) spell their name *Enroughty*, and pronounce it *Darby*. When written or printed *Enroughty*, it is always read *Darby* by those who know them. I have never been able to obtain the explanation

of this singular metonymy, though the fact is well known in that section of the country. During the late war, one of the Confederate generals was much puzzled by an "Enroughty Road" plainly marked on his map; which none of the guides, though perfectly familiar with the local topography, appeared to know, at least by name. When shown the map, however, they at once recognised it, but called it the "Darby Road."

A friend, of whom I made some inquiries touching this matter, related to me a nearly parallel case which came under his own observation in another state. A person changed his name by Act of Legislature for one of a much more plebeian sound, as the condition of receiving a legacy. The bequeathed property proved, however, much less valuable than he had supposed, and he resumed his old patronymic. As the legislative Act was never annulled, he used his new name in all business papers, but in friendly correspondence and social life adhered to the old one.

This, however, is by no means as curious as the former instance, in which the duplicature extends to a whole family.

W. H. B.

Baltimore.

"REALM."—The other day, turning over *The Garland of Good Will* (Percy Society's edition, p. 13), I found the following distich:—

"Whose beauty, like to Phœbus' beams,
Doth glitter through all Christian' realms."

The country people in Craven always pronounce realm as *ream*. Our old parish clerk (long since departed) used to say and sing—

"Ye boundless *reams* of joy."

May not what now seems a vulgarity be the ancient pronunciation? S.

Queries.

RICHARD CRASHAW.

I give the title-page of an undated thin quarto which has been ascribed to Richard Crashaw by no less an authority than Mr. Corser of Stand, at whose recent (second) book-sale I secured it:—

"An Elegie Sacred to the Immortall Memory of the Honoured and most accomplished *Lady*, Margaret *Lady* Smith, one of the Ladies of her Majesties Honourable Privie Chamber. Dedicated To the true Lover of all good Learning and perfect mirrour of his Rank, Edward Savage, Esquire (one of the Gent: of his Majesties most Honourable Privie Chamber), her Noble and lamenting Husband. Composed by his most humble and devoted Servant, R. C."

This is all—no publisher or printer's name, nor date. Prefixed is a leaf with inside wholly black; then above title-page; then "The Epistle Dedicatorie," 1 page; "The Achrostick Epitaph,"

2 pages; a whole-paged striking skeleton-figure of Death, with the motto, "Sic transit gloria Mundi"; then the chief poem, headed "Funerall Teares and Consolations," 11 pages and black reverse; then Latin "Lachrimæ Fvnebres," 9 pages, and another black page. Before the "Lachrimæ" is a short inscription, also signed R. C. I am the more careful in giving these details because the Heber copy (the only other apparently known) had not the two blank (black) leaves, &c. Toward determining the Crashaw-authorship, I am anxious to obtain information or references thereto concerning the subject of the "Elegie" and other tributes—viz. Lady Margaret Smith. Was she the "Roman Catholic" Lady Smith of Dr. John Hall's *Select Observations* (1657)?—that quaintest of old medical books by Shakespeare's son-in-law. His entry of her case is as follows:—"First century, Observ. xxii. — The *Lady Smith, Roman Catholick*, being greatly afflicted with wind of the stomach," &c. &c. (pp. 159-160.) The first Observation of the first "century" is dated March 6, 1622, and the latest in the second appears to be 1633. I note that this Lady Smith was a Roman Catholic, because it furnishes an item of importance to the Crashaw-authorship, should she prove to be the same with Lady Margaret Smith of the "Elegie." In the "Elegie" itself there are certain family and personal facts and allusions that may aid correspondents in replying to our query. Thus near the commencement:—

"Her father's trophies the Polonians reare,
And Prussia daily by his care shew'd forth
Many rich tokens of the English worth;
They doe lament her with us, and the Rhine
In mutuall sorrowes with the Thames doth joyne;
For though the Rhine doth neere her birth-place glide,
The Muses wayle her laid by Thames faire side."

Onward we have her several marriages—*Langton* suggesting probable Roman Catholicism:—

"As when a virgin she adorn'd the name
Of farre fam'd *Langton*, or, when bride she came
To her beloved *Clarke*, or had the grace
To take to husband in the second place
Ennobled *Smith*, or when as she was led
A happyspouse to honour'd *Savage*' bed."

Her Smith-husband was a Sir Richard Smith, and the title-page tells us Savage was an Edward Savage. Finally there are these local references, Stepney being indicated as her burial-place:—

"Nor can one place lend teares enough, but where
That wealthy *Stepney* her high tow'rs doth reare,
Shew most of all laments her death, and just
Extols her vertues, as she hides her dust:
The nymphs that haunt Hammersmith's woods and
hills,
That guard the valleyes, and that guide the rills,
Resound her loss."

Dr. Hall's Lady Smith was probably a resident in Warwickshire. I say nothing, meanwhile, of

the internal evidence of the Crashaw-authorship of this tractate.

A. B. GROSART.

15, St. Alban's Place, Blackburn.

[This work is attributed by Mr. Hazlitt (*Hand-Book*, p. 113) to Robert Codrington, of whom some account will be found in Wood's *Athenæ Oxon.*, ed. 1817, iii. 699. Wood has not included this *Elegie* in the list of his works.—ED.]

CENTENARIANS AND ANIMAL FOOD.—In the *Commentary on the Minor Prophets*, by Dr. Pusey, there is the following passage on p. 2 of the Introduction to Hosea:—

"Almost in our own days we have heard of one hundred centenarians, deputed by a religious order who ate no animal food, to bear witness that their rule of life was not unhealthy."

To what does this refer?

W. H. B.

78, Grosvenor Street, C.-on-M.

CHARTULARIES, ETC.—1. Is the chartulary of Lenton priory, co. Notts, now in existence?

2. Nichols, in his *History of Leicestershire*, gives some extracts from the register book of Croxton Abbey. Is this chartulary in any library accessible to the genealogist?

3. Wood, in his *History of Eyam*, co. Derby, has this paragraph:—

"John Nightbroder, although not known as a minstrel, was a highly celebrated literary character, and a liberal benefactor. He was born at Eyam, and founded the house of Carmelites or White Friars at Doncaster, 1350."

He cites a paragraph in Hunter's *Deanery of Doncaster* as his authority. Whence did Hunter derive his information, and are any of the works of this author now in existence?

4. Where are the Champney MSS. deposited?

B. B.

CUNNINGHAM.—Can any of your readers aid me in tracing the origin of the surname Cunningham? The Irish of that name claim for it a Celtic derivation—the Scotch a Scythic derivation. Which of the two is right?

MARC.

CUSTOMS OF MANORS.—

"It is deeply to be lamented that the *very early* customs found in the copies of Court Roll in England have not been collected and published. Such a step could not possibly affect the interests of lords of manors or their stewards, but the collection would furnish invaluable materials for law and history."—*The Saxons in England*, i. 55.

Thus wrote, upwards of twenty years ago, one of the most learned of English antiquaries. If the words of John Mitchell Kemble have remained so long unheeded, I cannot hope that mine will be listened to, or I would again urge upon the possessors of such documents that they should at once give them over to the printing-press. No one knows at present what manor customals are in existence. I am anxious to make a list of them as far as is possible, and shall therefore be much obliged to any one who will direct my attention to the existence of records of this nature in public or private hands. These customs are often entered

in the court rolls, but, as far as my experience goes, it is more usual to find them on a separate roll. I shall be glad to be told of those already in print as well as those that remain unpublished, though my query is mainly concerning the latter.

EDWARD PEACOCK.

DIAMONDS.—

"At Agra a Bannian named Herranand had bought a diamond of 3 Mettegals, which cost 100,000 Roupias."

"At Soccodana in Borneo the diamond weights are called Sa Masse, Sa Copang, Sa Boosuck, Sa Pead.

"Item—Four Coopangs is a Masse; two Boosucks is a Copang, and one Pead and an halfe is a Boosuck. Item—There is a Pahaw, which is four Masse, and sixteene Masse is one Taile, and by this weight they doe not onely weigh diamonds but gold also."—Extracts from *Purchas his Pilgrimes*, 1625, vol. i. pp. 228, 398.

Can any one inform me of the equivalents to these native weights in the English carats and grains at the beginning of the seventeenth century? if so, I should feel greatly obliged.

CHARLES MASON.

8, Gloucester Crescent, Hyde Park.

SIR DUDLEY DIGGES' RACE. — Sir Dudley Digges of Chilham Castle, Kent, by his will dated in 1638, left 20*l.*, the interest of which was to be given as prizes to the winners of a race to be run annually on May 19 between two young maids and two young men "of good conversation," between sixteen and twenty-four years of age, at Old Wives' Lees or Old Wood's Lees, near Canterbury. (Hasted, vol. ii. p. 787.)

Is this race still run every year, and what was the motive of Sir Dudley's bequest? G. F. D.

LONDON DIRECTORIES.—Were those by Kent, Lowndes, Holden, and others published annually during the last quarter of the eighteenth century? Which of them contains the fullest "Court Directory"? L. X.

HATBANDS, SCARFS, AND GLOVES.—What is the origin of the use of hatbands and scarfs at funerals, and of the giving of gloves? W. H. S.

HERALDIC.—If any of your readers can give me any information on the three queries below I shall feel grateful.

1. On a silver mug, possessed by my family for 100 years, is engraved a coat of arms—Azure, chevron or between three wiverns (?), no wings, purple. Crest: paw of lion or tiger holding battle-axe. Whose arms are these?

2. Quartered with the Chilcot arms is a coat—Argent, chevron gules between three Saracen heads sable. To what family do these belong?

3. In an old book, *Hervey's Meditations*, 1748, I find pasted to the cover the arms of "John Wynne, Gent., Tavistock, Devon," viz. Ermine, on a chief vert, three eagles displayed. These are somewhat similar to the Harison arms, viz., Or, on a chief sable, three spread eagles or. Does

this similarity show any connection between the two families?

H. W. T.

Minterne Rectory, Cerne, Dorset.

SCARCE PUBLICATION OF LUTHER'S.—Does any reader of "N. & Q." know of the existence of any other copy of the following work? I give the title and description of a copy in the possession of one of my friends, but no other has fallen in my way:—

"Conclusiones Sexdecim R. P. D. M. Lutheri, De Fide et Ceremoniis. Ejusdem de Fide et Operibus saluberrima declaratio.

Ceremoniarum eruditissima resolutio, quid sint, et quomodo eis utendum.

Conclusiones quinquaginta ejusdem pro timoratis conscientiiis consolandis. Wittemberghe. 4^o."

Without date and name of printer. Not any edition of this work is in Panzer, nor in the British Museum. On a fly-leaf is the following note in an old hand writing:—

"In hoc libro continetur declaratio quam primum sue doctrinae Lutherus publicam fecit, anno 1518. Opus est rarissimum etiam in Germania, ubi prodiit dicto anno."

ZETETES.

"MATRIMONY MADE EASY."—Many years ago I was referred to this book, but it was only last week that I met with a book at the British Museum intituled "*Matrimony made Easy*, by a Bishop of the Church of England." * Lord Hardwick's Act in 1753 made a great reformation in the law of marriage; it was much opposed, and Horace Walpole gives a humorous account of the bill in its various stages. The act, however, passed, and it declared that no marriage should be valid unless by license or banns in some church or chapel where banns had been usually published. In 1764 a bill was introduced to alter this law, and then was published the second edition of the book at the British Museum. The contents of the book are most strange; it begins by advocating polygamy as authorised by Scripture and practised by Eastern nations; then suggests marriage by written contract (without the interference of the clergy) to be annulled, and the contract cancelled at the will of the parties; then a power to convert from time to time a mistress into a wife, on payment of a tax according to rank—a duke 100*l.*, an earl, marquess, or viscount 90*l.*, and so on. This revenue, the writer says, would exceed that produced by the Cider Act, or the tax upon plate, *and would be paid without half the grumbling*. Do any of your readers know anything of this book or its author? Is it a serious

[* This equivocal work is not "by a Bishop of the Church of England," although these words are prominently displayed on the title-page. The only portion of it by "a Bishop" is "The Determination of two remarkable Cases of Conscience, the one respecting Divorce, the other Polygamy," from the pen of Bishop Burnet. *Vide* "N. & Q.," 2nd S. ii. 181.—Ed.]

recommendation or a satire upon the bill then before Parliament?

JOHN S. BURN.

The Grove, Henley.

LIFE OF SIR THOMAS MORE. — I have a MS. Life of More with the following title:—

"The Life, Araignment, and Death of the famous and learned Sir Thomas More, Knight, somtymes Lord Chancellor of England."

It begins thus —

"This Sir Thomas More was borne in London; his ffather was a student of Lincolns Inn, and brought him upp in the lattyn tonnge at St. Anthonyes schoole in London, after which he was by his fathers . . . received into the howse of the wise and learned prelate Cardynall Morton," &c.

Can any correspondent inform me who wrote this life, and, if it is in print, where it can be found?

C. S.

MOTTO QUERY.—Is there any particular legend attached to the motto assumed by the Mather family—"Mowe warilie"? The crest is the demi-figure of a man, in a cuirass and steel-cap, bearing a scythe.

M. D.

M.P.'s.—Particulars wanted of the following:—Sir Thomas Sandford, M.P. for Appleby, 1713 to 1714; Sir Orlando Gee, M.P. for Cockermouth, 1679 to 1695; Philip Howard, M.P. for Carlisle, 1699 to 1702; James Bateman, M.P. for Carlisle, 1721 to 1728?

B. A. M.

GEORGE MORLAND.—I shall feel obliged to any kind reader of "N. & Q." who will inform me in whose possession the painting by this remarkable artist now is, entitled "Sunset View in Leicestershire," and engraved by James Ward in 1793? The picture is distinguished as a road-side inn with the Leicestershire hills in the distance; a farmer on a grey horse and other figures on the right, and a boy burning furze on the left foreground. The picture is supposed to have been taken by Morland when on a visit to Loraine Smith in that county, and is said to have been offered at Christie's some years since.

SCRUTATOR.

"ORVAL; OR, THE FOOL OF TIME." — In the *Saturday Review*, Feb. 27, 1869, *Orval* is said to be translated from a French translation of "The Infernal Comedy," in an old number of the *Revue des Deux Mondes*. What is the number? Has Count Krasinski's poem been translated into any other language? What is the date of the original? *

C. T.

QUOTATION WANTED.—

"Mundus vult decipi; ergo decipiatur."

Generally this phrase is attributed to Paracelsus, who died in 1541; it is not, however, found in his works in this shape, because he mostly wrote

German, not Latin. Some indication of the *idea* only may be found in his writings (see Johann Hufer's edition, Strasburg, Zetzner, B. i., fifth "defension," p. 260.) Others put the line (supposing it to be one) on the account of Thuanus, with no other indication. The thought expressed in it has been often used in various forms, as —

"Qui vult decipi, decipiatur,"

and

"Populus vult decipi, et decipiatur."

Mr. Riley (*Dictionary of Latin Quotations*, p. 337) has a note for this saying, running as follows:—

"This adage is found in the works of De Thou, but it is probably older than his time. Cardinal Caraffa said of the Parisians:—

'Quandoquidem populus decipi vult, decipiatur.'"

That this note cannot be correct is shown to me by a passage in Henri Martin's well-known *Histoire de France*, viii. p. 447 (note), where I read:—

"Il (namely Caraffa, or Paul IV) fit une entrée solennelle à Paris peu de temps après. On prétend qu'en donnant sa bénédiction au peuple qui s'agenouillait sur son chemin, il répétait ironiquement, au lieu de la formule consacrée: 'Trompons ce peuple puisqu'il veut être trompé!'"

As an authority is produced "De Thou, l. xvii.," so that the two forms given by Mr. Riley are reduced to one, to be found in De Thou. Can anybody procure fresh evidence, so as to enable me to trace the true author?

H. TIEDEMAN.

Amsterdam.

ROSE-PENCE.—In the Faversham chamberlain's accounts for the year 1556 occurs the following:—"Lost by the fall of rose-pence, 25s. 6d. out of 51s." This is an enormous loss. To what is it attributable?

GEORGE BEDO.

6, Pulross Road, Brixton.

SIEGE OF DUNSTER CASTLE, 1645-6.—

"1645. The Parliamentarians from Taunton having fixed their quarters at Wiveliscombe, came thence March 20, 164 $\frac{1}{2}$, to Sir Hugh Windham's house at Saundle, where they intended to surprise Colonel Francis Windham, Governor of Dunster Castle; but failing in their plan, they pillaged the house, not even respecting the gentlewomen, whose clothes they tore off their backs. Sir Hugh escaped at a back door, and sent word to Colonel Windham at Dunster Castle, who, with what horse was ready (only 30), instantly marched after and overtook them in a field near Nettlecombe, full 250 horse strong, and defeated them, taking 5 prisoners, 14 horses, besides ammunition.

"1645-6. The siege of Dunster Castle was raised. The Parliamentarians, who were the besiegers, sent the following message to the Governor in the hopes of inducing the Royalists to deliver up the Castle: 'If you will yet deliver up the Castle you shall have fair quarter; if not, expect no mercy; your mother shall be in the front to receive the first fury of your cannon. We expect your answer.' The Governor returned the following answer, which is worthy of a Briton: 'If you doe what you threaten, you doe the most barbarous and villainous act

[* The first edition was published in 1835; the third in 1858. See *The Athenæum* of Mar. 13, 1869, p. 375.—ED.]

[that] was ever done. My mother I honour, but the cause I fight for and the masters I serve—God and the King—I honour more. Mother, doe you forgive me, and give me your blessing, and lett the rebells answer for spilling that blood of yours, which I would save with the losse of mine owne, if I had enough for both my master and yourselfe.' The mother replies: 'Sonne, I forgive thee, and pray God to blesse thee for this brave resolution. If I live I shall love thee the better for it. God's will be done.' Upon a sudden came Lord Wentworth, Sir Richard Greenville, and Colonel Webbe, rescued the mother, relieved the castle, took 1000 prisoners, killed many upon the place, and put the rest to flight."—*Gentleman's Magazine*, 1828: "Compendium of County History: Somersetshire."

What authority is there for this episode in the Civil War? I can find no allusions in any published history of those times to any such an event as the *temporary* relief of the siege of Dunster Castle. In *England's Recovery*, by Joshua Sprigge, 1647, it is recorded that in—

"April, 1646, on the conclusion of the Barnstaple Articles, 2 Regiments of Foot were commanded from before Barnstaple to march to Dunster and to face the Castle, whilst the General's summons was sent in to the Governor, who embraced a treaty; and after some time spent in capitulations, surrendered the Castle to Colonell Blake."

There is a fuller account of this siege and capitulation in Hepworth Dixon's *Biography of Blake* and in Savage's *History of Carhampton*, but no allusion is made to the above-quoted incident. It seems to come from an authentic source, and yet it may be a forgery. I hope that some of your correspondents may be able to give an authority for the correspondence between Colonel Windham and his mother.

F. BROWN.

YORKSHIRE BALLAD. — Can any one favour "N. & Q." with all the verses of "Slaidburn Fair"? Many years ago I heard it sung with real humour by a Catholic clergyman of Stonyhurst, who was a visitor at the house of a friend in Bowland Forest. I only remember one verse, *ex. gr.* :—

"Then Mr. Townson he com out,*
And he tuik us up his entry;
He popp'd us into the finest room,
As if we'd bin some gentry!
"Puddings and sauce they did so smell;
Puddings and sauce O rare!
'Egad!' said Johnny, 'I tow'd thee, Nell,
We was cummin ta Slaadburn fair.'"

I have sometimes thought that the song may have been transplanted from some other locality and fitted to Slaidburn by some waggish student of the College of Stonyhurst.

STEPHEN JACKSON.

* Mr. Townson was landlord at Slaidburn about forty years ago.—S. J.

Queries with Answers.

SIR JOHN DOLBEN. — I wish to ascertain the dates of the birth and death of this clerical baronet, who was a son of John Dolben, Archbishop of York from 1683 to 1686, and a prebendary of Durham. He was educated at Westminster; was also a student of Christ Church, Oxford; and in the *Musæ Anglicanæ*, the first edition of which was printed in 1691, is a copy of hexameters by him, entitled "Museum Ashmoleanum." Sir John seems also to have been a great friend of Antony Alsop, the Latin poet; for there are several copies of alcaics and sapphics addressed to him by Alsop, from which it may be gathered that the baronet was very musical. Finedon in Northamptonshire was his property, and in the church there he had erected an organ. Alsop thus expresses the wish that the infant son might resemble his father in musical tastes:—

"Tu choris sueta harmonicis, lyrisque
Arte pulsatis, resonare disces
Jam notas, quas non sine Diis canorus
Exprimet infans.

"Quæ patri tum mens erit, ecstasisque
Gaudii, cum jam puer, ore formans
Syllabas, linguâ titubante profert
Sol la mi fa sol?"

John Dolben, Archbishop of York (his father), lies buried in the north aisle of the choir of the Minster, where there is a monument to his memory, with his effigy upon it in his episcopal robes, and a mitre on his head; not, however, encircled by a ducal coronet. Query, was the mitre worn so lately as 1686, or is it merely placed as an indication of rank? No doubt in the long-expected volume of the "Lives of the Archbishops of York," by Mr. Raine, a good sketch of the life of him will be given. There is a most lengthy epitaph on his monument, which it is almost impossible to decipher, the paint having been worn from the letters.

OXONIENSIS.

Bolton Percy, near Tadcaster.

[Sir John Dolben, Bart. was the grandson of the Archbishop of York, and son of Sir Gilbert Dolben, the first baronet. Sir John was born at Bishopsthorpe, Feb. 12, 1683–84; educated at Westminster; nominated a canon's student of Christ Church in 1702; proceeded M.A. 1707; and accumulated the degrees in divinity, July 6, 1717; collated to a stall at Durham, April 2, 1718; and to a golden stall in that cathedral, July 17, 1719, in which year he became rector of Burton Latimers, and vicar of Finedon, Northamptonshire. He published a *Concio ad Clerum* in 1726. After the death of Antony Alsop (A.D. 1727) Sir Francis Bernard collected into a quarto volume such of Alsop's Odes as he could procure, and entitled it *Antonii Alsopi Œdis Christi olim Alumni Odarum libri duo*, Lond. 1752, privately printed. In this volume are many Odes addressed by him to Sir John Dolben. Sir John died on Nov. 20, 1756, aged seventy-three years, and

was buried at Finedon. His picture is in Christ Church Hall. He married Elizabeth Digby, second daughter of Lord Digby, by whom he was father of William Dolben, Bart. M.P. Consult Atterbury's *Correspondence*, ii. 379, 402; iii. 23; v. 107, 308; Willis, *Cath. Survey*, i. 269, 274; Bridges, *Northamptonshire*, ii. 224, 260; Betham, *Baronetage*, iii. 136; and Welch, *Alumni Westmonast.*, ed. 1852, p. 238.

The long Latin inscription on the monument erected to Archbishop Dolben in York Minster is printed by Betham, *Baronetage*, iii. 137. It was composed by Leonard Welstead.]

FOLK-LORE: RED ROSE UNLUCKY: MISS RAY.—The following bit of folk-lore is quoted from the *Life and Correspondence of M. G. Lewis*. The lady to whom the portent happened was Miss Ray, who was murdered at the piazza entrance of Covent Garden Theatre, by a clergyman named Hackman:—

"When the carriage was announced and she was adjusting her dress, Mrs. Lewis happened to make some remark on a beautiful rose which Miss Ray wore in her bosom. Just as the words were uttered, the flower fell to the ground. She immediately stooped to regain it; but as she picked it up, the red leaves scattered themselves on the carpet, and the stalk alone remained in her hands. The poor girl, who had been depressed in spirits before, was evidently affected by this incident, and said, in a slightly faltering voice, 'I trust I am not to consider this as an evil omen!' But soon rallying, she expressed to Mrs. Lewis, in a cheerful tone, her hope that they would meet again after the theatre—a hope, alas! which it was decreed should not be realised."

A note informs the reader that—

"In certain districts of Italy the red rose is considered an emblem of early death; and it is an evil omen to scatter its leaves on the ground."—Vol. i. p. 20.

Is anything known as to the birth or parentage of that much-injured woman? The book before me says, that one report is that she was the daughter of a staymaker who kept a shop in Holywell Street, Strand; and that another affirms her to have been the child of a small farmer or peasant in Hertfordshire.

I would further ask, is it not quite certain that Miss Ray was murdered as above stated? A passage in Thackeray's *Four Georges* would seem to throw a doubt on it; he speaks of—

"The crowd at *Drury Lane* [who went] to look at the body of Miss Ray, whom Parson Hackman had just pistolled."—*Cornhill Magazine*, vol. ii. p. 260.

A. O. V. P.

[The father of Miss Ray, or Reay, as the name is frequently spelt, was a staymaker, married to a very industrious woman who had been an upper servant in a nobleman's family, and who was the mother of thirteen children. Martha, the last surviving child, was born in the year 1742, and at the age of eighteen became the mistress of John Montagu, the fourth Earl of Sandwich, with whom she lived for seventeen years in uninterrupted felicity. His lordship had been careful to bestow

upon her a liberal education, and there was scarce a polite art in which she was not an adept, nor any part of female literature with which she was not conversant. Her feelings and her general deportment were marked by an unparalleled delicacy, which had characterised her through life. Her murder was the result of jealousy. On leaving Covent Garden Theatre, April 7, 1779, she was assassinated by the Rev. J. Hackman, of whose trial and execution full particulars appeared in the papers of that date, as well as in the *Gentleman's Magazine*, xlix. 210. Miss Ray's portrait was painted by Dance and engraved by Green.]

KATE KENNEDY'S DAY.—What is the origin of the observance described in the subjoined cutting from the *Scotsman* of March 13? The ingenious editor of the *Book of Days* has his residence in the ancient city where the celebration is held, but he does not seem to have given any explanation of the custom in his valuable work. C. W. M.

"**ST. ANDREWS—KATE KENNEDY'S DAY.**—The anniversary of Kate Kennedy's Day was celebrated by a masque procession by the fourth year's students of the United College, on Friday. Much aversion to this demonstration had, we understand, been evinced on the part of several of the Professors, and it was at one time thought that the students would either have to give up the idea of thus perpetuating the remembrance of 'Kate, their consolation,' or undergo the penalty of rustication or expulsion from the College. However, concessions seem to have been made so as to allow Kate's Day to be observed as in former years, but under certain restrictions. The public were not allowed to enter the College grounds. The procession started from the Cross Keys Hotel and marched to the College. It then paraded all the principal streets, and visited each Professor's house, where the students gave unmistakable expressions of approbation and disapprobation. The dresses were good, and in some instances very grotesque. The citizens turned out *en masse* to see the procession, which lasted about two hours and a-half, and ended peacefully at the Cross Keys, where the representative of Lady Kate was presented with her usual address."

[An explanation of this singular custom was furnished by Dr. Robert Chambers in "N. & Q." 3rd S. xi. 487, and by other correspondents in the same volume, p. 509, and vol. xii. p. 14. The bell of St. Andrews named "Katharinam" was caused to be made by James Kennedy, Bishop of St. Andrews and founder of St. Saviour's College in 1460. In 1686 it was re-cast the third time, when it is conjectured a procession attended its suspension, which may account for the present practice as an excuse for a holiday.]

ANONYMOUS.—Who is the author of "*Present Interest of England Stated*. By a Lover of his Countrey. London: Printed for D.B. 1671"? 4to. Oldys, whose general accuracy is almost proverbial, attributes this tract to William Penn, misled probably by the similarity of the titles between this and one published by the celebrated Quaker about the same date. A reply to it appeared, entitled—

"A Letter to Sir Thomas Osborn upon the Reading of a Book called 'The Present Interest of England Stated.' London, 1672. 4^o."

This is attributed to George Villiers, Duke of Buckingham, but gives no clue to the authorship of the *Present Interest*, &c.

WILLIAM E. A. AXON, F.R.S.L.

Joynson Street, Strangeways.

[*The Present Interest of England Stated* is attributed to Francis de Lisola,* ambassador to several courts of Europe. He was not above thirty years of age when he was resident in England from the Emperor Ferdinand III. His pamphlet was first written in Latin, and then translated into English. He is also the author of another work, entitled "The Buckler of State and Justice against the Design manifestly discovered of the universal Monarchy, under the vain Pretext of the Queen of France her Pretensions: to which is added A Free Conference touching the Present State of England." Lond. 1673, 8vo. He died on Dec. 18, 1674.]

COXSWAIN.—Will any philologist tell me the meaning of the word? I know what *swain* means, but how about *cox*? THETA.

[The word *cockswain* or *coxswain* means the man who has charge of a boat. The first syllable is the Icelandic *kuggr*—a ship or boat. It is also the same as the Dutch *kog*, the modern Danish and Swedish *kog* and *kogge*, and the Welsh *cwch*, all of which have the same meaning. The idea in the word appears to be something round and hollow, and the English *keg*, a cask, and the Scottish *cog*, a bowl or dish, are most probably of a similar origin. The modern term *cock-boat* is simply a redundancy, each syllable having the same import.]

Replies.

PRIMITIVE FONT.

(4th S. ii. 157; iii. 199.)

Dr. Robert Chambers has favoured me with his paper on this subject, read to the Philosophical Society at St. Andrews. I make two extracts:—

"I found this curious object to resemble greatly the so-called Giants' Tubs (*Reisen-topf*, or *Jette gryder*) which I had examined in Norway and Sweden during my visits to those countries in 1849 and 1851. They are geological objects, and manifestly connected with the operations of moving ice on the surface which are so conspicuous and so instructive in those countries. The Dunino curiosity is an irregularly perpendicular hollow, nearly three feet in average diameter, and two and a half feet deep. The lips are evasated, and shelve off somewhat towards the east. The surface of the interior is smooth, but weathered a little, and only at one place near the top did I find any trace of the striæ or scratches which indicate the action of ancient ice. This singular excavation occurs about a hundred yards from the parish church of Dunino, in a small valley permeated by a short rivulet descending to meet the Kenley water. The spot is about three hundred feet above the level of the sea. The little valley is here crossed by a bed of indurated sandstone, which has been cut through by the rivulet, so

that it is now in two parts, each presenting a cliff about twenty feet high. The part on the east side has a level surface; and it is on this surface, two or three feet from the edge of the cliff, that the object in question occurs. It may be worth while to say that the rock, as originally crossing the valley, has, in its entire state, been the barrier of a lake bed, of which some remains still exist."

"The theory of the Scandinavian geologists," adds Dr. Chambers, "is, that they (the Giants' Tubs) were formed by cataracts in the constantly melting ice, the loose pebbles serving, as is seen in cascades of the present time, to do the grinding work under the impulse of the falling water."

For Dr. Chambers, as a geologist and an antiquary, I entertain the utmost respect, and I should not on slender grounds presume to differ from his conclusions. So far he has described the rock-basin, and its locality, with precision; but he has overlooked certain matters. The basin occupies a central position in the cliff, such as an iceberg would hardly select. Dr. Chambers notices that the surface of the rock is level. He omits to describe the opposing cliff as uneven, and covered with soil and sward. It is incorrect to describe the basin as "an irregularly perpendicular hollow." It was not so, certainly, when I cleared it out in 1836. It is decidedly circular. Some scratches on the surface there may be. As a boy of eleven, I used my cleansing implements clumsily; and I distinctly remember that my father's herd rashly shelved off with his ironclad heel a portion of the font's eastern margin. On that side, about six inches under the surface, there was a small aperture, which seemed to have been formed as a rest for the foot. I fear the herd's rashness has extinguished this feature. The basin was, after being cleansed out, always filled with water to the *foot-rest*.

The cliff which contains the basin is known as "The Bel-craig"—so it was designated by the peasantry thirty years ago. The surrounding farm is called "Belie,"—in the Kirk-session Records, about 1650, "Balelie." The farm adjoining, on the east, is Balcaithly. Celtic names abound in the locality: such as Pittendreich, Pitarthie, Kinaldy.

In 1815 the tenant of Belie caused several upright stones, which stood on the high ground a few yards south-east from the Bel-craig, to be demolished. These were believed to belong to a Druidical temple.

Dr. Chambers correctly describes the Bel-craig as situated at the lower point of the bed of an ancient lake, to which the cliff in its original condition had formed a barrier. The Britons constructed wells on the margins of lakes, intending thereby to symbolise their belief in the universality of the deluge. They also consecrated rocks by the sides of lakes, as symbolising the debarkation of Noah and the deliverance of the race. That portion of the lake from which the waters issued forth they termed "Bela."

* In a manuscript note of the time on the title-page of this work in the British Museum.

Archæologists are agreed that the ancient inhabitants of Scotland practised oriental worship. The sun, called Baal or Bel, was their chief deity. Among the rites of this primitive worship, purifications and ablutions were common. Water of rivers or from springs was not used in religious rites. The water of purification was collected in troughs, or rock-basins, as it descended from the heavens in rain or dew. It was used copiously, and hence never became fetid.

In Cornwall the rock-basin is common. The forms are round and oval. The basins are isolated and in groups. They abound in the slopes of Karnbie Hill. Curiously enough, the parish bordering the Bel-craig on the south-west is named Carnbee—the letter *K* being unknown in the Gaelic. The basin in the Bel-craig is precisely similar to some of the rock-basins of Cornwall. In these basins the priests purified themselves, and purified the people. The chief period of annual lustration was *Beltein* (May-day), a day on which Scottish maidens still seek to enhance their beauty by washing their faces in the early dew, and when Scottish herds practise certain rites borrowed from the elder superstitions. In the word *Beltein* we again have an approximation to the name Bel-craig.

The ancient Scottish priesthood anointed their disciples in the mystic bath. They cast certain consecrated herbs into their dew-wells. Among these were tussilago and feverfew. Let the minister of Dunino certify as to the extent with which these plants overrun his garden in the immediate proximity of the Bel-craig. The feverfew cured cattle by charm two thousand years ago. The peasantry of Dunino cause their ailing cattle to drink it now.

Ely is a rock. The peasantry of Fifeshire always speak of the parish of that name, on the south-east coast, as "The Ely." Bel-craig is situated on the farm of Balelie, the former word being a translation of the latter. Balcaithy, the farm adjoining the Bel-craig to the east, is compounded of *Bal* and *clachan*, signifying Baal's place of worship. The word *clachan* originally signified the place of stones, or stone circle. It is now used in the Highlands to designate a church, or place of Christian assembly. At Dunino the god of fire was worshipped in a temple at Balcaithy, and on a rock at the basin of Balelie.

Such is my notion respecting "the tubulation" at the Bel-craig. I do not confidently assert I am right; but I feel satisfied that I am less wrong than are Dr. Chambers and his friends—the St. Andrews' *savans*—who regard the rock-basin of Dunino as an excavation caused by the grinding of an iceberg impelled by a primeval cataract.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

POPULAR NAMES OF PLANTS.

(4th S. iii. 106.)

Hare-parsley.—In Sussex *Anthriscus sylvestris* is coney-parsley; and here, as in many other places, it is known as "rabbits' food." If rabbits are fond of it, as these names suggest, hares may have the same partiality; if so, this would account for the name.

Coven-tree.—Here, in Buckinghamshire, *Viburnum lantana* is known by this name, pronounced like the town, Coventry. I believe it has been suggested that this is a corruption of A.-S. *corn-treow*, the red dogwood, and that the name has been transferred from the *Cornus* to the *Viburnum*.

Culverkeys.—I suppose this is the same as "culverkeys," mentioned in Walton's *Angler*, about which there was some discussion in "N. & Q." (2nd S. vii. *passim*). I cannot help thinking that, in spite of the habitat in which Master John Davors placed it, the columbine (*Aquilegia vulgaris*) was intended. I cite the verse in which the word occurs:—

"So I the fields and meadows green may view,
And daily by fresh rivers walk at will,
Among the daisies and the violets blue,
Red hyacinth and yellow daffodil,
Purple narcissus like the morning rays,
Pale gander-grass and azure culverkeys."

A writer who could place "red hyacinths" and "purple narcissus" in a meadow would not be particular as to "azure culverkeys." Walton himself says, that "looking down the meadows, [he] could see here a boy gathering *lilies* and *lady-smocks*, and there a girl cropping *culverkeys* and *cowslips*." But "*lilies*" do not grow in meadows; and if Walton could place one plant in a wrong habitat, it is only reasonable to suppose that he might do so with another.

JAMES BRITTEN.

High Wycombe.

R. C. A. PRIOR inquires for an explanation of the following plant-names, occurring in Aubrey's *Natural History of Wilts*: "culverkeys, hare-parsley, maiden's-honesty, bayle, coven-tree." I venture their explanation, as far as our best authorities will enable me. Thus, culverkeys (*culfer*, a dove, A.-S.) is the old name for columbine (*Aquilegia vulgaris*). Hare-parsley is doubtless the wild parsley (*Petroselinum sativum*); though the prefix *hare-* is not to be found in any authorities, even Anne Pratt, our most diligent searcher after common and local names, does not give it. As hares are very fond of this plant, it may have obtained this distinction in Wiltshire, which is not known in other counties. And may not maiden's-honesty be the well-known "honesty" of our gardens (*Lunaria biennis*)? This plant is known by many other names: penny-

wort, money-flower, silver-plate, pricksong-wort, and white-satin. Its magic power is mentioned by Chaucer, Drayton, Shakspeare, and Spenser, with its use in charms and incantations. But as we have only to deal with its most honourable name, I will quote from Gerarde, who says, "Among our women it is called *honesty*." Now by a fanciful sequence, not uncommon in local plant-names, it may have obtained in Wiltshire a further honour in the name "maiden's-honesty."

For bayle and coven-tree I can find no authority, though I have searched carefully. Probably they are entirely local in Wiltshire, and their meaning can only be found amongst the country people. An old village-gardener is often good authority in such inquiries as these.

A. H.

Beckenham.

THE HOUSE OF STUART AND DAVID RIZZIO. (4th S. iii. 122, 202.)

HERMENTRUDE is not the only reader of "N. & Q." who is startled by J. W. H.'s assertion that James I. was small and swarthy. His portraits agree in giving him red or auburn hair, and a florid complexion. As for his disagreeable figure, of which J. W. H. makes so much, Dalzell says:—

"His legs were very weak, having had, as some thought, foul play in his youth, or rather before he was born, that he was not able to stand at seven years of age."

When we think of what his mother endured so soon before his birth, it was rather a matter of wonder that James was not an idiot. If the Earl of Moray had believed James to be illegitimate, would he not have made it a strong point in his subsequent crimination of his sister? F. R.

The person of James I. was mean and unpleasant, but I must admit myself mistaken in describing him as below the middle stature and swarthy. I had derived the impression from his portraits, and from the description of him in the *Fortunes of Nigel*. I still leave it for consideration whether the following description, *in extenso*, quoted by HERMENTRUDE, is irreconcilable with my suggestion:—

"He was of a middle stature, more corpulent throghe his clothes than in his bodey, zet fatt enough, his clothes ever being made large and easie, the doublets quilted for stiletto prooffe, his breeches in grate pleits, and full stuffed. He was naturally of a timorous disposition, which was the greatest reason of his quilted doublets. His eyes large, ever rolling after any-stranger cam in his presenche, in so much as many for shame have left the room, as being out of countenance. His beard was werey thin; his tounge too large for his mouthe, and made him drinke werey uncomlie, as if eathing his drinke, wich cam out into the cuppe in each syde of his mouthe. His skin vas als softe as tafta sarsnet, which felt so because he never vasht his hands, onlie rubb'd his fingers ends

with the vett end of a napkin. His legs wer very weake, having had (as was thought) some foule playe in his youthe, or rather before he was borne, that he was not able to stand at sevin zeires of age: that weakness made him ever leaning on other men's shoulders."—*Balfour*, ii. 108.

I cannot withdraw my assertion that the house of Stuart was a failure, and never understood the art of governing this country. I should be glad if HERMENTRUDE would consider the circumstantial evidence in favour of my suggestion, as well as the argument from inheritance. I cannot but think your other correspondent is correct in thinking with me that less than a wife's infidelity would not have sharpened the dagger of Darnley, or less than revenge for the loss of a lover have lighted the torch of Mary.

J. W. H.

"GOD US AYDE," THE NORTON MOTTO: THE "WHITE DOE OF RYLSTONE."

(4th S. ii. 515.)

There is no doubt whatever that the motto of the Nortons was "God us ayde." It was in strict accordance with their remarkable arms, which represented the wounds of the Redeemer. Considerable remains of Rylstone Hall existed in the last century, and an aged female of Rylstone, who died about forty years ago, used to assert that "God us ayde" was carved in stone "beneath a *picture*" over the principal doorway; the picture being no doubt the family arms. The mistake about the legend on the bell was made originally by a very clever man and a most acute and learned philologist and antiquary. I allude to the late Rev. Wm. Carr, B.D., the incumbent of Bolton Abbey and author of *Horæ Momenta Cravenæ*. Mr. Carr, examining too cursorily the bell in the dimness of the tower, jumped to the conclusion that the obscurely cast legend was the Norton motto—a sentence with which he was familiar. The information was given to Dr. Whitaker, who inserted it in the two editions of the *History of Craven*. It was next communicated to Wordsworth, who wrote the "White Doe" when he was the guest of Mr. Carr, who not only communicated the local story of the Doe, but suggested that it might be blended with the history of the "Rising in the North" and the "Fate of the Nortons." The mistake about the bell has also appeared in the *Illustrated Guide to Craven*, and in the *Stories of the Craven Dales*. In antiquarian matters few authors were more careful than Mr. Carr. However, it is only just to the memory of Wordsworth that the "saddle should be placed on the right horse," and that the poet should not be blamed for a trivial mistake of the antiquarian clergyman. I know family whose name is Norton. They claim descent from the Rylstone branch, and bear the old

Norton arms and the motto "God us ayde"; and some years ago another family of the same name was resident in or near Nottingham or Northampton (I forget which), and whose arms and motto were the same as those mentioned above. Sculptors do occasionally very ridiculous things. A short time ago I met with an engraving of a group entitled "Thomas the Rhymer and the White Doe of Rylstone"! What the Scottish personage known as the Rhymer has to do with our local tradition is above my comprehension. Rylstone has had its share of "rhymers" and "poetasters," and the White Doe has been often sung, but I never heard that the local choir had been swelled by the addition of the far-famed "Thomas of Ercildoune."

As connected with Rylstone, I may observe that previously to the publication of the *History of Craven*, the name was always written "Rilston." What authority there was for a change in the orthography I am unable to state. The village is charmingly situate, but in itself is not very interesting. A very questionable taste has converted it into a *pretty* spot, and destroyed all the picturesqueness of the past. However, beauty still lingers about the village. The church has been well restored, and its low venerable tower is a noble object beneath a fine and lofty ridge of fells, on one of which stands "Norton Tower"—a landmark for miles around, and one that—

"Whispers strange tales in the whirlwind's ear."

As a Cravener, a lover of Rylstone and all that appertains to it, I have made the above remarks, which, I trust, will satisfy J. T. F. that Wordsworth did not invent the story of the bell, and also was not the inventor of the Norton motto "God us ayde."

STEPHEN JACKSON.

The Flatts, Malham Moor, Craven.

FREE TRADE.

(4th S. iii. 171, 266.)

This term is as old as Aristotle, who says, — *Τῶν γὰρ συναλλαγμάτων, τὰ μὲν ἐκούσια ἔστι, τὰ δὲ ἀκούσια.* "Trade is either free or forced" (*De Moribus*, v. 5); adding that "freedom is the essence of trade," — *ὅτι ἡ ἀρχὴ τῶν συναλλαγμάτων ἐκούσιος.* After the privileged classes—priests and nobles—had attained sufficient power, they became jealous of such traders as acquired wealth enough to rival them in luxury and idleness, and they exercised such powers as they possessed by way of restriction, and to enforce participation for themselves in traders' profits, which practice has continued up to the present day and is enforced by legislation. The Italians, to counteract such oppression, or, as Aristotle terms it, *ἀκούσιος*, enrolled their trades in free corporations, and they were followed by the other trading people of

Europe, with the same object—a counterpoise to the privileged classes (Robertson, *Progress of Society in Europe*, i. 2), and soon became a recognised power, making laws under the title of House of Commons, &c. They were free in another sense; for as they withdrew from the control of feudal lords, they acted also as municipal corporations in governing their cities and towns, and established the germs of civil liberty and political power, in theory and partly in practice, by securing that no new laws or taxes should be imposed without their consent. (Pfeffel, *Allemagne*, 408, 431.) Britain has long suffered from the oppression of prohibition, restriction, and taxation on trade. Augustus exacted tribute by the imposition of duties or customs—which are euphemistic terms for taxes—on exports and imports, and if such duties were not paid before embarkation and landing the goods were forfeited. (Craik, *Brit. Com.*, i. 30.) Charlemagne (A.D. 795) appreciated the importance of trade; for in his letter to Offa, king of Mercia, he says:—

"We also will that merchants shall have lawful protection in our kingdom according to our command, and if they are in any place unjustly aggrieved, let them apply to us or our judges, and we shall take care that ample justice be done to them."

There were then, however, established "duties" in France; for we learn from the same letter that smuggling was carried on under the cloak of pilgrimage. With the Normans came a system of commercial oppression, when "customs," that is taxes, were to be paid, not only to the king but to the lord (*comes*) of the seaport. The privileged classes having again obtained the ascendancy, from which *Magna Charta* gave no relief, monopolies were invented, granting privileges of certain trades to certain persons, to the exclusion of all others. Tin became a monopoly of the crown, and has been held as the property of the Prince of Wales since 1337 A.D., notwithstanding the application in 1348 by merchants to parliament that that trade should be made free. In 1354 the exportation of iron was prohibited. Oppression of the wealthy, the Jews for example, was a regular source of national revenue. Jacques Cœur, in France, is a memorable example of oppression by the privileged classes. In the time of our Henry III. the clergy themselves entered into trade, and smuggling was followed by them in the time of Henry VI. (Craik, i. 177.) Popes, cardinals, and other foreign ecclesiastics got licenses to export wool and other goods from England duty free; they were fully impressed with the advantages of free trade *for themselves*, but not *for others*. By 8 Henry VI. c. 24, merchants here were compelled to sell for ready money or for goods delivered on the instant. Next year, however, the law was obliged to be altered, permitting sales at six months' credit. Equally as absurd laws were made

by parliament when the privileged classes were dominant till the time of Huskisson of our own day, who brought great consternation to them and their congeners abroad. Another freedom of trade was taken away by 37 Henry VIII. c. 9, which limited the rate of interest on loans to ten per cent. per annum. But by 5 and 6 Edw. VI. c. 20, this law was abrogated, and no interest on loans could be recovered; and if any were taken, the principal was thereby forfeited to the crown, with fine and ransom at the king's pleasure. Then by 13 Eliz. c. 8, this last act was repealed, and the act of Henry VIII. revived, allowing ten per cent. In these acts of parliament the clergy have the odium of such attacks on free trade. Edw. VI. accomplished one good commercial deed in the abolition of the Steelyard Company. The last day of the year 1600 established the East India Company, only recently abolished. In the reign of James I. monopolies swarmed. With the house of Brunswick came the financial principle of perpetual indebtedness, the effect of which is profusion by the privileged and famine to the working classes, for the capital by which trades would employ labour is transferred to the privileged to be employed in purposes of public uselessness or injuriousness. In 1694 the Bank of England was established to raise the wind for the government; and having lent all their money to it, suspended payment in 1797. The same principle of lending the assets entrusted to them (repayable on demand) to the government in perpetuity is continued, but not quite to the same extent as in 1797. The government is also absorbing fast all the savings-bank deposits, also the telegraphs, to be soon followed by the railways; so that in effect free trade is still in the constant course of violation. The labours of the working classes who made Cobden their leader are becoming nugatory by legislation. I have entered rather fully into this subject because the public are not, in general, well aware how essential perfect freedom of trade is to the production of individual, and therefore, taking them in the aggregate, of national wealth.

T. J. BUCKTON.

THE MISTLETOE ON THE OAK (4th S. iii. 220.)—I think the following fact, which has been carefully verified, may not be thought unworthy of being added to all that has already appeared in "N. & Q." on the subject of "the mistletoe on the oak." In my park at Binsted Wyck, near Alton, Hants, there is a group of an ancient oak and hawthorn, the latter of a great size; these are so close together that some of the branches of the oak spread over part of the hawthorn; much mistletoe grows on the hawthorn, and there was formerly much more. I have had the oak tree very carefully examined, but not a single plant of mistletoe can be found on it; a quantity of mis-

tletoe is gathered every Christmas from the thorn, but none has ever been found on the oak. There are many apple trees very near this group, on which mistletoe grows abundantly. I am greatly surprised that your correspondent the CHEVALIER DE SOURDEVAL has never seen the mistletoe on the hawthorn. From my own observation I should say that after the apple the hawthorn was one of the trees on which, in this country at least, the mistletoe was most abundant.

WILLIAM WICKHAM.

ELDEST SON'S WIFE (4th S. iii. 262.)—It is not easy to give "an authoritative reply" to C. W. M.'s question, but this much is certain—that when Mr. Smith, the head of the family, dies, his eldest son, who in his father's lifetime was Mr. John Smith, becomes Mr. Smith, and his wife therefore must be Mrs. Smith, for it would be a manifest absurdity for the husband to be Mr. Smith and his wife Mrs. John Smith. The mother remains Mrs. Smith, and she and her daughter-in-law must distinguish themselves as best they can: they may call themselves elder or younger, or insert their Christian name in brackets, as Mrs. (Jane) Smith; or the widow, if in enjoyment of her dower or, I presume also, that which now usually takes its place, a settlement out of her husband's estate, may call herself "dowager." The prefix "dowager" is no peculiar right of the peerage, as your correspondent seems to suppose. It means simply one who is dowered out of an estate, and in this sense Blackstone uses the word without any reference to rank. I know that it is not commonly given to ladies who have no title of honour, but there is no real ground for this, nor can any valid reason be adduced to support the practice.

WILLIAM WICKHAM.

There is, I believe, no doubt whatever on the point. Mr. Smith is the head of his family; his wife is therefore Mrs. Smith, and his father's widow is the Dowager Mrs. Smith, *i. e.* the Mrs. Smith *who has a dower*. She is spoken of as the Dowager Mrs. Smith, but she would not generally be addressed so on a letter, as her residence would be indication enough as to who was meant. Mrs., or Lady, or the Countess Smith would equally be the dowager if they were jointured widows, mother or step-mother having nothing to do with it. Neither is the title confined to the nobility. It is inappropriate, of course, where the social status of the party does not imply a dower. Thus Squire Smith's widow is the Dowager Mrs. Smith, but Smith the steward's widow is Mrs. Smith, senior. Neither of them is Mrs. John Smith.

P. P.

SIR WALTER SCOTT'S NEPHEW (4th S. iii. 171, 273.)—The notices respecting a nephew of Sir Walter Scott, a natural son of Sir Walter's brother Daniel, being in a charitable "Home" in

Montreal, induce me to send the following copy of a note in my possession in the handwriting of the poet, and which is creditable to his liberality:—

"Sir Walter Scott sends compliments to Mr. Lambe, and encloses 125*l.* by cheque on Galashiels', in payment of Mr. Lambe's account, which leaves a small balance due to Sir Walter.

"Sir Walter Scott would be very glad to see his nephew any morning between this and Monday next, and will be obliged to Mr. Lambe to mention this to Mrs. Mitchell. He is very desirous to know what the boy is like to turn to, as it is time his education should have some particular direction.

"Abbotsford, 9th May."

The address is lost, but on the back of the note is written, in another hand, "Sir Walter Scott: a note to Mr. Lambe respecting a son of his brother Daniel's." C.

In reply to Y. S. M., I would say that his quotation from the *Irish Times* states the truth. I saw the article some months ago in a couple of Montreal papers, from which, I suppose, the *Times* copied it. I made inquiries of one of the committee of management of the St. Andrew's Home, who states that it is not the use of intoxicating liquor, or dissolute habits, that has brought him so low, but simply failing health and the effects of an injury he sustained some years ago, which incapacitates a man of his age from any great exertion. He is unmarried, and about sixty-six years of age. He has in his possession a letter written to him when quite a youth by Sir Walter. It is sad to see a nephew of the author of *Waverley* in such a position.

WM. BLACKBURN.

Montcalm Terrace, Montreal.

DOVECOT, OR COLUMBARIUM (4th S. ii. 323.)—About half a century ago, a dovecot stood at Lewes belonging to the priory of St. Pancras. It was cruciform, and equalled in magnitude many a parish church; there were 3228 pigeon-holes in it.

GEORGE BEDO.

6, Pulross Road, Brixton.

CADE LAMB = MEG (4th S. iii. 160.)—The name given to a lamb that has to be brought up by hand in this island is "Meg," the Manx for a pet-lamb, and, like all pets, a great trouble.

WILLIAM HARRISON.

Rock Mount, Isle of Man.

NURSERY DIALOGUE (4th S. iii. 194.)—Under the heading "Children's Drama" (2nd S. x. 168), I made inquiry after the origin of a dialogue much like that cited by F. HARRISON, and ABRACADABRA sent a courteous response, p. 318, of the same volume; at which place M. had the satisfaction of airing his recollections, and of hoping that "your valuable space would be better occupied in future."

ST. SWITHIN.

PASSAGE IN PLAUTUS (4th S. iii. 127.)—For an instance in Plautus (in addition to that quoted from the *Truculentus*, Act II. Sc. 1, v. 1) of the use of "hercle" by a woman, see *Casina*, Act V. Sc. 4, v. 16. Lambinus, however, would here read "immo *ecastor* illius," for "immo *hercle* illius." In v. 13 a man uses both "ecastor" and "hercle." The *Asinaria* contains (Act V. Sc. 2, v. 46 and 80) instances of "mecastor" and "ecastor," used by men. Touching the suggestion by Palmerius of "Ha ha ha *he, ecere*," for "Ha ha ha, *Heracle*" (spoken by a woman), it may be observed, that in Plautus "ecere" (or "eccere") is, with perhaps a single exception (*Men.* Act. II. Sc. 3, v. 50), put into the mouths of *men*. As bearing upon the subject, I append the concluding part of a note on *Pers. Sat.* I. v. 2, touching the assertion by A. Gellius, i.e. Aulus Gellius (formerly miscalled Angellius)—lib. xi. cap. 6—quoted by Palmerius, that at Rome the men invariably swore by Hercules, and the women by Castor:—"Illud apud Apuleium reperies non observatum, apud quem et foeminae per Herculem jurant." Apuleius flourished in the latter half of the second century, three centuries and a half after Plautus, and some few years after A. Gellius.

J. B. SHAW.

NATURAL INHERITANCE (4th S. iii. 38, 200.)—One more Barbara has to be added to your correspondent TEWARS' list of "eight generations," viz. Barbara Wilberforce (the bishop's eldest sister), who dying unmarried in 1821, brought this long "unbroken series" to a close—unless indeed her *niece* Barbara may be admitted as a continuing term. With your permission I would append a query. How came our ancestors to give such a name as Barbara to their daughters? It has, I presume, no other derivation or meaning than *Βαρβάρω*, which they do not seem to have conferred as a baptismal name upon their sons.

H. SORBO.

I can help your correspondent TEWARS to ascend two generations higher in the pedigree of twenty generations of which he speaks. Isabel Lady Chaworth was the daughter of (William Earl of Warwick and) Maude daughter of (John Lord Fitzjohn and) Agnes daughter of Dru de Barantyn. I have been attempting to trace all our sovereigns in the manner indicated by TEWARS. I find it impossible, with the resources at my command, to trace any further than thirteen generations, and George III. alone can be followed thus far. Henry V. can be traced for seven; all the rest end, at furthest, in the fourth or fifth generation. Her present Majesty I can follow no further than her great-grandmother, Caroline Duchess of Saxe-Coburg, born princess of Reuss von Ebersdorf.

HERMENTRUDE.

GENEALOGICAL QUERIES (4th S. iii. 104, 230.) Will MR. ELLIS accept my best thanks for his

answers to my queries? One date, however, I must ask leave to dispute; namely, that Hawisia Lady Luterel was married in or before 1362. The first wife of Andrew Lord Luterel, Elizabeth daughter of Hugh Earl of Devon, was living in August 1380 (*Rot. Eritus*), and the inquisition taken on her death is dated 1393. How then could Lord Luterel marry his second wife in 1362? I am also much obliged to MR. PHILLIPS for his reference to Blore's *Rutland*, which I will consult when I have time to visit the Museum; but I suspect that I shall find the Anne le Despenser of Blore not identical with the Alianora le Despenser of the patent roll.

HERMENTRUDE.

THOMAS BAKER (4th S. ii. 589; iii. 206.) — I have a copy of Bishop Gardiner's rare book *De Vera Obedientia*, the Roane edition of October 26, 1553, with the autograph of Baker on the title-page, as follows: "Tho. Baker, Coll: Jo: socius ejectus." This volume was described in an inimitable manner by the late Dr. Maitland in his *Essays on Subjects connected with the Reformation*, and is of considerable rarity.

G. W. N.

TRIG (4th S. iii. 195.) — Perhaps some other of your contributors will explain this word, but *pad* is good Sanskrit for *foot*, and its application to a narrow way is obvious and appropriate. The word is in common use in the compound *foot-pad*; and *padding the hoof* is a slang equivalent for journeying on foot. Horne Tooke says that a *road* is that on which we *ride*. Is not *path* that on which we *pad*?

W. B. C.

This word is in common use for a path throughout Lancashire. An ancient road over Pilling Moss, in Lancashire, no doubt the remains of an ancient Roman road leading from the mouth of the Wyre (the *Portus Setantiorum*), has long been known as the Danes' Pad, from its having probably facilitated the inland incursions of that warlike people in old times.

WILLIAM DOBSON.

Preston.

AILSTON'S HILL AND LUG BRIDGE (4th S. iii. 192.) — Lug or Lugg Bridge is a bridge over the river Lugg or Lug, a tributary of the Wye. Ailston's (now more commonly written Aylestone) Hill is the name of some rising ground forming one of the suburbs of the city of Hereford, and lying to the north-east of the city. It has of late years been suggested that the word Aylestone is a corruption of Athelstan. More probably, however, the hill takes its name from some Norman settler. Aylestone or De Aylestone is a Norman surname, and the hill lies within the ambit of a manor of the same name. May not a still more likely derivation be found in some Saxon word, such as *Ægelston*, as Ailesbury comes from *Ægelebury*? Stones were in Saxon days, as they

are still, used to mark the boundaries of the city, and the limits of the city liberties on the north-east may have been shown by a stone called, we know not why, the *Æyelstone*. A charter of the reign of Edward I. mentions the *Adhekerdeston*, and the spot where the city liberties terminate on the south-east is still known as the *Franchisestone*.
HEREFORDIENSIS.

Leland says: —

"From Hereford to Worme Bridge, 6 miles. Thence to Ailston Bridge, 2 miles." — *Itinerary*, second edition, 1744, vol. iv. fol. 175 b.

Also, —

"In the West End of the Towne (of Leominster) there be three stone Bridges. The first over Penilly. . . . The second over Kene Water The third is called Lug Bridge, and, as I remember, it is the greatest of the 3, and hath most arches." — *Itinerary*, second edition, 1744, vol. iv. fol. 177 a, 177 b.

He mentions the situation of many other bridges over the river Lug, but only calls this one "Lug Bridge."

LOUISA JULIA NORMAN.

MAC ENTORRE AND COAT ARMOUR (4th S. ii. 487; iii. 116, 161, 278.) — ANGLO-SCOTUS has evidently misunderstood the note upon which he animadverts. He overlooks the fact that it referred to that portion of the Mac Entorre legend which stated that, as a reward of his service, the king granted him the exclusive right of displaying certain arms; and the statement made was, that such grants were not made till a period subsequent to the date of the legend; but they are totally distinct from the mere display of distinguishing devices on banners and shields.

From the time when men came to act in large bodies it became necessary in the battle, the camp, and the march, to give, by the use of a distinctive banner or guidon, intimation to the members of each division where it was placed. Thus, in the second chapter of Numbers, verse 2, it is ordered that "Every man of the children of Israel shall pitch by his own standard with the ensign of his father's house."

In the same way it was requisite that the leader and commander of each portion of the army should be distinguished by some conspicuous mark, and the broad face of the shield afforded a convenient means of displaying these. Thus in the *Gododin*, which describes a conflict in the south of Scotland towards the close of the sixth century, we find in stanza 22 a chieftain described as carrying a shield of various colours, while in stanza 35 we have another displaying the "fore quarter of a wolf without its head."

But all these were entirely assumed at the pleasure of the wearer, and although becoming naturally hereditary, required no direct sanction from the crown. The well-known anecdote of Sir William Dalzell shows that such assumptions,

even for a temporary purpose, were made as late as 1390.

The question however is, when did the crown assume the exclusive right of granting armorial bearings, and appointing officers to inquire into the right to display them? And in answering this the designations of these officials give us a clear guide. In England the title of the Garter points to the time of the well-known royal observation, "Honi soit qui mal y pense." In Scotland the names of the heralds are still more significant. Bute, Islay, Marchmont, Rothsay. I am not sure of Marchmont, and have not at present time to look it up; but the other three are clearly connected with the reign of Robert III., who ascended the throne in 1371, as they are taken from feifs to which he succeeded as heir of his father Walter the Steward.

GEORGE VERE IRVING.

SIR JOHN L'OFRE (4th S. iii. 194.) — Sir John Golafre, ambassador to France, died at Wallingford, in Berkshire, and was buried in Westminster Abbey, 1396 (Lysons's *Berkshire*, p. 455). There was a note respecting Sir John Golafre's tomb in "N. & Q." 1st S. v. 498. The tomb of a Sir John Golafre who was buried at Fyfield, co. Berks, is called by the villagers "Gulliver's tomb": on the top of the tomb is an effigy in armour, and underneath a skeleton in a shroud.

R. J. F.

CHESS BY POST (4th S. iii. 261.) — G. seems to think that the matches between London and Edinburgh are single or rare instances of this. I believe they were *early* instances of it; but it has been done perpetually for many years both by clubs and individuals. I have myself done so with hardly any interruption for about twenty years.

LYTTELTON.

THE LONG PARLIAMENT, 1640, AND THE REFORMED PARLIAMENT (4th S. iii. 189.) — Mr. S. SMILES, in his very interesting communication on this point, anticipated one I had intended sending you on the same subject. The little book from which I had drawn my information may have been the source of his note; but if not, I dare say your readers may like to have its title, and secure it when they can. Like many early books of reference, it is now scarce. The title is —

"The Parliamentary Register, containing Lists of the Twenty-four Parliaments from 1660 to 1741, in which the names of the members are not only registered under the names of the counties, cities, and boroughs represented by them (and a margin left to register many succeeding *Parliaments*), but they are collected again into an Alphabetical Index, referring to the places they have been returned for, and distinguishing the *Restoration Parliament* and the last.

"The Second Edition, corrected by the Returns to Parliament; with a preface containing some observations on each *Parliament*.

"To which is added, an exact List of the present House of Lords, and all the Peers and Members for Scotland in

every *Parliament* from the Union; and the Peers extinct since the Restoration."

London. Printed for Edward Cave, at St. John's Gate, M.DCC.XLL.

It is an invaluable repository for the historian and antiquary. A satirical little mouse has nibbled off the corners of my copy. Was he the *ridiculus mus* of their debates? Might not the book be brought down to our own day? UPTHORPE.

BARBER'S FORFEIT (4th S. iii. 264.) — Acting on the editor's hint, I asked my barber if he knew any barber's forfeit? "Well, sir," he replied, "I knew one, and one only. Supposing that instead of cutting your hair I was shaving you, and another customer coming in said to me 'Cut his throat for him!' that would be a forfeit—half a gallon. But," he added—fetching a deep sigh—"we never get the forfeit now; the good old days are gone!" W. H. S.

THE LETTER H (4th S. iii. 260.) — It is well deserving of consideration and investigation, whether in southern English there are not two *h*'s, a rough aspirate and a lenis, as well as two *r*'s, a rough and a soft. This is in conformity with the philological character of other languages. On the other side, some languages have only the rough *r* and *h*. Where there are these soft letters as well as rough ones, they are subject to interchange agreeably to certain idiomatic laws, and the *h* may be suppressed. It may be that the true law for southern English is much nearer to Cockneyism than to the northern dialect. H. O.

SKETCHES IN DAILY PAPERS (4th S. iii. 263.) — Sketches (ten in number) of the Spencer, Snider-Enfield, Cochrane, and Remington breech-loaders appeared in the *Pall Mall Gazette* of July 27, 1866, p. 5. R. MEIKLE.

ZOUCH OF HARRINGWORTH (4th S. iii. 243.) — L. M. A. will find a very full account of this family in Bridges's *Northamptonshire*, ii. 318. Besides a descriptive history there is a pedigree for fourteen generations, extending for four generations after John, Lord Zouch, who married Dorothy Capel. Milisent Cantalupe first brought the property to the family, and her arms L. M. A. has identified. This pedigree makes the above John *eighth* lord (not *tenth*), and William, fifth lord, married an heiress, Alice, daughter of Sir Richard de St. Maur; and John, seventh lord, married an heiress, Joane, sister to John, Lord Dyngham. Possibly the two coats L. M. A. cannot identify belong to these two ladies. The male issue of the Zouches failed at the death of Edward, eleventh lord, who died in the reign of Charles I. It seems most likely that the stained glass was removed from the ancient chapel of All Saints, which stood eastward of Haringworth church. Bridges says of the parish church, "In some of the windows are the arms of Zouche, Gules nine

bezants or, and a canton." In my notes of the church taken last year I find some few fragments of ancient glass still remaining; but whether this shield is among them or not I cannot say.

W. D. SWEETING.

Peterborough.

The two coats quartered by Zouche, concerning which your correspondent inquires, are those of St. Maur and Lovel. William, fifth Lord Zouche of Haringworth, married Alice, only child of Richard Lord St. Maur, and great-granddaughter of Nicholas Lord St. Maur by Muriel his wife, daughter and heiress of James (who died *v. p.*), son and heir of Richard Lord Lovel of Castle Carey, co. Somerset. The Lords St. Maur, according to Burke and others, differenced their coat with a label of three points; but St. Maur without a label, quartered with Lovel, appears to have been borne by St. Maur of St. Maur, co. Gloucester. (See Burke's *Armory*.)

H. S. G.

CHURCHES NOT LIABLE FOR THE EXPENSES OF NEW ROADS (4th S. iii. 173, 275.)—You properly object to make "N. & Q." a medium for queries on scientific subjects. It is still more objectionable to make it a medium for cheap law by inserting inquiries for acts of parliament and adjudged cases, on subjects of pecuniary interest to either clergy or laity. To prevent more space being wasted on this subject, I beg to refer your correspondent to the statute 21 & 22 Vict. c. 98. s. 38.

A LAWYER.

ANONYMOUS (4th S. iii. 172.)—I believe that the book in question, edited by "Uncle George," was by Mr. George Frederick Pardon, who also wrote some other works for children under the pseudonym of "Quiet George."

CUTHBERT BEDE.

ST. IGNATIUS DE LOYOLA (4th S. iii. 130, 299.)—I cannot answer all the queries of your correspondent D. respecting the visit of St. Ignatius to England. I believe it has always been a tradition in the Society of Jesus that St. Ignatius did really visit England, and London is supposed to have been the city in which he lived for a short time. I have often spoken to several Fathers of the Society on this subject, and their answer has always been the same—viz. "that their illustrious founder, while studying in one of the colleges at Paris about the year 1529 or 1530, was robbed of the little money he possessed, and was in consequence obliged to visit England (London?) in order to solicit assistance from the Spanish merchants who then resided there."

This tradition is confirmed by all his biographers—viz. Luis Gonzalvo, Ribadeneira, Maffei, Bartoli, Bouhours, &c. I can quote the original testimony of Ribadeneira, taken from his *Vida*

de San Ignacio de Loyola (reprinted in Valladolid, 1740). The author knew the saint intimately. These are his words:—

"Tuvo necesidad de ir los tres primeros años á Flandes, y una vez á Inglaterra, para recoger de los mercaderes Españoles (que allí trataban) alguna limosna, con que poder passar pobremente su vida," &c.—p. 30.

Bartoli probably derived his statement from these words of Ribadeneira, who no doubt heard the account from the saint himself. The letters of St. Ignatius I have never read. Bartoli's *Life* of the saint was originally published in Italian (about 1650 at Rome), with this title: *Della Vita e dell' Istituto di S. Ignazio, (fondatore) della Compagnia di Gesù*. A second edition appeared in 1659.

Your correspondent D. may be pleased to know, that Pinius the Bollandist gives all the original lives of the saint. (Julii, tom. vii. p. 409.)

J. DALTON.

Norwich.

MRS. ROBINSON: "PERDITA" (4th S. iii. 173.)—Although this note will probably not be an answer to the query of L. X., yet I may remind him that a portrait of Perdita was published as one of the steel illustrations in the *Memoirs of George IV.* by Robert Huish. As I have not the book to refer to, I am unable to say if a painter's name was affixed to this portrait. It was a full-length, and in undress, sitting by the side of a bath.*

CUTHBERT BEDE.

STAHR'S "LIFE OF LESSING" (4th S. iii. 257.) Is there not some mistake in stating that *twelve* editions have appeared of this work since its first appearance in 1859? I find a *sixth* edition mentioned among the new publications announced in Hinrichs' Leipzig Catalogue of German Works for the months from July to December, 1868, and it seems very improbable that six later editions have been printed since then.

J. MACRAY.

Oxford.

JEW'S EYE (4th S. iii. 265.)—C. W. S. asks, "What is the value of a Jew's eye?" and in reply he is referred to a quotation from Nares, who writes thus:—

"The origin of this phrase may be worth remarking. The exactions to which the Jews were subject in the thirteenth century, and the period both before and after, exposed them to the most cruel and tyrannical mutilations if they refused to pay the sums demanded of them. The threat of losing an eye would have a powerful effect. Hence the high value of a Jew's eye. The allusion was familiar in the time of Shakespeare:

"There will come a Christian by,
Will be worth a Jewess' eye."

Merchant of Venice, ii. 5.

Nares accumulated a vast mass of quotations from old authors, but his attempts to explain a

[* It is painted by Stroehling, and engraved by H. Adlard.—Ed.]

difficult word or phrase are often singularly feeble and pointless. It always appeared to me that the phrase "worth a Jew's eye" had been borrowed from this very passage in Shakespeare, through a misunderstanding of its meaning. And yet the import of what Gobbo says to Jessica seems very plain. He tells her—Jewess though she be—a Christian will come by who will be well worth her looking at, worthy of her eye. Can any instance be found in a work earlier in date than the *Merchant of Venice* to support Nares's assertion, that "the allusion was familiar in the time of Shakespeare"? J. DIXON.

RED TAPE (2nd S. xi. 329.)—Like J. P. O., I can well remember the Dutch inscription on all sealing-wax in our young days (which, by the bye, was very superior to what is generally sold now). The vendors were not aware, probably, any more than the purchasers, that they had been imposed upon by some *mauvais-plaisant* who, purposely no doubt, in giving the Neerlandish inscription, put the cart before the horse, and thus made the wax bear the counterfeit stamp on the face of it; for "*Wel brand en vast houd*" sounds to Dutch ears as it would to English ones, "*Well burns and fast holds*." The red tape, notwithstanding the words "Harlem" and "Warranted," on the wrapper, with the arms of England, may very possibly not have been more authentic. Had it come in with the Dutch William, surely the shamrock would not have been omitted after the Boyne? P. A. L.

ALEXANDER HAMILTON (2nd S. xi. 285, 355.)—What adds to the awfulness of this illustrious American statesman's death is the fact of his having been shot—by a deliberate aim of Aaron Burr—on the very spot on the shore where one of his sons had been killed in like manner a year previous, day for day. When will, then, civilised people comprehend that this venditation of a so-called *point d'honneur*, by its result, in many cases proves nothing, and that oftentimes the duel *could* very easily be avoided, and consequently *ought* to be? England gives to the world the noble example of having rendered this nefarious practice almost obsolete. The last political duel of importance I recollect is that of the Iron Duke with the late Earl of Winchelsea, but that is now a good many years ago. The two late fatal duels in Italy and Spain, in which a promising young student and young Olozaga lost their lives by the most futile causes; the numerous encounters of late years in France and America, show that in this, as in some other respects, we have still much to learn from England. "*Nobilitas sola est atque unica virtus*." P. A. L.

WOODRUFF (4th S. iii. 65.)—Some of the earliest years of my life were spent under the care of an old relative in the west of Ireland, whose husband was rector of the parish for fifty-three years,

and who resided in the old family mansion which had been in the possession of his family for nearly three hundred years (the house was more than two hundred years erected). The old lady was very fond of flowers, among which the woodruff was a special favourite. The country all about was of limestone formation and possessed numerous caves, each with its legend. Not far from the house was one called Poula Voddhervo (the foxes' hole)—I write phonetically—the front of which was curtained with an ample growth of woodruff, and once every year we had a pleasant day collecting a quantity of the fragrant herb to dry and strew among the stores of linen, &c.; the starry circles of leaves also were cut off and laid between the leaves of favourite books. I have in my possession some such, as a folio Bible, a quarto Cruden's Concordance, &c., in which they still remain and retain their delicate fragrance, though more than forty years plucked. Since then I have frequently gathered the plant in the pleasant Bavarian woods, and introduced it to the notice of English friends—some of them now, alas! in the dust—to whom the plant was before unknown.

CYWRM.

Porth yr Aur, Carnarvon.

I have heard the old rhyme more fully thus:—Double *u*, double *o*, double *d*, *e*, double *r*, double *o*, double *f*, *e*.

SOBRIQUETS OF REGIMENTS (3rd S. vii. 49; 4th S. iii. 298.)—*Garvie* is not a Scotch name for a herring in the usual sense of the word, although it is a fish of that genus. It takes its name from the small island of Inch Garvie in the Firth of Forth, which belongs to the county of Fife, in the vicinity of which the fish in question are taken. They are about the size of an ordinary sprat, and the sobriquet points to the low average height of the recruits in the Fifeshire regiments, which, however, may not now be the case, since recruiting has become less local. About the close of the last century an encampment was formed on the race-course at Lisburn, in Ireland. Among the troops assembled there were several regiments of Scotch Militia and Fencibles. One day a disturbance was heard at a portion of the line of encampment. The general in command rushed from his tent, and demanded of the sentinel on guard, who happened to be an Irishman, what was the matter. "Only foive of the Fifeshire drowned in a camp-kettle" was the ready reply.

RUSTICUS.

"SPECULUM AUREUM ANIME PECCATRICES" (4th S. iii. 263.)—Mr. Greswell (*Parisian Typography*, p. 72) speaks of this work as the production of Henry de Hassia, and adds—

"Cave and Wharton say this H. de Hassia was a German, a licentiate in divinity of the University of Paris, and a Carthusian monk: a writer of so prolix a cha-

racter, that having *pro cathedra* undertaken to expound the Book of Genesis, he scarce in a course of many years reached the fourth chapter, and completed as many volumes. *Obiit an.* 1428. Several of his smaller tracts were printed at an early period *et variis locis*."

Mr. Greswell notes an edition of this work printed in 4to at Paris in 1479, which is also mentioned by Maittaire, *Ann. Typographici*, i. 135; and Dr. Maitland informs us that it appears, jointly with other tracts of the same kind, in an edition in folio, by John de Westphalia, which is found in the Lambeth library. (*List of Early Printed Books*, 1306.) It has sixteen leaves. Your correspondent does not mention the size of his book, and it seems not improbable that it may have been part of a larger volume bound up separately, and therefore never had either a title-page or colophon. See the title "Castel Icande" in Brunet. In a list of books and tracts made at the beginning of the sixteenth century, I find amongst others *Speculum Anime*, 2 fo. If this was an abridgment of Henry de Hassia's work, it certainly is a clear proof of his prolixity, if his sixteen folio leaves could be compressed into two.

W.

MILTON'S PORTRAIT BY MARSHALL (4th S. iii. 274.)—Allow me a reply to P. A. L. At 4th S. iii. 95 he furnished what purported to be a corrected version of the epigram, in consequence of the version printed from Vertue in 2nd S. xii. 82 being, as he alleged, slightly different from the original. I pointed out, under my initials, at 4th S. iii. 159, that with the exception of P. A. L.'s erroneous substitution of *τηνδε την* for *τηνδε μεν*, the only discrepancies I found were in punctuation, in which neither one copy nor the other was accurate. I have since seen a tracing from the lines under the engraving, which P. A. L. has sent to a common friend, and which confirms all I have said. The word is *μεν*, engraved in the inaccurate manner I before described: and the only other discrepancies, if such they can be called, between the three versions are that both Vertue and P. A. L. insert a grave accent over the penultimate syllable of *αυτοφως*, which is wanting in the original, and while the original has no stop after *βλέπω*, Vertue puts a period; and P. A. L., more accurately as regards the sense, but inaccurately for the purpose of a facsimile, puts a dot above the line, the Greek form of a note of interrogation.

After satisfying myself that P. A. L. was not in possession of an unknown portrait, I should scarcely have thought these infinitesimal details worth another letter, had he not in his last communication made the surprising statement that his doubt of Milton's authorship of the epigram was expressed in deference to me. He has fortunately afforded your readers the means of judging whether my words could, by the utmost

perverseness of reading, be construed into an expression of doubt on that subject. I concurred in the criticism of abler scholars than myself that the lines are wanting in epigrammatic point; but if this is treason against Milton, I am ready to admit that the merit I described as wanting is not so essential to the Greek as to the English epigram.

J. F. MARSH.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Book of Scottish Pasquils, 1568-1715. (Paterson, Edinburgh.)

Some forty years since Mr. Maidment, to whom all students of Scottish History and early Scottish Literature owe so many obligations, published, or rather printed for private circulation, a small volume of *Scottish Pasquils*, which was in due time followed by two others. These have become so scarce, that whenever a copy, which is rarely the case, comes into the market, it produces a very large price. Since the first appearance of Mr. Maidment's collection, new verses have turned up from time to time, and better MSS. of those already printed; and the result is, he has given in the present volume a new edition of the book containing the original text, which was in many instances inaccurate, enlarged by additional new matter, and accompanied by illustrative remarks and notes. This will unquestionably be hailed as a most important addition to our materials for the history of those dissensions which for upwards of a century affected the tranquillity of Scotland. The humour of the Pasquils is for the most part very coarse; but they certainly do not equal in grossness many of the verses in our own *State Poems*: while Mr. Maidment's notes are models of what such notes and illustrations should be—being full of that information as to persons, places, and events which Mr. Maidment possesses in so remarkable a degree, but not overlaid with desultory essays on historical questions. We thank Mr. Maidment heartily for this most valuable and interesting volume.

A Pedlar's Pack of Ballads and Songs. With Illustrative Notes. By W. G. Logan. (Paterson, Edinburgh.)

This volume, which is issued by the same publisher as the preceding, is of a somewhat kindred nature. It is a reprint of a number of curious Broad Sheet Ballads selected from a large collection formed many years ago, and it was then intended that they should have been printed as the editor's contribution to the Abbotsford Club. The collection, which is the property of Mr. Maidment, having been lent by him to the late Mr. C. Kirkpatrick Sharpe, so well known for his antiquarian acquirements and artistic powers, he went through them carefully, and marked those which in his judgment ought to be printed. The Ballads, which are upwards of 150 in number, are classified as Nautical Lyrics, Military, Highway, Canting Crew, Bedlamite, Bubble Mania, Bacchanalian, Festivous and Sporting, Ante-Matrimonial, Matrimonial, and Miscellaneous, and pleasantly annotated, so that the book is really a welcome addition to our stock of edited English Ballads.

Miscellanea Genealogica et Historica. Edited by Joseph Jackson Howard, LL.D., F.S.A. Part XI. (Hamilton, Adams, & Co.)

This new part of Dr. Howard's *Miscellanea* is enriched with a short but very important paper from Col. Chester, *Contribution to the Milton Pedigree*, consisting of two

marriage allegations bearing the signatures of Milton. The last, on the occasion of his marriage with Elizabeth Mynshull, has an interesting signature of Milton, who had at that time been blind for ten years. These discoveries on the part of Col. Chester are a great proof of the care with which he pursues his researches—for the registers from which they are taken have been already frequently examined.

The House of Commons: Illustrations of its History and Practice. A Course of Three Lectures delivered to the Reigate South Park Working Men's Club. By Reginald F. D. Palgrave. (Macmillan.)

In these three lectures Mr. Palgrave, who it will be remembered speaks with official authority on the subject, furnishes in a pleasant manner a very instructive sketch of the practice and inner life of the House of Commons. The book, which throws much light on the manner in which the business of the House is conducted, is well calculated to enable every reader of the debates in the daily papers to understand more clearly the forms and observances which govern the proceedings of the Commons of England in Parliament assembled.

THE BOOKWORM (Brydges Street, W.C.)—The New Series of this curiously illustrated Bibliographical Review is now printed in old-faced type and in the best style which modern English typography is able to produce. The first three numbers of the fourth volume already published show thus a considerable improvement on the preceding ones.

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F. G. H. will find in our 2nd S. vi. vii. and viii. some half dozen articles on "Le style c'est l'homme."

"**VOX POPULI VOX DEI**" were the words chosen by the Archbishop of Canterbury for the Coronation Sermon of Edward III. See "N. & Q." 1st S. i. 370, 419, 491, and other articles in subsequent volumes.

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H. W. R. Two copies of the work by Ignatius de Jesus, *Grammatica Linguae Persicae*, Rome, 1661, are in the British Museum, and one in the Bodleian. For some account of the author consult the *Biographie Universelle*, ed. 1858, ix. 307.

LEON. P. For an account of Brigadier John Skelton (ob. May 13, 1848), see the *Gentleman's Magazine* for August, 1844, p. 197.

M. E. D. A short account of St. Basil, an illustrious officer in the army is given in *Alban Butler's Lives of the Saints*, Oct. 7.

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ATTENDANCE DAILY.

LONDON, SATURDAY, APRIL 17, 1869.

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Notes.

THE WESTMINSTER HOSPITAL: ONE OF ITS FOUNDERS: ITS PRESENT SITE.

When Chaucer, the father of English poetry, was clerk of the works at Westminster, and rented a house from the abbot on the site where Henry VII.'s chapel now stands—when Caxton planted in the Almonry that true tree of liberty, the printing-press—when the author of the *Fairy Queen*, driven from Ireland, died miserably in King Street—when Hollar, whose etching-needle has done so much to perpetuate the aspect of old Westminster, entreated the bailiffs to let him die in peace in his wretched lodgings in Gardener's Lane—when those Pest-houses were built in Tothill Fields, of which the only memory now preserved to us is the name they have given to Five Chimneys' Court—Westminster had much to distinguish it beyond any other city in the empire.

Then, as now, it boasted its ancient Palace and venerable Abbey—those twin glories which overshadow all other memorials of its greatness. It then boasted of its Staple and its Clock-house, of which no traces are now to be found; of its Cockpit, of which nothing is left but Hogarth's print and the steps into St. James's Park which bear its name; its Gate-house, where Lovelace sang—

"Stone walls do not a prison make,
Nor iron bars a cage,"—

of which the last traces were swept away when the improvements were made in Dean's Yard, and which stood for the punishment of the guilty on the very spot where the Civil Service Commissioners lately tortured the innocent victims of a system which some are beginning to think a great mistake. Westminster boasted, too, of another building, of which more hereafter.

These evidences of the material wealth of Westminster were not unaccompanied by proofs that Westminster recognised the moral axiom, that property has its duties as well as its privileges; and many memorials of the piety and philanthropy of the good people of Westminster arose among us. But none of these benevolent persons, from Lady Dacre, the Rev. James Palmer, and worthy Emery Hill, who gave to the parish almshouses and schools, down to Mistress Joan Barnett, who gave oatmeal puddings to the vestry—to none of these good people does the want of a public infirmary appear ever to have suggested itself.

But, happily for Westminster, at the commencement of the last century, among the ushers of Westminster School was a member of a family then but little known to fame, but which has since added to the roll of England's worthies two of the most remarkable names now inscribed upon it: John Wesley, who for so many years contributed in a remarkable degree to keep alive the religious spirit of England; and Arthur Wesley (for by that name was the great duke first known and first gazetted),* the successful champion of the liberties, not of England only, but of the whole civilised world.

To Samuel Wesley, the brother of the great John Wesley; to Samuel Wesley, the friend of Atterbury and Pope (and himself no mean poet)†, a man of wit and learning, as may be seen by his *Poems*, a second edition of which, printed in 1743, is now before me; to Samuel Wesley is Westminster mainly indebted for the first hospital established in England dependent upon voluntary subscriptions for its support. Samuel Wesley died in 1739, and the fact is thus clearly stated in the short biography of him which precedes his

* To the 78rd Foot on March 10, 1787; and by that name was he known and signed himself till the year 1800.

† He wrote an admirable translation of Homer's "Battle of the Frogs and Mice"; "Neck or Nothing"—the poem on Curll's being flogged by the Westminster Schools, printed in "N. & Q." 2nd S. ii. 361; and also the well-known epigram on the setting up of Butler's monument in Westminster Abbey:—

"While Butler, needy wretch, was yet alive,
No generous patron would a dinner give;
See him, when starved to death and turned to dust,
Presented with a monumental bust.
The poet's fame is here in emblem shown;
He ask'd for bread, and he received a stone."

Poems, written by one who was obviously well informed:—

"His wit and learning were the least part of this worthy man's praise. An open benevolent temper which he had from nature, he so cultivated upon principle, and was so intent upon it as a duty to help everybody as he could, that the number and continual success of his good offices was astonishing even to his friends, who knew with what pleasure and zeal he did them: and he was an instance how exceedingly serviceable in life a person of a very inferior station may be who sets his heart upon it. As his diligence upon such occasions was never tired out, so he had a singular address and dexterity in soliciting them: his own little income was liberally made use of, and as his acquaintance whom he applied to were always confident in his care and integrity, he never wanted means to carry on his good purposes; so that his life was a series of useful charity. One particular must not be omitted. He was one of the first projectors and a very careful and active promoter of the first infirmary set up at Westminster for the relief of the sick and needy in the year 1719, and he had the satisfaction to see it flourish from a very small beginning to its present happy state, and to propagate by its example, under the prudent management of other good persons, many pious establishments of the same kind in distant parts of the nation."

I had written thus far when a friend placed in my hands the valuable notice of the early history of the hospital given by Mr. Mason in his Introductory Address on the Opening of the Medical School last year, in which I find the chief credit given to Mr. Henry Hoare, the banker in Fleet Street, who presided at the public meeting held at St. Dunstan's Coffee House on Jan. 12, 1715. The two accounts do not contradict each other, inasmuch as Wesley would assuredly, for the promotion of the object he had in view, seek to influence in its behalf persons of greater wealth and importance than himself; and the fact that Mr. Hoare, the Duchess of Marlborough, and other persons of distinction helped on the good work do not necessarily contradict the fact that Samuel Wesley was the first to propose it.

And having been enabled by the courtesy of Mr. Wilson, the indefatigable Secretary of the hospital, to refer to the original minute-book, I find Mr. Mason's account quite consistent with the statement published by the biographer of Wesley.

The fact is that the society established in 1715 was what we should now call a philanthropic society, and embraced the relief of poor debtors and many other benevolent objects, and the name of Samuel Wesley does not occur in the proceedings. This society appears to have suspended its operations after May 1716, but to have been resumed on Dec. 2, 1719, when the minutes are entitled "Proceedings of the Trustees and Managers of the Charity for the Sick and Needy." The first meeting was held at St. Dunstan's Coffee House, but on and after Dec. 16 "at the Grey Coat Hospital." At all these meetings Mr. West-

ley, or Wesley, as he is indifferently called, takes an active part.

Mr. Mason, who had not the key to the history furnished by the writer of Samuel Wesley's life which is contained in a volume of considerable rarity, could give no other history than that which he has recorded; but, in common with all my readers, he will, I am sure, agree that, on the principle of giving honour to those to whom honour is due, I am justified in calling attention to the name of Samuel Wesley as "one of the first projectors, and a very careful and active promoter" of THE WESTMINSTER HOSPITAL.

Mr. Mason gives an interesting account of the opening of the repository of medicines in a room in the Bird Cage Walk; the taking of a house for the accommodation of thirty persons in Petty France; and the subsequent removal of the establishment to Chapel Street in 1724, and to James' Street in 1733, where it remained until the year 1820 (P), when the hospital was opened on its present site.

It is of that very site of which I next wish to speak. When Shakespeare, in his *Romeo and Juliet*, shows us Friar Lawrence filling up—

"... this ozier cage of ours

With baleful weeds and precious juiced flowers,"

he, with his rare instinct, points out the fact that in the so-called Good Old Times medical relief was for the most part only to be procured from some neighbouring monastery, in the same way as safety from the oppression of the law or the tyranny of power was to be found only in the Sanctuaries of the great religious establishments.

Westminster had its Sanctuary. It was the building to which, in the former part of these notes, I said I should presently have occasion to refer. It was situated in the Broad Sanctuary,* as nearly as possible on the spot now occupied by the Westminster Hospital! It seems as if the very spot was sacred to good works. It was here that in days of comparative barbarism the weak and persecuted sought refuge from tyranny and oppression. It is on this selfsame spot that in our own happier times Christian benevolence has reared this noble institution, to which the sick and the maimed may flee for the cure or the alleviation of the various ills which flesh is heir to. Surely there is something very characteristic in this simple fact.

Gay finished his tragi-comedy, *The What d'ye call It*, with an epilogue which (as a model of conciseness) I quote entire—

"Our stage play has a moral, and, no doubt,
You all have sense enough to find it out."

This little sketch has a moral which, I have no doubt, all my readers have sense enough to understand.

* An account of its remains, when finally removed in 1750, will be found in the *Archæologia*, i. 39.

The Westminster Hospital, *the first established in this kingdom on the voluntary principle*, is at this time greatly crippled in its usefulness from want of funds. On Wednesday the 14th, its one hundred and fiftieth anniversary was celebrated by a dinner at Willis's Rooms under the presidency of the Lord Chancellor, Lord Hatherley—than whom no one knows better what a blessing the hospital is to the poor of Westminster—with the view of collecting those funds which are urgently required. There may be among my readers many able and willing to assist in this good work.

Such will, I am sure, forgive me for calling their attention to the Westminster Hospital; and thank me for adding that the Secretary is Mr. W. F. Wilson, who resides at the hospital, Broad Sanctuary, Westminster, and the Bankers, Messrs. Hoare of Fleet Street: by whom contributions will be most thankfully received.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

LITERARY BLUNDERS.

Literary blunders are often very amusing, especially when the association of ideas which generated them can be discovered. Persistent error in the name of a person or place is often difficult to account for. Similarity of sound doubtless deceived Agnes Strickland, when in the *Lives of the Tudor Princesses*, just published, she called the well-known antiquary Mr. Lemon, Mr. Simon; but what can have caused Noel Humphreys, in his imposing folio on the Origin of Printing, never once to mention Caxton's master as Robert Large, but always as Robert Strange? This is a worse blunder than that of the late S. Leigh Sotheby, who in his magnificent folios on the Block-books, changes the well-known name of Enschede, the Haarlem type-founders, to Enskedy. After this, we ought surely to feel more amusement than wonder at the unanimity with which the Continental press has recently confounded the Lord Mayor of London with Lord Mayo.

But of all such blunders, probably the worst may be found in Nagler's *Künstler-Lexicon*, concerning the artist George Cruikshank, which, though probably not new to the reader, will well bear repetition. I quote the words of our late Premier:—

"Some years ago the relative merits of George Cruikshank and his brother were contrasted in an English Review, and George was spoken of as 'the real Simon Pure'—the first who had illustrated 'Scenes of Life in London.' Unaware of the real significance of a quotation which has become proverbial among us, the German editor begins his memoir of Cruikshank by gravely informing us that he is an English artist 'whose real name is Simon Pure!' Turning to the artists under letter P,

we accordingly read: 'Pure (Simon), the real name of the celebrated caricaturist George Cruikshank.'—*Curiosities of Literature*, ed. 1858, vol. i. p. 321.

French writers, too, are not unfrequently great culprits in this way, and many will remember the well-known instance of the translator who rendered Cibber's play of *Love's last Shift* by *La dernière Chemise d'Amour*. In a simple quotation, however, there is no excuse for blunders, and it was therefore with as much surprise as amusement that I copied the following from the last edition of the *Nouvelle Biographie Générale*, edited by Dr. Hoeffer and printed by Didot, a work upon which great care and research have been expended. Under letter D appears the name of our great novelist Charles Dickens, and the list of works attributed to him includes the following:—"The posthumous papers of the Pickwicks-club"; "Olivier Twist"; "Chuzzlewit"; "Christmas Carol"; "Cricket on the earth"; "Dombey and his son." How other English authors are treated I have not had time to examine, but I noticed that to Bulwer Lytton is attributed a satirical piece entitled "The Siamesc of Wins" (Siamese Twins!) The association of ideas leading to most of the above errors one can trace, but "Siamesc of Wins" would be a nut hard to crack even by the united powers of Chang and Eng.

WILLIAM BLADES.

GREGORYS THE HANGMEN, ETC.

I observe in "N. & Q.," 2nd S. xi. 314, some interesting details respecting the hangmen of past ages, especially of the Gregorys, father and son, who flourished in the middle of the seventeenth century. Mr. W. PINKERTON, who supplied these out-of-the-way memoranda, and others who delight in rummaging the old closets of History's mansion, may accept this further note about the younger Gregory. I take it from a broadside styled "The Organ's Eccho," a triumphal song over Archbishop Laud on his downfall, beginning thus:—

"MEMENTO MORI.

"I'll tell you a strange Story,
Will make you all sorry,
For our old friend William;
Alas, poore William!"

Continuing with—

"His Pope-like domineering,
And some other Tricks appearing,
Provoked Sir Edward Deering
To blame the old Prelate.
Alas, poore Prelate!"

And, with this biting reference to Matthew Wren, then Bishop of Ely, a cruel persecutor, the special enemy of Samuel Ward, preacher of Ipswich, to whom your correspondents have more than once referred—

"There's another of the same Litter,
Whose Breech cannot chuse but twitter,
He was against all goodnesse so bitter;
'Twas the Bishop of Ely.
Alas, poore Ely!"

This was one of the protesting bishops who had been promptly sent to the Tower by the House of Commons, Dec. 30, 1641, on their having declared the proceedings of Parliament during their alleged compulsory absence at this period to be void and null.

The song continues with ironical lamentations and references to the conduct of other prelates, and to Drs. Lamb and Duck; also to the suppression of the Ecclesiastical Courts and their officers' authority, concluding thus—

"There is another that hardly thrives,
Which many men of life deprives;
Hee's now in Newgate for having two wives:
It's the young Hangman.
Alas, poor Hangman!"

One knows this eminent bigamist to have been the younger Gregory, because a contemporary broadside, which is styled "The Confession of a Papist Priest," describes the execution of the confessor thus, in part—"Young Gregory drove away the Cart, and left him to the mercy of the hempe."

Will you allow me to correct a slip of the pen, or printer's error, which occurs in a note about Secretary Windebancke and Lord Finch of Fordwich, which I sent to you a few weeks since? The mistake occurs in one of the lines therein quoted, which reads—

"Soe but a windy-banck," &c.

It should be, to make sense and be faithful—

"Toe but a windy-bank and you are safe."

I shall be thankful for particulars about Dr. Duck, alluded to above. F. G. STEPHENS.
Hammersmith.

[Arthur Duck was born of a wealthy family at Heavytree in Devonshire, and in 1595 became a student in Exeter College, Oxford, and afterwards translated himself to Hart Hall. Becoming eminent as a civilian, he was made chancellor of the diocese of Bath and Wells, and subsequently chancellor of London. In the month of September, 1648, he and Dr. Ryves were sent for to Newport, Isle of Wight, by Charles I., to assist him in his treaty with the commissioners sent from Parliament, but that treaty taking no effect, he retired to his house at Chiswick. He died suddenly in Chelsea church, on Dec. 8 (or 16), 1648, and was buried in Chiswick church. He was well versed in ecclesiastical and civil history. For some account of him and his works consult Wood's *Athenæ* (by Bliss), iii. 257. Dr. Lamb was preacher at St. Mary Hall in Oxford; he survived the Rebellion, and died (1664) rector of St. Andrew's, Holborn. "The Organ's Eccho" is printed in *extenso* in Wilkins's *Political Ballads*, 1860, i. 3—6.—ED.]

CURIOUS NATURAL PHENOMENON IN ITALY.

Many of the streams of Italy have petrifying properties, of which the walls of Pæstum furnish a good specimen; but I am going to speak of a little stream that I have never seen mentioned, though it is only a few miles distant from Naples. I had gone in search of the ruins of Atella, best known in connection with the peculiar dramatic representations called "*Fabulæ Atellanæ*," a kind of broad farce which became so licentious, that in the reign of Tiberius (*Tacit. Ann.* iv. 14) it was found necessary to prohibit such plays, and the actors were banished from Italy. The ruins of its walls and some foundations of houses are found in vineyards at a spot called Castellone, close to the little village of S. Elpidio, where there is still an old church called S^a Maria di Atella. Proceeding for six miles through the great Campanian plain, which Strabo (v. p. 242) calls the richest in the world, and which is still worthy of being so called, I came upon a wood, which had a greater resemblance to an English park than is usually found in that part of the world. This spot is called Castellone del Bosco, and here the ancient Suessola once stood. The ruins of buildings are seen, built of travertino, which is produced by a small stream, called Gorgone, rising in the wood at the foot of a hill. It is to this little stream that I wish to draw attention. There I saw a reed growing on its banks which had been bent into the water, and had its point turned into stone, while the rest of the reed, even to its root, continued a living vegetable. How long it had taken to produce the change I could not find out, but I considered it to be a curious exhibition of the powers of nature. Has any one of your correspondents met with anything similar? I may add that there are some sulphureous springs in the neighbourhood, called by the natives *Acque del Montone* or *S. Giuseppe*, once as famed as those of Ischia are now. Cattle suffering from disease in the feet, and mangy dogs, are said to recover if they are dipped several times in these waters. The only thing to remind us that the Romans had once possessed the country was an imperfect inscription belonging to some branch of the great Claudian family:

D.M.S.

CLAVDIAE

The Claudii must have secured large possessions in this rich part of Italy, as I traced them by inscriptions in various places. Thus in the campanile of the cathedral of Teanum Sidicinum, now Teano, an inland city of Campania, I found the following inscription:—

S. BALNEVM CLODIANVM
EMPTVM CVM SVIS AEDIFICIIS.

The acidulous springs of Teano were well known in ancient times, and still exist. There were baths

connected with them, and I do not doubt that the inscription refers to them. Aulus Gellius (x. 3, 1) gives a curious story in connection with these ancient baths, showing the pride of the Roman aristocracy, their insolence and cruelty, about the year B.C. 124. CRAUFURD TAIT RAMAGE.

CAMPAANOLOGY: PEALS OF TWELVE BELLS IN ENGLAND.—The following list of twelve-bells peals is fuller than that published in "N. & Q." 3rd S. iv. 96. I give the date, the weight, and note of the tenor, also the founders. The earliest *ring* was at York Cathedral, dated 1681. At a future time I will send you the legends on these early bells.

Date.	Churches.	Founders.	Weight.
1681.	York Cathedral Church.	Ancient.	63 0 0
	Melted down to a peal of ten, 1765, by Lester & Packe of Whitechapel. Destroyed by fire 1829, after which a new ring was cast by Mears in		
1844.			C. 53 8 9
1715.	St. John's, Cirencester.	Rudhall.	D. 28 0 0
1719.	St. Bride's, Fleet Street.	Rudhall.	D. 28 0 0
1724.	St. Nicholas, Liverpool.	Dobson.	C. 41 0 0
1726.	St. Martin's-in-the-Flds.	Rudhall.	D. 28 0 0
1729.	St. Michael's, Cornhill.	Whitechapel.	C. 41 0 0
1781.	St. Mary's, Painswick.	Rudhall.	D. 28 0 0
	(Two trebles added in 1821.)		
1785.	St. Saviour's, Southwark.	Knight.	B. 52 0 0
1739.	St. Leonard's Shoreditch.	Whitechapel.	D. 30 0 0
	(Two trebles added in 1823. Tenor cracked by clocking, Feb. 27, 1860.)		
1770.	St. Mary's, Cambridge.	Whitechapel.	D. 30 0 0
1771.	St. Martin's, Birmingham.	Ditto.	D. 36 1 24
1775.	St. Peter's Mancroft, Norwich.	Ditto.	C. 41 0 0
1787.	St. John's, Halifax, (13 bells).	Ditto.	E. 25 0 0
1787.	St. Giles, Cripplegate.	Ditto.	D. 36 0 0
1798.	St. Chad's, Shrewsbury.	Ditto.	C. 41 1 0
1828.	Quex Park, Isle of Thanet.	Ditto.	F. 15 0 0
1830.	St. Mary's, Oldham.	Ditto.	C. 30 0 0
1841.	St. Peter's, Leeds (13 bells).	Ditto.	C. 36 0 0
1847.	West Bromwich (13 bells).	Ditto.	E. 23 0 0
1867.	St. Mary le Tower, Ipswich.	Warners.	C 30 2 0
1868.	St. Peter's, St. Albans augmented by	Warners.	E. 23 0 0
1869.	Worcester Cathedral Church.	Taylor.	D. 49 0 0
	(In the moulds).		

The advantage of an extra bell, as at Halifax, Leeds, &c., is, that the key may be occasionally altered from A *major* to A *minor*, when less than the full number of twelve are rung. The grand *ring* of ten at Exeter cathedral is most remarkable for this clever arrangement. It is to be observed that a *ring* of bells was the old phrase for a set of bells and not a peal; this latter word being applied to the performance of ringing,

whether one bell or more; and among change ringers it means the performance of the full number of changes which may be rung on a given number of bells. H. T. ELLACOMBE, M.A.

"HAVELOK" AND ROBERT OF BRUNNE.—Robert Mannyng of Brunne, himself a Lincolnshire man, was probably alive and of sufficient age to compose poetry when the English version of "Havelok" was written in the Lincolnshire dialect. In a passage to which Sir F. Madden has drawn attention, he uses expressions which show clearly (1) that he was well acquainted with "Havelok," and (2) that it was no work of his own, as might perhaps for a moment be imagined. But that he knew it tolerably well can be verified by internal evidence, which also shows that Robert of Brunne's "Handlyng Synne" was written *after* "Havelok"; which is precisely in accordance with other evidence. I think the following is a clear example of plagiarism:—

"Al þat he þer fore tok
With-held he nouth a ferþinges nok."
Havelok, l. 819.

"Plenerly, alle þat he toke
Wyphelde he nat a ferþynge noke."
Robert of Brunne, "Handlyng Synne," l. 237
in Morris's *Specimens*.

This case is so clear that other instances are hardly needed, though I think it very likely that a fair number of such imitations could be found; and it is very interesting to know where to look for the original of some of Robert's expressions. The word to *swill*, to wash dishes, is *very* rare, both in Anglo-Saxon and Early English. Here is one example of it:—

"Ful wel kan ich dishes swilen."
Havelok, 919.

And here is another:—

"Pottes and dysshes for to swele."
Handlyng Synne, 254 (Morris).

One of the most curious stories about Havelok is, that a flame was often seen to proceed out of his mouth as he slept. Compare—

"Out of hys mouþ me þoghte brak
A flamme of fyre bryght and clere."
Handlyng Synne, 348 (Morris).

Now that I have pointed this out, I dare say some of your readers can multiply instances of similar plagiarism. Observe, too, that the *metre* of the "Handlyng Synne" is precisely the same as that of "Havelok," although on other occasions Robert wrote in long lines, averaging fourteen syllables. WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

NURSERY SONG.—I do not remember having seen the following in any collection of this kind that has come under my notice, and can only remark, if properly accompanied with a closed hand and rapping on the fingers, it affords infinite amusement to the youngsters:—

"Rap goes the bacca box, open goes the lid,
In goes the finger and pulls out a quid;
Open goes the mouth, in goes the quid,
Out comes the finger and raps down the lid."

When I find a lord chief justice and a solicitor-general are not quite agreed as to the correct rendering of important matters of a like nature, I send you the above for preservation in your pages in case the correctness of the version may be hereafter questioned in some "great tobacco cause." While on this subject I may mention that I have a copy, in perfect and clean condition, after passing through the ordeal of two nurseries, *mirabile dictu*, of "The Old Woman and her Three Sons," mentioned by MR. BATES (4th S. iii. 50.)

WILLIAM HARRISON.

Rock Mount, Isle of Man.

GERARDE'S BARNACLES. — Every reader of dear old Gerarde, and many others beside, will remember his fanciful description of the barnacle goose, and will probably be surprised that such a thing was still repeated and evidently believed by writers some 130 years ago. Berkenmeyer, a Dutchman, who published his

"Curieux antiquaire (ou Recueil géographique et historique des choses les plus remarquables qu'on trouve dans les quatre parties de l'univers" (Leyden) —

in 1729, makes mention of it in full earnest: —

"On the coasts of Scotland a peculiar kind of geese is found, which the inhabitants call *bernacles* (*sic*), and the Dutch *Rotgansen* [lit. rotted geese]. They do not come from eggs like other birds, but *grow upon trees* (*naissent sur des arbres*) or are produced from the resin of fir-trees. On this account, the religious people and the zealous Roman Catholics of that country eat these birds on fast days. The *savans* do not agree yet as to the way of this strange *generation*." — *Vide antè*, i. p. 149.

And again: —

"On the coasts [of Irlande] a kind of geese is met with called *Macreuses*, which are brought forth from the rotten *débris* of ships. At first they are not seen in the wood but like little worms; but in time, they take the shape of a bird, afterwards the feathers come too, and finally they gain the size and shape of a goose." — *Vide antè*, i. p. 155.

The sentence that precedes the latter paragraph is interesting too: —

"L'on dit que les vaches d'Irlande ne donnent point de lait à moins que de voir auprès d'elles leurs veaux, ou quelque figure semblable." [And according to him] "L'Irlande est un royaume sans insectes." — *Vide antè*, i. p. 154.*

HERMANN KINDT.

Germany.

ROUSSEAU: THE KEY AT VEVEY. — In the *Confessions* and other works of Rousseau mention is often made of his favourite hotel at Vevey called "La Clef" — "The Key." The guide-books say it no longer exists. The real fact is, that the old

house is still standing, though no longer an hotel. It is now used as a café and restaurant. It is immediately behind the Grenette, or corn-market, on the Grande-Place, and is easily found by the old original sign—a huge key.

JAMES HENRY DIXON.

EPIGRAM. — Your columns have been always open to stray epigrams. Is the following worth preserving? I copy it from a MS. volume of poetical quotations belonging to an aged relative: —

"On hearing a lady praise the eyes of the Rev. Dr. C—, a famous Dissenting preacher.

"I cannot praise your parson's eyes;
I never see his eyes divine,
For when he prays he shuts his eyes,
And when he preaches he shuts mine."

JOSEPHUS.

Queries.

BALL OF CANTON. — Praed, in his *School and Schoolfellows*, written 1829, says: —

"And Ball, who was but poor at Greek,
Is very rich at Canton."

Charles Lamb, writing to Manning in 1806, says: "Have you met with a friend of mine, named Ball, at Canton?" Hath Canton a family of the name, or is the coincidence accidental?

* MAKROCHEIR.

BRUCE OF KENNET. — In Burke's *Commoners*, article "Bruce of Kennet," it is stated that in the seventeenth century Margaret daughter of Bruce of Kennet, by daughter of David Young of Kirkton, married Neilson of Kilcathie in Galloway. In no Galloway history can I find any mention of the name of such a family. There was, however, a family of Neilson of Craigcaffie in Wigtownshire. Could any of your readers inform me if this Kilcathie should be Craigcaffie? D. R. C.
13, London Street, Edinburgh.

CHARLES I.'S STICK. — The following curious passage is to be found in the *Journal and Letters of Samuel Curwen*, an American in England, 1775-1783, p. 211. Boston, 1864, 4th edit.: —

"Invited by Mr. S. Raddon to a sight of the cane King Charles I. had in his hand at his trial, from whence the gold head dropped off in Court, interpreted by the credulous as an ill omen. It is a beautiful stick and finely shaded, and I suppose as much revered by his infatuated admirers as Aaron's rod that budded by the devout Israelites."

This visit happened in 1778, and the trial of the king was in 1649. Is this interesting relic still in existence, and where?

GEORGE JOHNSON.

Bloomsbury.

CAIUS GABRIEL CIBBER. — This well-known sculptor (father of Colley Cibber), who settled

[* For notices of Barnacles, a shell-fish, see "N. & Q." 1st S. i. 117, 169, 254, 340; viii. 124, 223, 300.—Fr.]

in England, where so many of his works are to be seen, is said to have been born at Flensburg, in Slesvig. He was buried in the Danish church, Wellclose Square, London, where there was a tablet to his memory. I say *was*, for I believe the church is now demolished. Is the name of Cibber still known in Slesvig? And if so, is it there pronounced after the German manner—*Tibber*, or with the *C* soft, as we in England are accustomed to sound the name—*Sibber*? And what is the derivation of the word? It does not occur in Pott's *Personennamen*, 1850. J.

E. J. COLLINS.—I have four plates, 1, 2, 4, 6, illustrative of Tasso's *Jerusalem Delivered*, the dedication of which is signed by Eliz. Jane Collins. Can any of the readers of "N. & Q." tell me who E. J. Collins was, and if the plates are scarce? G. S.

CUSTOM ON REMOVING.—I lately changed my residence. The first time my wife entered our new home she took a Bible, some salt, and some oatmeal with her, and placed them in one of the cupboards. When I heard what she had done, she explained that the Bible was emblematic of a good foundation for our home, and the meal and salt were emblems of plenty. I never heard of the custom before. It is, I believe, a Cheshire practice. A LANCASHIRE LAD.

Preston.

ANTIQUE DEED CHEST OR JEWEL CASE.—I have a casket—height twelve inches, width thirteen inches, length nineteen inches, singularly massive, veneered inside with rosewood, outside with tulip-wood elaborately inlaid, and covered with large brass fittings of cruciform fleurs-de-lis. A spring and lock secure the lid; on lifting which, two-thirds of the box is seen, also two screws, one on each side, a foot long, to secure it to the floor. The front lets down, disclosing two drawers; access is also given to secret drawers in the thickness of the wood.

It was formerly the property of the late Mrs. Eliza Bevington of Hanley, and described as "An Antique Deed Chest and Jewel Case." It is in beautiful preservation, but evidently mediæval. Can you, or your readers, give me a clue to its history? C. H. CRAWFORD.

Stafford.

THE DOLPHIN KNOCKERS IN DEAN STREET, FETTER LANE.—These brass knockers in the shape of a dolphin are noticed by John Thomas Smith in his *Book for a Rainy Day* (3rd edition, p. 107), under the year 1787. He says:—

"When first I saw these knockers, which were all of solid brass, seventeen of the doors of the four-and-twenty houses in Dean Street were adorned with them, and the good housewives' care was to keep them as bright as the chimney-sweeper's ladle on May-day. As my mind from my earliest remembrance was of an inquisitive nature,

my curiosity urged me to learn why this street, above all others, was thus adorned; and my inquiry was, as I then thought, at once answered satisfactorily.

"This ground and the houses upon it belong to the Fishmongers' Company," was the answer returned by one of the oldest inhabitants; and the heraldic reader will recollect that the arms of that worshipful and ancient body are dolphins. Not being satisfied with this assertion, however, I went to Fishmongers' Hall, and was there assured that the Company never had any property in Dean Street, Fetter Lane.

"On the 17th May, 1829, I visited this street in order to see how many of my brazen-faced acquaintances exposed themselves, and I found that Dean Street was nearly as deficient in its dolphin knockers as a churchyard is of its earliest tombstones, for out of seventeen only three remained."

In passing through Dean Street on March 23, 1869 (forty years after Smith's last visit) I observed one only of the dolphin knockers still remaining—on the door of the house No. 6. It is somewhat worn, probably as much from the incessant cleaning it has been subjected to as from the ravages of time.

Being, like Smith, of an inquisitive turn of mind, particularly in respect of London peculiarities, I should like to know if any subsequent inquirer has discovered the cause of these dolphin knockers being attached to the houses in Dean Street, and whether knockers of a similar pattern and material are known to have existed elsewhere. W. H. HUSK.

JOHN GIFFORD.—I am anxious for information as to John Gifford, of Chichester, Esq., who was lord of the manor of Hooton-Pagnell, co. York, early in the reign of James I.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

KIMBOLTON CASTLE: BOLTON MS. AUTOGRAPH DIARY.—The above occurs in a catalogue, Part XXXVII. 1861, No. 115 b. of J. C. Hotten, Piccadilly, and has been sold. Being engaged in getting together materials for the History of Kimbolton, I should esteem it a very great favour if the present possessor of the above MS. would spare me the loan of it for a short time; or, if preferred, I would purchase it on behalf of the Duke of Manchester. T. P. FERNIE, M.R.C.S.

Kimbolton, Hunts.

L, AN ARABIC NUMERAL.—Can you inform me why "L" is used to represent 50? I have heard that V is used for 5, from the fact that if the hand is held up with the four fingers together and the thumb separate, a V is formed, and I presume that X represents 10, for its being made up of two V's; but I have been unable to ascertain the origin of L standing for 50. E. D.

MEDALS.—I have in my possession two silver medals, about which I would feel obliged for any information. The one has on its obverse a female figure standing and holding a long wand in her

right hand. The legend is "✱ The Free and independant Society of the Cityzens of Kilkeny" (*sic*). On the reverse, a large ring grasped by eight hands, which are at equal distances from each other. The legend being "Who will sepe-rate" (*sic*). This medal is an *engraved* one, is very thin, about the size of a halfcrown, and has a loop at the top, as if it had been worn as a badge.

The second medal I would ask for information concerning is about the size and weight of a Greek didrachm. On the obverse is a neatly executed head of Byron (?), as I have heard. There is no legend or name given, but under the head is the name of the artist Mills. On the reverse, in the field of the medal, are the letters "H E C" in a monogram. Over the monogram are the Greek characters Α Ψ Ν Β, under it are the letters Α Ω Ι Ζ. This medal seems to have been struck from a *bullet* of silver in imitation of the early Greek coins.

R. W. H. NASH, B.A.

Dublin.

MONTAGU MSS. — In a catalogue of Stenson's, then living in Lamb's Conduit Street, occurs a lot of deeds, letters, &c. of various persons; and among them some letters of certain members of the family of Montagu. I made inquiry about them; they were, however, already sold. I should feel greatly obliged if the present possessor would favour me with some account of them.

THOS. P. FERNIE, M.R.C.S.

Kimbolton, Hunts.

DR. SAMUEL PARR. — Who wrote the ode to the late Dr. Parr, beginning thus? —

"Filled with all elements of strife,
Which tear thee each a different way."

C. C.

THE "PERCH" AS A MEASURE IN ENGLAND AND IRELAND. — I shall be glad if any of your correspondents will explain to me how the difference first arose between the English and Irish *perch* or pole—in one country it is five and a half, in the other seven yards long. Yet it is evidently a French word, probably Norman, and is indeed now known as an old measure in the agricultural district of Normandy.

UMBRA.

FRENCH PORTRAITS. — I have in my possession a number of miniature portraits, painted on panels, oval-shaped, and measuring about eight inches by six. The persons represented are — Napoleon, Kleber, Mirabeau, Robespierre, Danton, Fouquier de Tinville, Condorcet, Bailly, Barnave, Brissot, Vergniaud, Gensonné, Pétion, Roland, Tallien, Pitt, Benjamin Franklin, and one unknown. With them I also obtained four miniatures on rectangular panels, of Moreau, Madame Lamballe (?), Ch. Lameth, and P. Lameth. The portraits are apparently not the work of one artist, but are all well executed. The collection is peculiar in its

formation, and my query is as follows:—For what purpose could a uniform series of portraits of these persons have been collected? There is a great proportion of Girondists; can these portraits have been painted to illustrate any history? Napoleon, Kleber, and Moreau are represented in uniform, and a few of the others resemble the engravings in Bentley's edition of *Thiers's History of the French Revolution*. The Lameths, Tallien, Barnave, Roland were hardly of sufficient importance to make any one anxious to have a *copy* of their portraits made from well-known originals. I am informed that these pictures were brought hither by an American gentleman who resided in Paris during the Revolution. Are there original portraits of all the foregoing persons in the public galleries in Paris?

W. H. WHITMORE.

Boston, U. S. A.

POSTAL QUERY.—In an original letter which I have before me, written from Bury (near Manchester) by J. Stanley about a century ago, he therein states that he had received the intelligence of his nephew (Lord) Strange's death at Bath the day before. Query: By what means would it be conveyed?

JAMES HIGSON.

13, Ardwick Green North, Manchester.

QUOTATIONS.—Whence the following:—

"Come forth out of thy royal chambers, O Prince of all the kings of the earth! Put on the visible robes of thine imperial majesty; take up that unlimited sceptre which thine Almighty Father hath bequeathed thee: for now the voice of thy bride calls thee, and all creatures sigh to be renewed."

SCOTICUS.

"Who leap o'er all eternal truths, in their Pindaric way."

P. G. H.

"Freed from the fury of a tempestuous world,
And restored to the dust, the natural end of mankind."

A.

From what author is this sentiment derived?—

"Meanwhile our sorrows went; and came
Like showers of summer rain."

This may be an imperfect quotation. ALICIA.

SUFFOLK DEDICATIONS.—In *Architectural Notes on the Churches and other Mediæval Buildings of Suffolk*, published by J. H. and J. Parker, 1855, the following churches are stated to have their dedications unknown. Can any reader supply them? Kesgrave, Aspall, Braiseworth, Gipping, Shelland, Alpheton, Bradfield Combust, Gedding, Great Welnetham, and Ickworth.

W. D. SWEETING.

Peterborough.

JOHN WATSON.—In 1857, shortly after the death of Béranger, there appeared in several English newspapers a few translations of the great poet. These were signed "How Santjon," which I find is only a transposition of John Watson.

Can any of your readers inform me if there was really such a person? And if so, whether he published any poems similar to the above?

H. W. R.

Jersey.

WEDGWOOD WARE. — I have three pieces of cream-coloured Wedgwood, stamped on the under-side with the name. It is all painted in colours, remarkably well, in groups of figures, very much as an artist would use his brush to make a coloured sketch on paper. The artist's name, as I read it, put in with a brush, is E. Lyson. I never saw any other specimens of Wedgwood painted like these. I should be glad of any information on the subject.

G. P.

C. H. WILLIAMS'S "ODES." — The editions 1775-1780, being first and second of "*The Odes of Sir Charles Hanbury Williams, Knight of the Bath, &c., 12mo, London, T. Coslett . . . for S. Vandenberg,*" are in Lowndes (vol. iv. p. 2930) said to be edited by Joseph Ritson. It has been said that one or both of these editions were, either in whole or in part, suppressed.* Is this so, and was Ritson the editor? I have seen a very choice and complete set of Ritson, but *The Odes* were not there.

C. D. L.

"YOU BE BLOWED." — What is the meaning of this expression, which one constantly hears?

J. R. H.

Queries with Answers.

VERSES ASCRIBED TO THE EARL OF ESSEX, 1576.—The following lines are written in a very fine contemporary hand on the blank-leaf between the New Testament and "The Whole Booke of Psalmes, collected into Englishe Metre by T. Sternhod (*sic*), J. Hopkins and Others," in a copy of the Genevan Bible, "Printed by John Crespin, 4to, M.D.LXVIII." The name "Ralph Hawes," with date "Oct. 22, 1693," written in the same hand, on the title-page and elsewhere, indicates the transcriber of the lines:—

"Canticū Walteri Comit̃s Essex cantatū paulo ante mortem suam qui obiit mense Septembris anno Re^e Elizabethæ viii^o anno dñi 1576."

"O heavenly god; o father most deare, cast doune thi tender eye

Uppon a w . . . that prostrat here' before thi throne doth lie.

O powre the pretious oyle of grace, into my wounded harte,

O lett the' droppes of mercie swage, the vigor of my smarte,

My sinfull sowle oppressed sore, with carefull clogges of synne,

In humble sort submitts it selfe' thi mercie for to wynne,

[* Copies of both editions are in the British Museum.—Ed.]

Graunt m̃cie than oh saviour swete,' to me most ioyfull thralle,
Whose mornefull crie to the alone, doth still for mercie call,
Thi blessed will I haue dispised, vppon a stubborne' mynde,
And to the' sway of worldlie thinges, my selfe I haue inclinde,
Forgetting heaven & heavenlie power, where god & saints do dwell,
My lief had like to treade the steps, that leades the waie to hell,
But my deare Lord and Leadstarre bright, I will no more do soe,
to thinck vppon my former lief, my hart doth melte for woe,
Alas I sighe' alas I sobbe' alas I do repent,
that euer my licensiouse will, so wickedlie was bent,
Sith thus therfore with irefull plainte' thi mercie I do crave,
O lord for thi great mercies sake, lett me thi mercie haue,
Restore to lief the wretched sowle, that else is like to die,
So shall my voice unto thi name, singe praise continuallie,
Nowe blessed be' the' father first, & blessed be' the sonne,
And blessed be' the' holie ghoste, by whom all thinges be donn,
Blesse' me' o blessed Trinitie, with thi eternall grace,
that after death my sowle may haue' in heaven a dwelling place."

Whether these touching verses have appeared before in print or not—and I do not remember to have met with them—their present publication in these columns, from a contemporary transcript, will not be without interest. WILLIAM BATES.
Birmingham.

[These lines are printed, with some variations, in *The Paradise of Dainty Devices*, edit. 1810, p. 87, entitled "The Complaint of a Synner," and signed with the initials of F. K., i. e. Francis Kinwelmersh, a friend of George Gascoigne. They appear, however, to be the production of Walter Devereux, the first Earl of Essex of that family, and are still extant in a manuscript of the Elizabethan period (Sloane collection, No. 1896, p. 58), where they are called "A godly and vertuous Song made by the Honorable the Earl of Essex, lately deceased in anno dom. 1576." There is a touching narrative of the earl's last illness and death, prefixed to Camden's *Annales*, edit. Hearne, 1717, vol. i. p. lxxxix., supposed to have been written by Edward Waterhouse, in which allusion is made to this "Godly and Vertuous Song." The writer states that "the night following, which was the night before he died, he called William Hewes, which was his musician, to play upon the virginal and to sing. 'Play,' said he, 'my song, Will Hewes, and I will sing it myself.' So he did it most joyfully, not as the howling swan, which, still looking down, wailth her end, but as a sweet lark; lifting up his hands, and casting up his eyes to his God."

This song, or hymn, which the earl had composed during the intervals of pain, like every expression that fell from him during his illness, breathes a spirit of true and lively faith. Hearne has not only omitted the title

prefixed to the narrative, but also the song itself. Fortunately the original manuscript of it, supposed to be in the handwriting of Thomas Churchyard, came into the possession of William Cole, the Cambridge antiquary. It is entitled "The Manner of the Sickness and Death of Walter L. Fferers, Earle of Essex and Eawe, and Earle Marshall of Ireland, 1575." The lines are entitled "The Song which his Ho: sung the night before he departed this Life." (Addit. MS. 5845, pp. 337—349.) Following the earl's song in the same manuscript is "An Epitaph upon the Death of the foresaid Earle, made by Thomas Churchyard." Vide *Select Poetry of the Reign of Queen Elizabeth*, by Edward Farr, Camb. 1845, pp. xxviii. 316, where the earl's song is also printed, and the *Lives and Letters of the Devereux, Earls of Essex*, by the Hon. Walter Bouchier Devereux, ed. 1853, i. 145.]

RELICS OF WILLIAM HUNTINGTON, S. S.—

"I had intended to give some examples of the prices which relics have fetched at various times; but I will content myself with an extract from a would-be humorous poem called 'Chalcographimania.' 'I cannot refrain from recording the methodistical mania, which was never more powerfully evinced by the most bigoted Catholics than became manifest a short time back at the sale of Huntington's effects at Hermes Hill, Pentonville, when among other precious relics of this saint among the rangers, producing extraordinary sums, an old arm-chair must particularly stand recorded, which, although not intrinsically worth fifty shillings, was knocked down to a devotee for sixty pounds; whilst Saunders [?], the auctioneer, was commissioned to go as far as one hundred had the competitorship continued. In addition to this chair mania, I have recently been informed that the spectacles of Huntington and every other article produced similarly exorbitant sums; whilst it is asserted that a wagon of the prophet's was purchased by a farmer, who was one of his most zealous followers, for no less a sum than one thousand two hundred pounds.'"—*Cornhill Mag.* April, 1869, p. 416, art. "On Relics Ecclesiastical."

I do not know *Chalcographimania*, but if, as the title suggests, it relates to the pursuit of drawings in chalk, I shall find in it no more about Huntington. I shall be glad to be referred to any account of the sale of his effects. Very few of the many stories about the enormous prices given for "things in themselves neither choice nor rare," merely because they have belonged to distinguished persons, bear investigation. That two competitors should be found for a waggon at twelve hundred pounds is strange, and if true the name of the successful one must have been well known at the time, and also the shrine in which the relic was deposited.

FITZHOPKINS.

[A well-sketched account of the career of this extraordinary character would make a curious chapter in our biographical history. His real name was Hunt, which he augmented to Huntington, owing to one of the inevitable consequences of "the follies of his youth," having been called upon to support an illegitimate child. Something, however, was to be made even of this unlucky juvenile disaster, which he thus narrates in his own peculiar style: "If I change my name the law may follow me for

that; and if I let the present name stand, I may be traced by means of the newspapers. There is but one way for me to escape, and that is by an addition. An addition is no change, and addition is no robbery. With this name I was born again; I was baptised with the Holy Ghost; and I will appeal to any man of sense if a person has not a just right to go by the name he was born and baptised with." Towards the close of his extraordinary career, his *Bank of Faith* proved a bank of gold; for after the death of his first wife, by whom he had thirteen children, he married the rich widow of Sir James Sanderson, Bart., the daughter of Alderman Skinner. Well might he use S. S. for his honorary degree, for he was indeed a lucky *Sinner Saved*.

William Huntington's furniture, plate, books, ale and beer, town coach and chariot, and a pair of capital brown coach geldings, &c., were sold by auction by Messrs. Skinner, Tuchin, and Forrest, at his residence, Hermes Hill, Pentonville, on Sept. 22, 1813, and three following days. It was curious to remark the sincere veneration, approaching almost to idolatry, which pervaded the minds of many of the ministers, hearers, and friends on this occasion, each bidding to the utmost of his ability in order to become the possessor of some precious relic of their admired teacher. An old elbow chair sold for the enormous sum of sixty guineas. An ordinary pair of spectacles fetched seven guineas; a common silver snuff-box, five guineas; and every article of plate from 23s. to 26s. per ounce. One of his sturdy followers purchased a barrel of ale which had been brewed for Christmas, because he would have something to remember him by. Among the books, Owen *On the Hebrews* and *On the Spirit* sold for 8l. 15s. 6d.; Goodwin's *Works*, 5 vols. 16l. 16s., and his own publications in 16 vols. 13l. 10s. We doubt the accuracy of the statement of his waggon having fetched 1,200l., for the entire produce of the sale only amounted to 1,800l. 11s. 2½d. In fact, no waggon appears in the Sale Catalogue. His cellar was well stocked with beer and ale, but did not contain a single bottle of wine.

Chalcographimania; or the Portrait-Collector and Print-seller's Chronicle, Lond. 1814, is one of the feeble poetical productions of W. H. Ireland.]

BURNS: BYRNE: O'BYRNE.—Can any reader of "N. & Q." supply me with information concerning the history of the Irish sept of Byrne, or O'Byrne? Some members of the sept, in abject circumstances, are believed to have sought employment as miners in the Upper Ward of Lanarkshire, near Hamilton, about a century ago. Their descendants took the Scottish name of Burns.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

[The expression, "in the Upper Ward of Lanarkshire, near Hamilton," cannot be accurate, as that burgh is distant as the crow flies fully five miles from the nearest point of the Upper Ward, which is the parish of Carluke, where coal has been wrought from a remote period; but

the nearest of these old pits is about two miles from the point mentioned above. Burn, though not a common, is by no means a rare name in the more northern parishes of the Upper Ward. The information required might perhaps be found by referring to the parochial records of Carluke, now in the General Register House at Edinburgh; but it is probable they will be found imperfect, as it was the fashion a century ago to keep them on loose sheets of paper, many of which have been lost or destroyed.]

Replies.

PORTTRAITS OF LORD MAYORS OF LONDON.

(4th S. iii. 311.)

The disappearance of the woodcut series of the Elizabethan Lord Mayors is much to be lamented as a literary curiosity; for it seems to have been unique. It had belonged to the celebrated collection of Joseph Gulston of Ealing Grove, sold in 1786 (as described in Nichols's *Illustrations of Literary History*, v. 30), and when Granger wrote was in the collection of Sir John St. Aubyn, Bart., from which it was sold in 1840, as noticed by C.F.A. The Lord Mayors it represented are summed up by Granger under their companies, and the total amounts to forty-five. According to the St. Aubyn catalogue there were forty-seven prints. The years from 1558 to 1601, inclusive, are only forty-three; but in some years (owing to deaths) there were two Lord Mayors. This may account for there being more engravings than the number of years, and perhaps some title-page or other adjunct is counted in the higher number. In respect to portraiture the work is of questionable value; for Granger informs us that some of the heads "serve for several Mayors." Some of them, however, were copied by W. Richardson for the illustrators of Granger—viz. Sir Thomas Lee, 1558 (the first of the series); Sir William Harper, 1561, the founder of Bedford School; Sir Richard Saltonstall, 1597; and possibly more, for I make mention of the last from Richardson's etching now before me—the two former only being noticed in Granger's *Biographical History of England* (edit. 1824). Richardson engraved Sir Richard Saltonstall "from an Unique Print in the collection of Sir John St. Aubyn, Bart.," and published his copy March 20, 1794. I shall be glad to learn—1. Whether Richardson copied more; 2. Whether loose copies of the original woodcuts ever occur separately from the book; 3. Whether there is any resemblance between this portrait of Sir William Harper and the picture of him now preserved at Bedford; and above all, it would be interesting to ascertain, in the event of the original series being discovered, whether some of the portraits wear an appearance of greater verisimilitude than the rest, or whether they are all

fanciful and imaginary. The portrait of Sir Wolstan Dixie, Lord Mayor in 1585, was published at an early date by H. Holland. The original picture was in the collection of the Marquess of Bute, and was again engraved by T. Trotter, 1795; and this engraving is inserted in Nichols's *History of Leicestershire*, exhibiting a very perfect delineation of the civic Collar of Esses and its dependent jewel at the date of Sir Wolstan Dixie's mayoralty. It will be worth C. F. A.'s trouble to search whether the Gulston and St. Aubyn set of engravings afterwards passed through the very extensive collection of portraits formed by the Duke of Buckingham at Stowe. At any event, it is greatly to be desired that the present possessor will respond to his interesting inquiry.

J. G. N.

THE SYON COPE.

(4th S. iii. 317.)

The Sloped Edge has forty-five lozenges of arms laid down upon it, as mentioned on p. 317. In describing them I begin on the dexter side, that is to say, on the side opposite to the spectator's left hand, at the top.

1. Vair, a fesse G. semée of lozenges or, each charged with a cross B.

2. Or, two bars B.

3. *Ferrers*. As before, but reversed.

4. Reversed. Quarterly, 1 and 4, G., a castle or; the rest very much faded out, *Castile*; 2 and 3, argent, a lion rampant purpure. I say purpure, but the colour is now nearly, if not quite black. *Leon*. If I am right in assigning this marshalling to *Castile* and *Leon*, as I believe I am, then it would appear that the lion in *Leon* was at this time taken to be purple.

5. Azure, a cross or.

6. Azure, a lion rampant contourné or, within a bordure G., charged with eight water-bougets argent. I have examined these charges repeatedly with great care. I cannot make them out to be anything but water-bougets.

7. *De Newburg*. As before.

8. *Le Despenser*. As before; a good deal faded.

9. Azure, a bend between six birds or.

10. Gules, semé of cross crosslets or, a saltire vair.

11. *Genevile*. As before; very carelessly laid down, being cut off at the dexter and base points.

12. Reversed, and cut at the real base-point, G., three lions passant gardant or. *England*.

13. *Clifford*. As before.

14. Reversed. Or, possibly diapered G., on a fesse G., three fleurs-de-lys or.

15. Reversed. G., a lion rampant argent, within a bordure B., semée of five foils or.

16. Reversed. Checky, or and G., on a bend azure five horse-shoes argent.

17 as 1, 18 as 2, 19 as 3, 20 as 10, 21 as 13, 22 as 8.

23 as 9. This 23rd lozenge is in the centre, at the bottom of the cope. Its base point is placed towards the dexter. With the next (24) the lozenges begin to rise to the sinister side.

24. Azure, a lion rampant or, within a bordure G., charged with eight water-bougets; as No. 6, but the lion not contourné.

25. Azure, three pales argent; on a bend G., three escallops or, *Grandison*.

26. G., a lion rampant or.

27. Per fesse, chief, chequy or and G., base vair.

28. *Genevile*. As before.

29. Per fesse, azure and or, a cross patonce extending over the whole field to the sides, counter-changed.

30. Reversed. Argent on a saltire G., nine, apparently escallops, or. In each giron of the field a bird, apparently proper.

31. Azure, a fesse of five fusils or, *Percy*.

32. Reversed. As No. 1 in The Straight Edge.

33. Reversed. *De Neuburg*.

34. Reversed. G. semé of cross crosslets, three sturgeons haurient, all or.

35. Paly of ten, or and B. On a fesse G., three mullets of six points argent, pierced B.

36. Per fesse. Chief G. fretty or; base probably ermine.

37. Reversed. As No. 9 of these lozenges.

38. Reversed. Or a cross G. charged with five lions passant or. In each quarter an ermine spot.

39. Reversed. Barry of six, azure and or. On a chief or, a pale azure between two cantons, the sinister canton parted per bend sinister, azure and or; the dexter canton, per bend, azure and or. On the field an inescutcheon lozenge-shaped, following the shape of the lozenge enclosing the field, and showing five ermine spots. *Mortimer*.

It is pleasant to see what may be called a contemporary exemplification of this famous coat. Heraldic readers will recollect the passage in Gerard Leigh where he speaks of it. My copy of Gerard Leigh, which is illustrated with a few MS. notes in a hand of the period of its issue (1612), has opposite to the passage the single word *difficile*. I defer till my next note what I have to say about the Mortimer arms.

40. As No. 24.

41. Reversed. Per fesse, chief argent three 8-foils G.; base B., three fleurs-de-lys, or; over all a bar G., surmounted by another of lozenges argent.

42. Reversed. G., semé of fleurs-de-lys or; a fesse componée (two rows) argent and B.

43. Reversed. As No. 34, except that here (in 43) the field is azure.

44. Reversed. Ermine on a chevron G., three charges or; possibly fleurs-de-lys.

45. Gironné of twelve, or and B. *Bassingbourne*.

This is the last lozenge. It stands at the top, on the sinister side, under the Straight Edge.

I will ask for room for one more note on this subject, in which I will describe the Morse, and will add a few remarks upon the details which I have given. D. P.

Stuarts Lodge, Malvern Wells.

About three years ago I saw the proof-sheets, as far as they then had reached, of —

"A Descriptive Catalogue of Church-vestments, Dresses, Silk Stuffs, Needlework, and Tapestries forming that Section of the South Kensington Museum, by the Very Rev. Daniel Rock, D.D."

In it there was a long and elaborate description, spread over many pages, of that marvel and glory of the English needle, the Syon Cope, the heraldry worked on which was minutely set forth, and the names given of those to whom the blazonry belonged. On asking not long ago why this catalogue had not as yet been published, I was told by one of the officers that as soon as all the photographs in illustration of the finest specimens were done it would come forth.

Your correspondent D. P. says: "I do not think that, as they (the armorial bearings) now stand, we see them as they were first put on." "It is, at first sight, very surprising to observe that several of these arms are reversed; that is to say, the base of the arms is put uppermost. This fact can, I think, be explained best, if not only, by the supposition that they were all moved long after they had been worked, and replaced without sufficient care or knowledge." And again he asserts: "It will be observed also by any one who inspects the Morse that it has evidently been cut off a piece of work with no regard to the design upon it, in order to obtain material for making it what it now is." Every time I go into the South Kensington Museum—an institution, by the bye, of which every Briton has good reason to be proud, as being the finest and the most instructive thing of the kind which the world has hitherto produced—I always treat myself to a sight of the Syon Cope. I know it well; and I wholly differ from D. P., on each and every one of his three above-recited remarks. Had that gentleman bethought himself of the fact that this cope was so wrought as to be seen, not stretched out flat inside a case, but to show itself worn upon the shoulders of an officiant, he would, among the praises he so fitly bestows upon its heraldry, have pointed out the foresight of those who sewed the orphrey on it as it now is, so that when the vestment was used the heraldry should come rightly. Some short time back a correspondent, F. C. H., hazarded a reading of the abridged inscription which, to my mind, was anything but happy. J. R.

CUCKOO RIMES.

(4th S. iii. 20, 94, 204.)

I well remember a song which my old nurse used to sing some fifty-five years ago, the first two verses of which are nearly that quoted by E. M'C. in "N. & Q."

"The cuckoo's a fine bird, she sings as she flies,
She brings us glad tidings, and she tells us no lies:
She sucks the *sweet lily* to make her voice clear,
And the more she cries 'cuckoo!' the summer draws near.

A walkin' and a talkin', and a walkin' goes nigh,
'To meet my sweet Willum, he'll be here by and by.
For a meet'n' is a pleasure and a partin' is a grief,
And a false-hearted lovyer is worse nor a thief;
For a thief can but rob me and take all I have,
But a false-hearted lovyer brings me to my grave.
The grave it will rot me and bring me to dust,
And if I be forsaken, I suppose, then, I must."

I am not quite certain as to the final ending of the last two lines, whether it was as I have written it, or (more likely) —

"The grave it will rot me and turn me to clay,
And if I be forsaken, I know not for why!"

In either case the abrupt and inconclusive conclusion affords abundant scope for the ingenuity of the scholiast on such nursery literature; though, supposing my memory to be sufficiently retentive, and my old nurse's version of the song correct, I think I could trace the connection of the love-sick maiden's musings: which point, however, I will leave to other critics for solution. May I ask in return, whether any of your numerous correspondents can furnish the remainder of another rustic lover's "lament," which I remember when a youth hearing from a relative of mine in Wilts, who had a keen sense of humour, and was curious in picking up old country "national melodies."

I can recall only the first verse, which I give in the vernacular —

"Dwun't ee zee yan purty leet'l turrt'l dōve,
A sett'n up'n yander tree . . . hee?
A meakin of 'is mōan for tha lost of 'is lōve,
As I shaul do forr thee my dee . . . urr,
As I shaul do forr thee . . . hee."

The effect of the diæresis of the syllables "tree," and "he," with the interpolation of the "haspirate," *emphasis gratiâ*, or, as Mr. Samuel Weller says, to "make it more tenderer," must be heard to be appreciated

I may add that both airs have the *minor* element so common in our country music, the former in the final and the latter in the penultimate phrase of the melody.

Gloucester.

F. T. B.

THOMAS MUIR.

(4th S. iii. 288.)

The unfortunate fate of this individual afforded Cobbett an amount of gratification which he did

not fail to express with all the vigour and energy of his style: —

"The miscreant Muir has lost one eye. So far so good. But he should have lost two. However, to be continually tormented with the sight of his totally disfigured visage, may, for aught I know, be a greater punishment than blindness itself; and if so, I am glad he has got one eye left.

"He was a fine rosy-gilled fellow, when he stood, like an impudent villain as he was, and dared the Court of Sessions in Scotland. He has now got the marks of liberty and equality—an empty purse, lank sides, and a mutilated face. A thousand blessings on the ball that caused his wounds! May such never be wanting while there is a Jacobin traitor on earth! He may now read his sin in his punishment; for, like Cain, he is 'marked, and a fugitive, and a vagabond on the earth.' So much for vain and disappointed ambition! Read this, ye Democrats, and pause and ponder, and ponder and pause." — *Register*, vol. vii. pp. 162–266. (Sept. 12, 1797.)

These truculent remarks are versified in a rare poetical piece published on the other side of the Atlantic: —

"Muir the rascal's lost one eye—
So far so good, or may I die.
He surely should have lost the two;
But hold—let me that thought review.
To be tormented with the sight
Of visage in such hideous plight,
Perhaps may be, for aught I know,
Unto the wretch more dreadful blow
Than if he had lost both his eyes;
If so, I'm glad. I won't disguise.
He was rosy-gill'd and full of blood,
When, impudently, the villain stood,
And Scotland's Court of Sessions dar'd,
As if by nought he could be scar'd.
Of Liberty, the haughty spark,
And equality has got th' mark—
An empty purse, lank meagre sides,
'And mutilated face besides.
A thousand blessings on the ball
That caus'd his wounds. Such fate befall
All Jacobin traitors, great and small."

The Porcupiniad: a Hudibrastic Poem in three Cantos. Addressed to William Cobbett by Matthew Carey. 8vo, Philadelphia, 1799. Canto ii. line 402.

Some particulars relating to Muir will be found in a "*Memoir of Thomas Hardy, Founder of, and Secretary to, the London Corresponding Society, &c. By Himself.*" London, 8vo, 1832. From a letter (p. 49) from Hardy to Witherspoon I learn that there is a portrait of Muir from a bust, after a cast from life by Banks, which is an excellent portrait; and further, that the wounds of the patriot were occasioned by a splinter.

WILLIAM BATES.

Birmingham.

THE KORAN.

(4th S. iii. 218.)

In the latter part of his career Mahomet had many Arabic amanuenses, some of them occasional, as Ali and Othmân; others official, as Zeid ibn Thâbit, who learned Hebrew expressly to conduct such business at Medina as Mahomet had in

that language. In the Kâtib al Wâckidi's collection of despatches, the writers of the original documents are mentioned, and they amount to fourteen (Muir, *Mahomet* i. iii. n.). Hodzeifa, who had observed the different readings of the Syrians and of the men of Irâc [Persians], was alarmed at the number and extent of the variations, and warned Othmân to interpose, and "stop the people before they should differ regarding their Scriptures, as did the Jews and Christians." So carefully indeed has it been preserved, that there are no variations of importance, we might almost say no variations at all, amongst the innumerable copies of the Koran scattered throughout the vast bounds of the empire of Islam (Muir, i. xiv.). Of all the editions, the differences consist only in the number of the verses, but they are all said to contain the same number of words, namely 77,639, and the same number of letters, 323,015; for the Mahometans have in this also imitated the Jews, and have computed the number of times each particular letter of the alphabet is contained in the Koran. (Sale, *Prelim. Dis.* s. iii. p. 58). The same certainty and identity of the Koran is confirmed by Fluegel (*Koran*, v.)

The pretended translation of Fatma-Zâida (who has no connection, I believe, with the author of *Shadows and Sunshine*) which was published at Lisbon in 1864, I have compared with the original, and I find it to consist chiefly of extracts and erroneous renderings. It varies from the order of chapters in the Koran, and introduces passages not to be found in it. From the introduction of some Turkish words by way of explaining the French, I infer that she is probably in possession, under the auspices of the dervish Mèhémet-Abdel, her teacher, of a Turkish selection from the Koran purgated to suit the tastes of women, who unless they should be transformed into *houris*, will find themselves in want of situations in Paradise (Muir, *Mahomet*, iii. 304). Fatma tells her readers, "J'ai lu cet Alkoran traduit en Français, et moi, Musulmane, je n'y ai rien compris." This is just what I suspect her teacher intended. It is incomprehensible to her sex, and therefore other Korans have been provided for the women on the principle of any tub to catch the whale (Swift). If another edition of Fatma-Zâida's l'Alkoran ("Le livre par excellence") should be in demand, I would respectfully submit that she should fortify her statements of three Korans all differing from Mahomet's universally received text, by proof of autopsy.

T. J. BUCKTON.

8, Wiltshire Villas, Stockwell, S.W.

MEDAL OF CARDINAL YORK.

(4th S. iii. 243.)

Sir Bernard Burke has copied the medal of 1788 erroneously. Two medals were struck by Henry; one upon the death of his father (= Pretender I.), January 1, 1766 (not 1760, as Walter Scott has it). The only doubtful letters are M.D., which I read Magnus Decanus, analogous to our archdeacon; but, not being well up in Roman hierarchæology, I leave it *sub judice*. I am certain it is not "Doctor of Medicine." * The last letters state that he was vice-chancellor of the Holy Roman Church. The other medal struck upon the death of his brother (= Pretender II.), on the night of February 1 and 2 (not February 31, as Scott says), 1788, is correctly given by your correspondent J. N. O., and serves to put Sir B. Burke right.

This medal had his half-length portrait with the mantle and hat of a cardinal on one side, and on the other a female carrying the cross, with a Bible in her hand, a lion at her feet, the British crown and cardinal's hat, and St. Peter's, with a bridge in the distance. In this he styles himself King of France, which he was *de jure*; but the house of Brunswick never could have such claim either *de jure* or *de facto*, and George III. prudently abandoned the use of a title which was obnoxious to a people who, in 1801, would "stand no nonsense."

No personal attentions of Louis XV.† or his sole successor to any branch of his own family, of which the Stuarts were a constituent part, could waive Henry's title of King of France, or give any just cause of offence under the circumstances, and which title he would have held if on the throne then occupied by George III. In such an instance as this there could be no ingratitude. If Henry were rightfully King of England, he was also rightfully King of France: the deprivation of the exercise of a right does not abrogate the right itself: it had come to be titular, but the histories of France and England demonstrate its reality. He was Bishop of Ostia, Velletri, and Frascati; Vice-Chancellor of the Romish Church, and Archpriest of the Basilica of the Vatican; the King of France gave him the rich abbey of

* Forcellini gives the following meanings of M.D.: Magno Deo; Manibus Diis; Manu Divina; Matri Deorum; Matri Deum; Matri Dulcissimæ; Matris Dignissimæ; Matris Dulcissimæ; Memoria Dignus; Merenti Dedit; Militum Dacorum; Monumentum Dedicavit; Monumentum Dedit; Monumentum Donavit.

† This king, pursuant to a secret treaty with England, drove Pretender II. out of France in three months afterwards, and in such way, it was agreed, as to preclude him from disturbing the peace here. (Capefigue, *Louis XV.* ch. 23.) He imprisoned Charles Edward at Vincennes, and then transported him out of France. (*Penny Cyc.* xxiii. 163; Klose, 411.)

Auchin and that of St. Amand, &c. (Klose, *Carl Stuart*, 489.)

Henry (=Pretender III.) died in 1807.

Whilst on this subject, I may be permitted to notice a blunder of Lord Mahon (*Hist. of Eng. to Peace of Aix-la-Chapelle*, iii. 360), who says the inscription on Canova's monument is "to the memory of James the Third, Charles the Third, and Henry the Ninth, Kings of England"; adding by way of solemn joke, I suppose, "Names which an Englishman can scarcely read without a smile or a sigh." Now the facts are, that twelve years after the death of "Pretender III." and last, George IV., when Prince Regent, caused Canova to put up this monument in the chapel of the Virgin Mary in the temple of St. Peter's at Rome, with three half-length portraits in mezzorèlievo, representing the father and his two sons, having this inscription:—

JACOBO III.
Jacobi II. Magnæ Brit. Regis Filio,
Carolo Edvardo,
et Henrico, Decano Patrum Cardinalium,
Jacobi III. Filiis,
Regiæ Stirpis Stuardiæ Postremis.
ANNO MDCCCXIX.
Beati Mortui
Qui in Domino moriuntur.

(Works of Canova, vol. iii.; M. Vasi, *Itin.* ii. 469; *Real Encyklopädie*, art. "Stuart"; A. Le-wald, *Prakt. Reisehandl.* 307; Murray's *Rome*, 107.)*

No European dynasty has been so remarkable as the Stuart family for individual misfortune—"plus infortunée encore qu'illustre, qui avait rempli le monde du bruit de ses malheurs." The causes are well worthy of investigation, and we ought not to be satisfied with the Mahomedan solution, "It is the will of God," which is in effect the ascription to the Deity of the sins and errors of humanity.

When will Englishmen cease to regard the descendants of James II. with the rancour of party-spirit? In Germany they are deemed a noble spectacle—"great men struggling with adversity." When shall we say with Seneca, "Ita adfecti sumus, ut nihil æque magnam apud nos admirationem occupet, quam homo fortiter miser"?

T. J. BUCKTON.

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COUNT DE MONTIJO (4th S. iii. 288.)—Count Montijo lived at Frankfort from the autumn of 1741 until June, 1742. There exists a curious set of engravings published at Augsburg in 1743, and representing the principal festivals given by the count during his residence at Frankfort. Their dates may perhaps interest UNEDA.

* In the crypt where the bodies lie they are distinguished as James III., Charles III., and Henry IX.

1. November 18, 1741 (St. Elizabeth's Eve), in honour of Queen Elizabeth, the consort of Philip V. King of Spain; illuminations of the town house, and the villa rented by Count Montijo, and fireworks on the Main. Four plates engraved by H. Sperling, J. Wangnèr, and G. A. Wolfgang.

2. January 24, 1742, in honour of the election of Charles VI.: illumination of the count's town residence, a house still existing in the Gallusstrasse. No. 1, engraving by G. A. Wolfgang.

3. May 24, 1742, in honour of the coronation of Charles VI.: fireworks on the Main, near the count's villa, engraving by H. Sperling.

FRANCOFURTENSIS.

ISAAC DORISLAUS (4th S. iii. 287.)—I regret not to be able to say anything about the mother and grandmother of Dorislaus; but as MR. EDWARD PEACOCK says that any information about him or his family will be useful to him, I may be allowed to state that I possess a hard-featured engraved portrait of the doctor, and three documents relative to him: First, warrant for payment of 100*l.* to Isaac Dorislaus, his son, with his acquittance for the receipt thereof, being for Judge-Advocate Dorislaus's "salarie of five hundred pounds due for four months ended the 13th day of May, 1649." (He was assassinated on the 12th. This warrant is dated at the "Committee for the publique Revenue sitting at Westminster, the second day of June, 1649," and is signed by "H. Edmondson, H. Vane, Hen. Mildmay, John Trenchard, Cor. Holland,"—well-known names at this eventful period—and addressed to "Thomas Ffaconberge, Esq." (or Ffaconbridge, for the name is written both ways on the same document.)

Secondly, from the same Committee of Public Revenue, "An allowance of 250*l.* for Dr Dorislaus' funeral." Signed by Serj. Thorpe and the same members, excepting Thos. Grey of Groby instead of Hen. Mildmay; it is dated May 17, 1649. And, lastly, a power of attorney wholly in the handwriting of Isaac Dorislaus the son, and signed by his sister Margret, with her seal (a stag), dated July 1, 1649, empowering him to act for her as her attorney, and to receive the sum of 500*l.*

MR. EDWARD PEACOCK of course knows that old Isaac Dorislaus was a Dutchman, and doctor of civil law at Leyden, whence he went to England and was appointed to read lectures on history at Cambridge; but avowing republican principles, he was obliged to resign. He afterwards became judge-advocate in the king's army, but quitted his service for that of the parliament, and assisted in drawing up the charge against Charles I. In 1649 he was sent ambassador to the Hague, where he was stabbed, while at supper, by some exiled royalists. The parliament caused his body to be brought to England, where it was

interred in Westminster Abbey; here, however, it was not suffered to remain: at the Restoration it was exhumed, and finally buried in St. Margaret's churchyard.
P. A. L.

INCISED CROSS UPON ECCLESIASTICS (4th S. iii. 173.)—Probably this was the cruciform Thau mentioned by St. Jerome on Ezek. ix., and by Origen and Tertullian. Bishop Andrewes explains its mystical meaning:—

"This reward is for those whose foreheads are marked with Tau, the last letter in the Hebrew alphabet . . . they only shall escape the wrath to come. This crown is laid up for them that can say, 'I have finished my course well.'"

Archangels bear a cross on the brow; and the cowl of the Eastern bishops, like those once worn by the Staurophoroi, canons of Constantinople, is marked in a similar manner.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

FRENCH AND DUTCH VESSEL (4th S. iii. 263.)—It is very improbable that a Dutch vessel should have chased a French one, or *vice versa*, in the Thames as far as the Tower, in Elizabeth's reign, without both being captured: for Elizabeth by connivance promoted piracy, and especially in the Thames, insomuch that it was matter of repeated remonstrance to her by Holland and France, which she evaded as well as she could; but, in effect, admitting that all she had hitherto done to put it down had proved ineffectual. The Drakes, Raleighs, and other nobles, were pirates. The press-gang was in great use in Elizabeth's reign, for she even impressed singers for her chapel service.

Perhaps J. S. W. may refer to the reign of Charles II., June 13, 1667, when the City of London was in consternation apprehending a French invasion, removing their families and most valuable goods, and when even Pepys made his will. As far as government was concerned, everything was in confusion: no one could be found to attend to his department, which he would put off upon some other. "The Royal James," "Oake," and "London," were burnt by the enemy with their fire-ships; "The Royal Charles" had been taken before: "two or three men-of-war came up with them, and made no more of Upnor Castle's shooting than of a fly." Ships were provided to be sunk in the river, about Woolwich, to prevent the French and Dutch ships from coming higher up. On June 14, 1667, Pepys says, "we do not hear that the Dutch are come to Gravesend, which is a wonder." He affirms that the dismay was as great as when the City was on fire the year before.
T. J. BUCKTON.

THE GAMES OF "HOP-SCOTCH" AND "TIP-CAT" (4th S. ii. 371, 474.)—On looking over back numbers of "N. & Q.," we observe COL. ELLIS's sug-

gestion as to the introduction of these games into India. It certainly can be shown that "tip-cat," at least, was known to the Venetians more than a century before 1667: for two figures engaged in it are represented, over and over again, in the woodcut initials used in some of the smaller books which issued from the Giolito press at Venice during the first half of the sixteenth century.

MOLINI AND GREEN.

27, King William Street.

WISP (4th S. iii. 174.)—A bundle of straw is in Craven a "wisp," and sometimes a *lap* of straw, though the latter term is more properly applicable to a small bundle, or (to coin a word) a *wisplet*. I am not acquainted with the places named by TREBREH, and therefore cannot say whether straw is one of their staple or *stable* commodities. I have seen in an old print Will-o'-the-wisp represented as a little imp armed with a wisp of straw in one hand and a lantern in the other.

STEPHEN JACKSON.

MEETING EYEBROWS (4th S. iii. 184, 255.)—Although "the charm of married eyebrows" may be repugnant to European ideas of taste, it is so far from being contrary to the Asiatic canon of beauty, that where it does not exist, or rather where it is only imperfectly developed, the young of both sexes, particularly among Mohammedans, are in the habit of prolonging the curves by means of black pigment until they are perfectly conjoined.
W. E.

PERCY BISHOP OF DROMORE: MORTUARIES (4th S. ii. 488, 567; iii. 151, 273.)—Wilby, in Northamptonshire, is no great distance from Easton Maudit, and Percy was presented to the rectory of the latter place by the Earl of Sussex in 1756. He resigned both benefices on his appointment to the bishopric of Dromore in 1782. In those times, no doubt, a single service on Sunday at each church was deemed amply sufficient. If your correspondent S. will refer to "N. & Q." 3rd S. v. 243-4, he will find some particulars of, and extracts from, the register at Wilby by W. W. S. Like that at Easton Maudit, it has had the restoring and careful hand of Percy. I add one or two extracts made by his own hand in the register at Easton Maudit:—

"Anno Domini 1765. Samuel Canada (a Negro boy, or rather a Mulatto from the Mosquito Shore in the West Indies) aged about 8 or 10 years, belonging to Lord Sussex, was baptized Jan. 5. Godfathers were his Lordship & Charles Stuart, Esq^{re}. Godmother, M^{rs} Cramp the Housekeeper."

On another page is the following record of the gift of the communion-plate:—

"The silver chalice and the cover (both of them gilt) which have the letters T. M. engraved upon them, were the gift of the Right Rev. Thomas Morton, Bishop of Durham, who died in this parish 1659. The others were

probably given about that time by S^r Henry Yelverton, Bart., that true son and great ornament of the Church of England."

"THOS. PERCY."

Bishop Morton, who had been ejected from his see by the parliament, died at Easton Maudit in 1659, at the advanced age of ninety-four. He had filled during his ejection the comparatively humble office of tutor in the Yelverton family, which then resided at the hall, and on his death his remains found a grave under the altar of the church there. He left but one hundred pounds, which was sufficient for his funeral expenses and for the erection of a small monument to his memory; but as Thucydides says, ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος, καὶ οὐ στηλῶν μόνον ἐν τῇ οἰκείᾳ σημαίνει ἐπιγραφῇ, ἀλλὰ καὶ ἐν τῇ μὴ προσηκούσῃ ἀγραφῇ μνήμη παρ' ἐκάστῳ τῆς γνώμης μᾶλλον ἢ τοῦ ἔργου ἐνδαιτᾶται.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

"PERFIDIOUS" ALBION (4th S. iii. 32.)—The stigma which Livy affixed on the Carthaginians has become proverbially applicable in modern times to ourselves, and the *Punica fides* of old finds its modern representative in British perfidy. By whom the phrase was first used, I do not know; but it is, of course, far older than Bosuet. In the extremely curious *Description des Royaumes d'Angleterre et d'Ecosse, composée par Estienne Perlin*, Paris, 1558, reprinted by Bowyer and Nichol's, London, 4to, 1775, we read:—

"On pe ult dire des Angloys ny en la guerre ilz ne sont fors, ny en la paix ilz ne sont fideles, et comme dict l'Espagnol, Angleterre bonne terre male gente, etc."—Page 10.

Again:—

"Le peuple fier et seditieux et de mauvaise conscience, et infidelle à leur parole, comme il est appert par experience. Ces vilains la hayent toutes sortes d'estrangeres, et jaois qu'il soyent en bone terre et bonne contrée, comme desia j'ay allegué auparavant, toutes fois du tout sont mechans et addonnés à tout vent: car maintenant il aymeront un prince, tournez la main il le voudrout tuer et crucifier."—Page 12.

M. Perlin appears to have visited England during the last two years of Edward VI.

Misson, in his *Memoirs and Observations in his Travels over England, with some Account of Scotland and Ireland*, translated by J. Ozell (London, 8vo, 1719), undertakes the defence of our national character in a very friendly and liberal spirit:—

"The inhabitants of this excellent country are tall, handsom, well-made, fair, active, robust, courageous, thoughtful, devout, lovers of the liberal arts, and as capable of the sciences as any people in the world. I can't imagine what could occasion the notion that I have frequently observed in France, that the English were treacherous. 'Tis strange that they, of all nations of the world, should lie under this scandal: they, whose generosity cannot so much as bear that two men should fight without an equality of arms, offensive and defensive. He that should venture to use either cane or sword,

against a man that had nothing to defend himself with but his hands, would run a risque of being torn to pieces by the 'prentices of the neighbourhood and by the mob. 'Tis certainly great injustice to reckon treachery among the vices familiar to the English."—Page 73.

This book of Misson's is not only characterised by extreme liberality of judgment, but is so replete with curious and valuable observations on the manners of our nation as they appeared to a foreigner, that, as Brand remarks in his *Popular Antiquities*, "it may with justice be observed of this author, that no popular custom escaped his notice."

WILLIAM BATES.

Birmingham.

ORDER OF THE GUELPHS OF HANOVER (4th S. iii. 188, 293.)—Referring to letters relative to the Order of the Guelphs of Hanover, especially in your last number (p. 293), in which the writer states that *several* physicians and surgeons received that distinction. I believe it will be found that previous to the death of William IV. only two physicians—viz. Sir Henry Halford and Sir Mathew Tierney—and one surgeon, Sir Astley Cooper, had received the order of G. C. H. After that sovereign's death the order became attached to the King of Hanover, who conferred the K. C. H. on Dr. Chambers, who attended William IV. at his death, and on Dr. David Davies, who had been the personal medical attendant of his Majesty when Duke of Clarence, and continued so until his death. The *Gazette* of July 19, 1837, states that Dr. David Davies, K. C. H. was knighted by her Majesty. Dr. Chambers declined the honour of knighthood. The *Gazette* of August 8, among the royal medical appointments, mentions Sir Henry Halford, G. C. H., Sir Astley Cooper, G. C. H., and W. F. Chambers, M. D., K. C. H.

Dr. Chambers remained Dr. Chambers until his death. There were twenty-one royal medical appointments in that *Gazette*, of whom only four survive—Sir James Clark, Sir Henry Holland, Dr. Latham, and Dr. Neil Arnott. Upon William IV. coming to the throne he conferred the order on all his sons and sons-in-law, with the exception of the Rev. Lord Augustus Fitzclarence and General C. R. Fox.

C. H.

HALANTOW: RUMBELOW (4th S. iii. 65.)—These words I take to mean "hale (haul) and tow, room below," and to have been the κέλευσμα or word given by the men in the hold of the vessel to those managing the crane above on the wharf or in the warehouse, as the case might be.

I have read somewhere, but unfortunately omitted to "make a note of it," that these words were in use in loading vessels on the Tyne down to the present century.

I am not surprised to hear that it formed part of the Helston Furry Song, seeing that its river was formerly navigable, and that at Port Leven,

only three miles from it, ships have been laden for probably many centuries past.

HENRY T. RILEY.

CHILDE OR CHILDERNE, LANGLEY, HERTS (4th S. iii. 228.) — HERMENTRUDE, to whose pen "N. & Q." is indebted for so many interesting communications, is in error as to the origin of this name. It was so called, not from its having been an hospice for the royal children, but from the fact that it was originally a pasture for cows belonging to the abbey of St. Alban's, the milk of which was devoted to the use of the younger monks who required a milk diet (*lacticiniis alendorum*). This we learn from Matthew Paris, *Gesta Abbatum S. Albani*, vol. i. p. 54.

HENRY T. RILEY.

BENT COINS (4th S. iii. 126.) — The practice of bending coins, for some advantage supposed to be gained thereby, prevailed, and perhaps very extensively, in the Middle Ages.

When a sick person hoped to be cured through the agency of some particular saint, one or more coins were bent (*plicati*) in honour of that saint (*ad sanctum*) in close juxtaposition with the patient's body, and accompanied probably with an invocation to the saint. In the case also of ailing infants and sick animals, such as horses, cows, and poultry, the coin was similarly bent over the body.

On recovery, the coin seems to have been sometimes sent as a present to the church or shrine of the favouring saint; but in most instances it would seem to have been retained by the person who had experienced the benefit of his favour; and sometimes, a silver penny being the coin mostly used, it was gilded before being put by.

In some cases again, *after* an unexpected recovery, a silver penny was bent in honour of the saint to whose intervention the recovery was supposed to be due, and sent as a present to his shrine.

The practice, in this point of view, had probably died out before the Reformation; but from the reputation of good luck traditionally attending coins of this description that had been hoarded in families for generations, it very probably became a general impression that any coin when bent would bring good luck, and hence the continuance of the practice.

Many particulars in reference to the superstitious practice of bending coin in honour of a saint are to be found in the *Miracula Simonis de Montfort*, published by the Camden Society in 1840, and edited by Mr. Halliwell from the Cotton MS. Vespas. A. vi.

HENRY T. RILEY.

"TO MAKE A VIRTUE OF NECESSITY" (4th S. iii. 173.) — This saying is not unfrequently to be found in our mediæval chroniclers. I can at present give but one instance, however, but that the earliest one that I have met with.

In the first part of the *Gesta Abbatum S. Albani* (published in the Rolls Series) which was compiled by Matthew Paris, not improbably from an earlier work of Stephen's reign, there is the following passage in reference to the evil life of Wulnoth the fourth abbot: —

"Vitam in tantam sanctitatem commutavit, faciendo de necessitate virtutem, quod vitam felici fine terminavit." — vol. i. p. 20.

HENRY T. RILEY.

"THERE'S NAE LUCK ABOUT THE HOUSE" (4th S. iii. 282.) — Miss Sarah Tytler has been guilty of a very rash statement in saying that the authorship of this song "has been settled by competent authorities." The question is still in dispute between Jean Adams and W. Julius Mickle. The fact is, that the evidence on both sides is defective. On the part of Jean Adams it amounts to this—that she often repeated the song to respectable persons, and claimed it as her own composition, and that others often heard it spoken of as being her composition. But, looking at the known writings of Jean Adams, there is nothing in them to indicate her power to write a song "so excellent and so full of natural simplicity." On the other hand, the claim of W. Julius Mickle is equally defective. In his translation of the *Lusiad*, and in his other published works, nothing seems in favour of his having written such a song. All internal evidence is against him, and it will be remembered that he never *claimed the authorship*. That a strangely incorrect copy of the song was found among his papers is surely no proof that he was the author. I went into this subject some years since with my late friends Captain Charles Gray and Mr. George Farquhar Graham, and we came to the conclusion that neither Jean Adams nor W. Julius Mickle wrote the song, and that the *real* author has yet to be discovered.

EDWARD F. RIMBAULT.

WILLIAM CRASHAW (4th S. iii. 219, 314.) — Engaged in researches on the Crashaws (father and son), I feel grateful to JUXTA-TURRIM for his communications to "N. & Q." Allow me in return slightly to supplement his list of the elder Crashaw's writings. The abridged title given of the *Crosse* sermon does not adequately inform on it. The following is its full title, &c. : —

"The | Sermon | Preached at | the Crosse, Feb. xiiij. 1607. | By W. Crashawe, Batchelour | of Divinitie, and preacher at the | Temple; | Iustified by the Authour, both against Papist, | and Brownist, to be the truth : | Wherein, this point is principally followed; namely, that | the religion of Rome, as now it stands established, is | worse then ever it was. | 2 Tim. 3. 13. | Imprinted at London by H. L. for Edmond Weauer : and are | to be solde at the great North-gate of S. Paules | Church. 1608." 4to.

Collation: Title-page—The xx Wounds found to be in the body of the present Romish religion, &c., 2 pages—To the Christian Reader, &c., 3

pages—Authors produced, &c., 3 pages—Sermon [from Jeremiah ch. li. ver. 11], pp. 174. Its extent makes it rather a treatise than a sermon. By the way, on the title-page is an irradiated Bible with a winged wreath, and the motto "Veritas tva it vsque ad Nvbes." By a slip of the pen no doubt another of his tractates is called *The Besotted Jesuite*. The following is its correct title:—

"The | Bespotted | Iesvite : | Whose Gospell is full of | Blasphemy against the Blood of Christ, | the horrible impiety whereof, traduceth to abo | mination with the Creature, trampling under | foot : the Blood of the Covenant, in despite of | the Spirit of Grace. | Which Er-ronious Doctrine, is | fully and cleerely laid open, and reproved. | By W. C. | And now presented to the Honourable, | The House of Commons in Parliament | Assembled. | Heb. 10. 29. | Imprinted at London by Bar: Alsop, dwelling in | Grubstreet in Honeysuckle Court, neere to the | flying Horse. 1641." 4to.

Collation : Title-page — Epistle Dedicatory to the House of Commons, pp. 11—the Points of New Divinity, pp. 1-2—Treatise, pp. 3-102. Besides the three editions of *The Italian Convert, News from Italy of a Second Moses, or the Life of Galeacius Caracciolus, the Noble Marquess of Vico*, &c. I have a dainty little one (18mo), with quaint engravings, of 1677. If agreeable, I should be glad to communicate with JUXTA-TURRIM further on the Crashaw family. A. B. GROSART.

15, St. Alban's Place, Blackburn.

AN INSCRIPTION (4th S. iii. 31.)—There is a mistake in the copy here given. In line 8, for "here stay," read "with him stay." It had already appeared in "N. & Q." (3rd S. x. 411): the date, 1691, being also there stated. The inscription is not "in a country church in Oxfordshire," but in Langford church in Berkshire—a building which contains some interesting remains of probably Saxon times. The mistake arises from the fact that, though belonging to Berkshire, Langford is surrounded by parishes which form part of the county of Oxford.

HENRY T. RILEY.

GUIDON (4th S. iii. 300.)—MR. SALA makes an odd little mistake when he speaks of a "colour-sergeant-major," in connection with a cavalry regiment. The noncommissioned officers in the Life-Guards are, I believe, lance-corporal, full corporal, corporal-major, troop-corporal-major, regimental-corporal-major. Probably it is the troop-corporal-major who bears the *guidon*.

BENJAMIN DAWSON, B.A.

BROOCH OR BROACH (4th S. iii. 286.)—Many dissent on the pronunciation of this word. Even our orthoepists are found at variance in this respect. Jamieson, Smart, Worcester, and Walker maintain that the most correct and the most elegant form is *brôch* (broach); while Knowles and Perry infer that *brooch* is the most common.

Webster gives both broach and brooch, with the pronunciation *brôche*.

Regarding its orthography, I do not see why the word should not be spelt broach, rejecting brooch altogether; nor is there any obvious reason why our writers have not done so already, unless it be to preserve, in some measure, the form whence the word is derived, i.e. the Slav. *obrutsch* or *obrutsh* (long), or perhaps more directly from the French *broche*. H. W. R.

Jersey.

"AN INVALID'S BIBLE" (4th S. iii. 238.)—Allow me to state for the information of S. H. H. that I am the inventor of an instrument for holding the book when reading, which may be made use of when lying in bed, reclining upon a sofa, or sitting in a chair; is easily adjustable to the visual requirements of every posture, allows perfect freedom to the hands and arms, is sufficiently steady for supporting a weighty volume, or writing upon if necessary, and can be supplied at a price within the reach of all persons. Such instrument will, I believe, answer the requirements of any invalid, rendering the removal of the binding or division of books into portions quite unnecessary, which is certainly but a poor device for relieving an infirm person of the fatigue of constantly holding a volume. E. P. NORTH.

Exeter Row, Birmingham.

INDIAN OR JUDEAN (4th S. iii. 120, 207.)—I cannot find any instance of the word "Judean" in Shakespeare. Does any contemporary author ever use it to mean a Jew? The accent on the first syllable is perhaps of no great importance; but Malone's citation of *Nemean* is not to the point (Greek *Νεμέα*). It is surely extremely probable that those of Shakespeare's contemporaries who had visited the East or West Indies for purposes of commerce or buccaneering would bring home stories of precious gems obtained from the natives by cajolery or mere pillage. Such traditions were still current in Pope's time —

"Asleep and naked as an Indian lay,
An honest factor stole a gem away."

And we may well believe that Shakespeare's audience might be familiar with some popular narrative of the day which told how an Indian had been beguiled of a rich pearl through his base preference of some cheap gewgaw from the civilised world. C. G. PROWETT.

Garrick Club.

CODEx MAYERIANUS (4th S. iii. 146, 274.)—In addition to the notices of Simonides and his doings in England, permit me to refer to the *Gentleman's Magazine* for October, 1856, under the head of "Literary Forgeries," in which will also be found some account of his proceedings in Germany—the whole being derived from German sources, as well as from information communicated

to me on the spot in Oxford. This article in the *Gentleman's Magazine* happened to be unknown to the author of the *Annals of the Bodleian Library*. A further communication, but not by me, on "The Simonides Forgeries," will be found in the November number for 1856 of the same magazine, p. 593.

JOHN MACRAY.

Oxford.

PHYSICAL PHENOMENA IN ENGLAND (4th S. iii. 288.)—(GRIME will find much curious information concerning such phenomena as he inquires about in Timms's *Family Topographer*, a book published some time between 1800 and 1810. The only copy which I have seen is in the library of the Chelsea Literary and Scientific Institution. Although no doubt out of print, I do not think that it is a scarce work.

C. W. BARKLEY.

Addiscombe.

STONEBREG: TYVERSSALT (4th S. iii. 312.)—In reply to MR. R. E. EGBERTON-WARBURTON's query as to "the whereabouts of Stonbreg and Tyverssalt," it appears to me that "Stonbreg fayre" is no other than Stourbridge or Sturbridge fair, well known to Cantabs, and celebrated in the "Nundinæ Sturbrigienses" (*Musæ Anglicanæ*, vol. ii. p. 79, edit. 1741). Sir John Warburton, I conceive, does not use the expression, "mone wyl do me pleasure at Stonbreg faire," literally, but proverbially, as enforcing the benefits which Diva Pecunia confers. Tyverssalt is evidently Tever-salt, in the hundred of Broxtow, co. Nottingham, where probably Sir John was stopping, at the mansion-house built by Sir Gilbert Grenhalge in the reign of Henry VII.

JAS. CROSSLEY.

"THE TAILORS" (4th S. iii. 84, 295.)—In Gililand's *Dramatic Mirror* the account of the Haymarket Theatre has the following note:—

"The author of *The Tailors* remains unknown. The manuscript was sent to Mr. Foote, who was requested to bring it forward at his theatre if he thought its merits were such as to give it a chance of success; if not, it was to be returned. Foote approved highly of the piece, and took a part in it."

In a *Theatrical Dictionary*, published in 1792, it is stated, under the head of "The Taylors," that—

"the author of it hath kept himself concealed; but the manner in which it came to the manager is said to be as follows:—A short time before its appearance, Mr. Foote received the manuscript from Mr. Dodsley's shop, offering it for his acceptance, with a request at the same time that, if it was not approved, it might be returned in the same manner it came to him. Mr. Foote, on perusing it, was much pleased with the performance; ordered it immediately into rehearsal, and took the principal character himself."

The piece does not appear in *The Dramatic Works of Samuel Foote, Esq.*, in 4 vols. 8vo, J. F. and C. Rivington.

All the works which I have cited are now lying before me. I do not allege them as conclusive;

but they may serve to increase MR. BATES's doubts, if not to shake MR. JACKSON's conviction, of Foote being the author of *The Tailors*.

W. W. T.

BOYD: EARL OF KILMARNOCK (4th S. iii. 287.)—According to Douglas, Charles Boyd married first a French lady, and secondly Anne, youngest daughter of Alexander Lockhart of Covington. He was without issue by the last; but by the first wife he had a daughter—who married April 22, 1783, Charles Gordon of Wardhouse—and a son, Major Charles Boyd, who married at Edinburgh, Dec. 24, 1784, the daughter of John Haliburton of Princes Street. She died at Edinburgh, Sept. 3, 1785, leaving a son.

No issue is given to William Boyd, who was in the Royal Navy.

There is a Miss Boyd—a descendant of one of the ill-fated family—who now lives at the old castle, and she might possibly assist C. S. further.

G. F. D.

SIR WILLIAM BLACKSTONE'S PLAGIARISMS (4th S. iii. 30.)—With reference to the remark of MR. RALPH THOMAS that neither Bentham nor Austin have noticed a striking plagiarism of Blackstone's, I would observe that Maine, in his *Ancient Law*, when speaking of some of the theories concerning the first principles of law, says: "They may be read in the introductory chapters of our own Blackstone, who has transcribed them textually from Burlamagni."

EUGÈNE E. STREET.

LADY BARBARA FITZROY, ETC. (4th S. iii. 287.) "One [of the brass plates] was in memory of Lady Barbara Fitzroy, daughter of Charles Duke of Cleveland,"—the natural son, no doubt, of King Charles II.,—who, during his mother's lifetime, bore the title of Duke of Southampton. Had he a daughter called Barbara Fitzroy, like her aunt—another of the Merry Monarch's illegitimate children (they were legion)? Of this one I some time ago transcribed an autograph for "N. & Q."—"Mon nom du monde est Barbe Fitzroy, est en religion Benedite fille du Roy de la Grande Bretagne Charles 2^d," &c. It was she whom the Duc de Bouillon in 1720 recommended as superior of another religious establishment. How came she to be a Roman Catholic? Did she die Jan. 4, 1734, and in England? The beautiful Duchess of Cleveland, of whom I have an autograph letter, signed her name "Cleaueland."

P. A. L.

CARFAX (4th S. iii. 272.)—I have little doubt that MR. SKEAT is right as to the real derivation of this word, and I am obliged to him for drawing my attention to it. The notion of its derivation from *quatre faces* has arisen probably from the fact of fountains, dials, and columns, with four faces, having been formerly built on these spots.

HENRY T. RILEY.

DILLIGROUT (4th S. iii. 244.)—A very coarse but savoury Shropshire dish was, perhaps, "a dainty dish to set before a king"—"grouty-pudding." Whole groats boiled, mixed with currants, and, horrible to say, finished off to perfection by being placed under a roasting goose to receive its drippings for the space of an hour. I have never tasted this, but have heard it spoken of by people of education and position as something ecstasically good. Might not *dilligrouit* be "de la grouitte"? A. J. T.

MAY FAMILY (4th S. iii. 287.)—Sir Humphrey May was never Master of the Rolls, as your correspondent SUSSEX calls him; but in the year 1629 he had a grant of the reversion of that office after the death of Sir Julius Cæsar, whom he did not survive. His nephew, Sir Richard May, was Cursitor Baron of the Exchequer in the reigns of Charles II. and James II. In the Admission Book of the Middle Temple he is described as fourth son of John May, of Rawmere in Sussex, Esq., the brother of Sir Humphrey May. Richard's mother was Eliza Hill, daughter of a merchant in London. It does not appear that he was married, as his nephew Thomas May succeeded him both in the recordership and the representation of Chichester in the Convention Parliament of January, 1689. D. S.

"LUYZE-KRAKER" (4th S. iii. 296.)—In volume eight of the publications of the Percy Society are given some Latin stories of the thirteenth and fourteenth centuries, amongst which, under the heading "De muliere litigiosâ," is probably the original version of J. VAN DE VELDE's anecdote, though in this case the husband is not described as a tailor. The good woman when drowning, "supra aquas manus extendens, cœpit signis exprobare, et inter duos ungues pollicum ac si pediculos occideret exprimere signo quod non poterat verbo."

It would seem, then, that the story is of high antiquity, and was doubtless a favourite with the monks of old. It is imported into the Percy Society's publications from Poggius, who again found it in Italian writers prior to his time.

CHAS. H. WARNE.

Brunswick Road, Brighton.

QUOTATION (4th S. iii. 312.)—

"A horse, a horse, my kingdom for a horse!"

It seems that Shakespeare copied this from the older play, *The True Tragedie of Richard the Third* (1594), in which the king's cry is—

"A horse, a horse, a fresh horse."

Shakespeare Society Reprint, p. 64.

Mr. Barron Field (in combating Mr. Collier's opinion that Shakespeare had not seen this old play) observes on the passage:—

"This line is, in my opinion, quite enough to show that Shakespeare considered Nature as Molière said of Wit, as

his property, and that he had a right to seize it wherever he found it."

But the cry is still older than *The True Tragedie*, &c., and is not peculiar to Richard III. Steevens quotes from Peele's (?) *Battle of Alcazar*—

"A horse, a horse, villain a horse!

That I may take the river straight, and fly."

Variorum Shakespeare, p. 240.

And the *Battle of Alcazar* is dated by Collier 1588 to 1589. (See *History of Dramatic Poetry*, iii. 196.)

The cry was remarkably popular, as is shown by the quotations in the *Variorum Shakespeare*, (xix. 240), and appears to have been almost a dramatic commonplace. JOHN ADDIS, JUN.

Rustington, near Littlehampton, Sussex.

LEONARDO DA VINCI'S "LAST SUPPER" (4th S. iii. 287.)—It can hardly be supposed, I think, that the great Leonardo, in omitting to put a twelfth glass on the table in the upper chamber, could possibly have "meant a fling at Judas," nor that "this slight"—very slight indeed—"might have influenced his treachery." First of all, it was not our Saviour who laid the cloth. He told his disciples to go and prepare for the feast of the passover. It would then have been on them, not on Him, that Judas would have vented his ire; but his vile mind was already made up *before* that hour to betray his Master. Was it not *previous* to the day of the passover, as we read in Matthew xxvi. 3, that "then one of the twelve, called Judas Iscariot, went unto the chief priests, and said: 'What will ye give me, and I will deliver Him unto you?' And *from that time* he sought opportunity to betray him." Then, again, when our Lord washed His disciples' feet (can you imagine our blessed Saviour at Judas's feet?), does not Jesus say, "He hath lifted up his heel against me"? If Judas was the first to murmur when Mary Magdalen poured the precious ointment on Jesus, so he was the last at the supper to make inquiry—"Master, is it I?"

It seems to me, therefore, that MR. BUSHEY HEATH's discovery will not hold good this time, the rather that, if he will please to look again at Da Vinci's immortal work, or at an engraving from it, he will perceive that Judas not only has the purse in his hand (possibly already containing the price of blood), but that *before him* stands a plate, a loaf, a glass, and the saltcellar, which he has upset. In this ill-omen Leonardo perhaps "meant a fling at Judas." The only glass which is not visible, because it is hid by Judas's arm, is that of John, the disciple whom Jesus loved.

P. A. L.

Miscellaneous.

NOTES ON BOOKS, ETC.

Surrey Archaeological Collections, relating to the History and Antiquities of the County. Published by the Surrey Archaeological Society. Vol. IV.

The Surrey Archaeological Society is steadily pursuing its useful labour of gathering together materials hitherto unused in illustration of the history and antiquities of the county; and this, the fourth volume of its collections, shows that its twelve years' existence has not damped the energy of its members, or exhausted the field of its inquiries. Although it contains only a few papers, they are varied and good. Mr. Tyssen's inventories of Church Ornaments in Surrey, and Mr. Heale's notices of Godalming and Limpsfield Churches, are pleasantly diversified by Mr. Leveson Gower's notice of the Roman Villa discovered at Titsey; Dr. Howard's notes on the Visitation of Surrey; and a very interesting and nicely illustrated paper by Mr. Bailey on Timber Houses.

Weather Lore: a Collection of Proverbs, Sayings, and Rules concerning the Weather. Compiled and arranged by R. Inward, F.R.A.S., &c. (Tweedie.)

Mr. Inward, in collecting and arranging in order the vast amount of "weather wisdom" extant in these islands, has done good service both to the students of Old World lore, and to the scientific meteorologist. The work is an unpretending little volume, but contains a great deal of curious and interesting matter.

Other People's Windows. By the Author of "The Gentle Life." Second Edition. (Sampson Low.)

We take shame to ourselves for having allowed the second edition of these pleasant essays to have remained so long unnoticed. We can and do commend them to the notice of our readers.

BOOKS RECEIVED:—

The Register and Magazine of Biography. No. IV. April. (Nichols & Sons.)

Every fresh number of *The Register* furnishes fresh proof of the value of this new substitute for the personal and biographical department of the *Gentleman's Magazine*. We trust that it will meet with the encouragement it deserves. It is one of those useful journals, without which no large library can be considered complete.

On the Extravagant Use of Fuel in Cooking Operations; with a short Account of Benjamin, Count of Rumford, and his economical Systems and numerous practical Suggestions adapted for Domestic Use. By Frederick Edwards, Jun. (Hardwick.)

This is another of Mr. Edwards' praiseworthy attempts to draw attention to our defective arrangements for cooking, ventilation, &c. His exposure of the wastefulness of our present "kitchen stove" deserves the serious attention of all heads of families.

NEWVENDORS' BENEVOLENT AND PROVIDENT INSTITUTION.—Mr. Charles Dickens, supported by the Sheriffs of London and Middlesex, will preside at the dinner to be given in behalf of the funds of the Newvenders' Benevolent and Provident Institution, at the Freemasons' Tavern, on Monday the 26th instant. This is one of the few Societies which invite ladies to the dinner table.

HISTORICAL INQUIRY COMMISSION.—The Queen has been pleased to issue a commission, under her Majesty's Royal Sign Manual, composed of Baron Romilly, Marquis

of Salisbury, Earl of Airlie, Earl Stanhope, Lord Edmund George Fitzmaurice, Sir William Stirling Maxwell, Bart.; Charles William Russell, President of the College of St. Patrick, Maynooth; George Webb Dacent, and Thomas Duffus Hardy, Deputy Keeper of the Records. "It is assumed that there are belonging to many institutions and private families various collections of manuscripts and papers of general public interest, a knowledge of which would be of great utility in the illustration of history, constitutional law, science, and general literature; the commission is authorised to make inquiry as to the places in which such papers and manuscripts are deposited."

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentleman by whom they are required, whose names and addresses are given for that purpose:—

UNIVERSAL PNEUMONIC HYMN-BOOK. Glasgow: About 1850.
Wanted by A. P. G., Euston Square, London.

NICHOLS' HISTORY OF LONDON. 2 Vols. 8to.
DODD'S HISTORY OF WARWICKSHIRE.
MORANT'S HISTORY OF ESSEX. 2 Vols.
BOWEN'S HISTORY OF QUAKERSHIP.

——— *Star's FABLES.*

——— *Solar's FABLES.*

——— *LAND AND WATER BIRD.* 2 Vols.

Wanted by Mr. Thomas Hunt, Bookbinder, 14, Conduit Street, Bond Street, London, W.

CATHA AVENA OF S. THOMAS AQUINAS ON THE NEW TESTAMENT. 1 Vol. 8to.

S. CRYPTON'S COMMENTARIES ON THE WHOLE OF THE NEW TESTAMENT, translated, in "Library of the Fathers." 43 or 44 Vols.

JESSEY TAYLOR'S LIFE OF CHURCH. 1 Vol. quarto, or otherwise.

MONKS OF THE WEST. Vols. III. and IV.

SCRIPT OF THE FATHER-BOOK. 1 Vol. quarto.

DEAN HUGH'S LIFE OF THE ARCHBISHOP OF CANTERBURY. Vol. I.

Wanted by Mr. H. Pratt, Jun., Spurburns House, Bedford Street, E., Edington.

Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS BY ANY.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

C. DUFFY FENTON. On the Use of Colours in Servants' Hats colour "W. & Q." 4th S. I. 126.

J. D. A sephomere, in America, is the same as seph or sephier in England.

HUMPH. The saying "Cesar's wife must be above suspicion" was quoted after in our 1st Series, and references were subsequently given (vol. I. p. 388) to Suetonius, Jul. Cæs. 74, and Plutarch, Jul. Cæs. 16.

Notice to other Correspondents in our next.

BREAKFAST.—Epps' Cocoa.—GRATEFUL AND COMFORTING.—The very agreeable character of this preparation has rendered it a general favourite. The Civil Service Gazette remarks:—"The singular success which Mr. Epps attained by his homoeopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a deliciously flavoured beverage which may save us many heavy doctors' bills." Made simply with boiling water or milk. Sold by the Trade only in 4 lb., 2 lb., and 1 lb. tin-lined packets, labelled—JAMES EPPS & Co., Homoeopathic Chemists, London.

LONDON, SATURDAY, APRIL 24, 1869.

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Notes.

RICHARDSON'S "CLARISSA."

"Short, rather plump, about five feet five inches, fair wig; one hand generally in his bosom, the other a cane in it, which he leans upon under the skirts of his coat that it may imperceptibly serve him as a support when attacked by sudden tremours or dizziness; of a light brown complexion; teeth not yet failing him."

This is the portrait, drawn by himself, of Samuel Richardson, the author of *Clarissa*, and who, thanks to Mr. Dallas, has again been brought to the surface as a caution to rising young novelists. You kindly inserted, in 4th S. i. 285, an unpublished letter in which the little plethoric printer soundly rated a young lady correspondent for "showing off her temper," in a document which must have taken him nearly a dozen hours to pen. The following epistle (I believe also unpublished) possesses more than ordinary interest, since Mr. Dallas penned his graceful and highly critical introduction to the compressed *Clarissa*. Poor little Richardson seems to have been horribly worried by his lady friends, and cartloads of suggestions would appear to have flowed in upon him during the progress of his *Clarissa*. In a letter to Dr. Young he says:—

"What contentions, what disputes, have I involved myself in with my poor Clarissa, through my own diffidence and for want of a will."

Also, —

"But Lovelace is so vile a fellow that, if I publish any more, I do not know (so much have some hypercritics put me out of conceit with my work) whether she of whose delicacy I have the highest opinion can see it as from you or me; and yet I hope, at worst, there will be nothing either in the language or sentiments that may be so very censurable" [Is the following a delicate dig at *Tom Jones*?] "as may be found in the works of some very high names who have, uncalled for by their subjects, given us specimens of their wit at the expense of their modesty, and even of common decency—nay, sometimes to the dishonour of human nature."

I fancy that a perusal of the following very lengthy epistle will show that Richardson really felt he had a mission, and does not deserve the epithet of a manufacturer of "twopenny-tract morality."

F. W. C.

Clapham Park, S.W.

"You gave me great Pleasure, my dear Miss G—, in yours of the 12th in taking so kindly the Freedoms that pass from my Pen, and in promising your Attention to such of them as you shall be convinced are worthy of it, as also by your great Ingenuousness in acknowledging (*sic*) Foibles, youthful Foibles, which I have never heard chargeable to you but by yourself."

"You are exceedingly just in your Observation, that for a young Lady to become a *Clarissa* the Foundations of Goodness must be laid early. They were laid early with her; So early as from her Cradle, by means of her excellent Norton, a woman of Reading and fine Observation, whose chief Attention was to the Beauties of the *Iliad*; and afterwards, when her sweet Pupil was able to write, in y^e Correspondence and Visits that passed between herself and Dr Lewen and other Divines whom she mentions in her Will. By which Conduct of the Writer, you will see not only Lessons to the Child but to the Parents, as well as a Respect inculcated towards the Cloth where the Wearers of it are worthy of Respect; For I have said elsewhere that as the Cause of Women is generally the Cause of Virtue [How good in this Light, how careful of their Conduct, ought Young Ladies to be], so the Cause of the Clergy is exactly the Cause of Religion, Since Virtue is too often wounded thro' the Sides of the one and Religion thro' the Sides of the other. Did you ever hear the Sex despised or spoken uncanny (*sic*) of, in general, but by a Profligate? Or The CLERGY, in general, but by an Infidel or Libertine at least?—

'The cause of Virtue and the Sex is one:
If Women give it up, the World's undone.'

It will, I own, be very difficult for a young Lady, not so early begun with, and who has been accustomed to have her Will, to arrive at the Perfections of a *Clarissa*. And the Author of that Piece was so sensible of the growing Depravity of the better Part of the Creation, that he thought he should not deserve ill of the present Age or of Posterity, however, if his work could be presumed to live for the 4th Part of a Century for giving an History of a worthy Woman, and in it a Lesson to Parents as well as Children. Nevertheless, what Lady will have the greater merit who, approving of the Example, shall conform to it as much as shall be in her Power: If the present age can be awakened and amended, the next perhaps will not, duly weighing all Circumstances, think *Clarissa* too delicate or too good for Imitation.

"I cannot but be pleased at your Hint that if the Modern Ladies were to allow to the Character of *Clarissa* its due Merit, they would 'own themselves very weak'—to use your own Words—and her very Wise." "And what Lady," say you, "would chuse to do that?"—This is

the very Reason by which I have taken the Liberty to account, elsewhere, for the good Reception the Character of the weak, the insipid, the Runaway, the Inn-frequenting Sophia has met with. In that, as in the Character of her illegitimate Tom, there is nothing that very Common Persons may not attain to; Nothing that will reproach the Conduct or Actions of very ordinary Capacities, and very free Livers: while Clarissa's Character, as it might appear unattainable by them, might be supposed Prudish, too delicate, and a silent Reproach to themselves. Had I been at Leisure to examine *The History of Tom Jones*, But I might have been at Leisure indeed to set about such a Task! And yet I am sure I should have been able to do the Author Impartial Justice. But I should have known who by the Examination to have called Sophias and whom Clarissas.

"I join in your wish that Ladies would remember 'that even Lovelace,' the Favourite of some of those whom he would have despised as unworthy of his Attempts, and perhaps as too easy preys, 'would not have thought Clarissa worthy of the Pains he took in endeavouring to seduce her had she not been thus admirable in herself.' And indeed he every where declares that a Conquest of her would be a Triumph over the whole Sex. This must be inferr'd, without incurring y^e Censure of Uncharitableness, that those Ladies who are fond of Lovelace, are not those who would have prov'd Exceptions to his haughty Triumph over the whole Sex, had he rated them in his *Attempts* as highly as he did the *too delicate* Clarissa. — Have you, Madam, well considered his letters to Belford, No. xv., xvi., xvii., in Vol. iii.? If you have not, I wish you would, and in-force them upon the Young Ladies who may have the Benefit of your Acquaintance. You cannot imagine, Madam, how much the Characters of Clarissa, of Miss Howe, of Lovelace, of Mr. Hickman, have let me into the Hearts and Souls of my Acquaintance of both Sexes, some of which those of Sophia and Tom Jones have greatly confirmed.

"But now as to the Subject of Parental Authority, the Principal Subject of Debate between us:—

"You have reperused, you say, Col. Morden's Letter, and you aver that you should think his Arguments unanswerable, were not the Mother Mr. Howe.

"Be pleased, Madam, always to remember this Great Rule, inculcated thro'out the History of Clarissa, That in all reciprocal Duties the Non-Performance of the Duty on one Part is not an excuse for the Failure of the other. Why, think you, are future Rewards promised and future Punishments threatened? But the one to induce us to Persevere in our Duties here, the other to Punish our Deviation from them. She was not bid to *obey* even unjust Powers *not only for Wrath but for Conscience Sake*. No one that disapproves of the Conduct of Clarissa and of her Principles but must find fault with the Doctrines laid down in the Bible, or know not what they are. For is not hers the Conduct laid down for Pursuit in the Sacred Books? *The Bear and Forbear*, the uncontentious *Giving up the Cloak* also, rather than to dispute or litigate for the *Coat*—*The turning the unsmitten Cheek*—*The Forgiveness of those that hate us and despitefully use us*—*The Praying for our Enemies*—*The Christian Meekness*—*The Affiance in God's Mercy, Power, and Goodness*, as what shall infallibly reward us hereafter for our Patience and Suffering here. Read, but read everywhere in her character, all this and more. Why should I Point out particular Places?

"And as to the other Part of the Christian Doctrine of Terror-menaced Punishment, see it set forth in the Punishment of Lovelace and of the whole Harlowe Family, even in this World. And shall not a Clarissa, shall not a Christian Heroine trust to Heaven for her own Reward?

shall she elbow, scuffle, contend, and be vindictive, rather than intitle herself to the Blessings held in Store for the Patient, the resigned, the persevering mind? Parents and Sovereigns must in general be left for God to Punish, and seldom do faulty ones escape their Share of Punishment in this Life, and that even Springing from the Seeds sown by themselves. But where would Depravity end if this were to be y^e Argument to a Parent? I, Madam, will be the Judge of the Measures of my own Obedience to you; I am Twenty-one—I am free of all Obligation to you. I owe you nothing for all your care of me in my helpless Infancy—For your Expence in my Education, whatever be y^e Use I have made of it, for the Fortune you have accumulated for me, for my genteel Maintenance when I could neither contribute to it nor deserve it. And my Children, if I ever have any, I acquit of their Duty and Observance to me. They will do the same by theirs, no doubt. We will be a Family of Revellers as well as Levellers. Our Examples, I hope, will spread—and then will the World be worth living in; for Children at least. And what is left for you, Parents, to do, but when we have no further Occasion for you, to make your Wills, divide what you have among us, and like the Hottentot Parents retire to the Dens of the Wild Beasts, or live upon such a Pittance as we shall allow you, or allow you to reserve to yourselves, or to be so good natur'd and dutiful, since you owe as much Duty to us as we owe to you, as to lie down and die quietly. Sufficiently returned will be the Obligation for bringing us into y^e world, if we take care of you on your Leaving it. Then Hey for Vaux-Hall, for Ranelagh! for Capers! And how shall we blaze and flutter at Assemblies, Routs, Drums, Concerts, Plays. But our Lights begin to burn dim; 'till our Children arise to find us in their Way, and push us into Insignificance as we Did by you. What tho' a short Life a merry one. And happy if we can escape a future Reckoning; and if it will be left us to be punished only in Kind and in this Life!

"This I confess, Madam, is an heightened Representation of the case, but were some of your Arguments to take place universally, such would be too much the Consequence of them. And if so a sufficient answer, as I presume, is given by this View to all you have said on the subject of Parental Authority, Especially if you recur to what has already passed in the Letters between us on that Subject. Taking this Consideration also into y^e Account, That a child never can make its Parent Amends for her Pains in Childbirth, in Dentition, and for the Anxiousness and Sleepless Nights throughout every stage of her Infantile Life—on to Adolescence, &c. &c. as I have hinted above.

"As to your Observation on Col. Morden's saying 'That it is very difficult for People of different or Contrary Dispositions to mingle Reverence with their Love for each other, especially when the one is open, generous, and noble, the other not possessed of any of these fine Qualities. This in that particular Case is said by a Gentleman who, though he censures Miss Howe, admires her, and would be glad to find a Palliation, tho' he caused an excuse for her, Tho he flatly condemns her for her Behaviour to her Mother as well as to Mr. Hickman, and adds a Lesson for the Observation of Parents rather than as an Approver of the Pertness of the Daughter. And if we are to prefer Miss Howe to her Mother for her Openness, Generosity [and] Good sense, are we not to expect good and not evil uses (must they be undutiful ones) to be made of those great and good Qualities? *Where much is given is not much required?* A Curse and not a Blessing will be great Talents, if they are to lead to notions of Disobedience and Arrogant Superiority to a Parent, be the Parent ever so weak (and yet the Parent was not found weak perhaps by the discerning Child for

5 Parts out of 6 of that Child's Life; and in the end when it made the Discovery possibly it might be, if judg'd by its Actions of most importance, more a Fool when in the 5 other Parts preceding). O Madam, let the Child's good Sense, Superior Sense, be shewn in concealing her Parent's faults; In extenuating, Clarissa like, those Faults it cannot conceal; In silent and reverential Compassion, in meritorious Submission and Complacency; finally, in Duty for Duty's for Conscience sake—And not in sturdy opposition, in persevering in expectations or Demands however reasonable in her own Eyes, if they are not so in those of her Parent; In fine, in setting an Example which she would wish her own Children (if she can dispassionately enter into the Case) would follow to her. And surely, Madam, when you say, from Col. Morden, 'That Parents, in order to preserve their Children's veneration for them, should take great care not to let them see anything wrong in their Conduct, Behaviour, or Principles which they would not approve of in others,' you must not think the girl should in her Heart say—Look you here, my dear Mamma, I have within these two or three years found you out to be a very great Simpleton, and myself as wise as a Pallas. And what is the use I shall make of it, my dear Contemptible Mamma? why to follow your foolish Steps; that I have a right to be as great a Fool as you—And if I have good Luck I shall have a Child who will be as Wise as I am, who will find me out, and think herself intitled by my Example to be a greater fool than either her Mother or Grandmother. Is this the use to be made of the Discovery of Superior Talents by a Daughter? How, once more I ask you, would you have her superior Good Sense to be shewn—by a Refractoriness would you, which would take from the Mother all Authority; from herself all Reputation, and give Reason to the Parent to curse the Day of her Birth!

"In the case of Love which you give up, you give up everything, since in that Case the Views of a selfish Parent oftener make Parents faulty than in any other. And do you not say that Parents by their early Indulgence too frequently Spoil those Children from whom they afterwards expect too much Observance? But this expectation is generally raised by seeing too little paid them—The natural, the *ingrateful*, the deserved Effect of that faulty Indulgence. And then may succeed that Peremptoriness of *your Heart* without assigning other Reasons—In Despair perhaps, from repeated Experience, of finding any Hope that any Reasons she could give would have weight with her.—Col. Morden, you say, gives you up a Point that I will not; since, if you recollect right, you tell me that I would not allow that Children could see their Parents' Faults. You do not recollect right, Madam—I would have Children see their Parents' Faults, in order to avoid them. I have heretofore quoted Lovelace's Dea Bona Hint intimating that very few Parents would have Children if they were to stay 'till they had Discretion to manage them.—But are Children to be diligent in finding out the Faults of Parents in order to satisfy themselves in Disobedience? I have already told you how the Child's good Sense ought to operate and to manifest it-self if it be Superior to that of the Parent—And if it do so operate there never will be any strong or stubborn contentions between them. But who, Madam, do you on this supposition plead for?—

"*Know ye* any Girls that have more sense than their Mothers taking in Experience and the Benefit that must accrue from years (or Parents must be Fools indeed), and taking in the warmth of temper and Constitution that will ever accompany Youth, and which there is a great Chance that Years and Crosses will subdue or at least alleviate? And if such you do know, are those Parents Tyrants and unreasonable? are the children altogether such as they should be? If not, what have you alleged?

And don't you think that there are more children ruined by Indulgence than by Oppression? What says Miss G—— in another Place? Why *this* she says: 'We are in general while Infants taught Disobedience, and when grown up we are to be corrected for the natural Consequences of the Parent's errors. And from whence flow all the Disputes, add you, which otherwise could never happen.' Let those Parents who are thus culpably indulgent tremble at the Upbraidings so forcibly worded of a Child. But let not that Child glory either in her Gratitude or Generosity, no nor in her Sense, who could deserve the Correction in riper Years which ought to have been inflicted upon her in her earlier.—'Hence flow all the Disputes,' say you. What disputes? And must it necessarily fall out that the Child, with all its Superior Discernment, will have no Gratitude, no GENEROSITY, let me call it! And yet this Child at Twenty-one is to be supposed to know all her Duty. She does know it perhaps. And if she think she owes none to a Parent for having spoilt her in her Infancy, she may also think it right that she should become the Punisher of that faulty Parent. But who shall be *her* Punisher? The Almighty, in the course of his Providence, often permits the *more guilty* to punish the *less Guilty*. But the Punisher may expect, that Justice will overtake her for all that. This Subject is pregnant; But I believe I have said enough upon it. Nevertheless I will add, or rather I may say *repeat*, that a Sense of Duty for *Conscience*' sake can only be the proper Security of a Child's Obedience, for if she be left to wave (*sic*) it, on occasions in which her Passions or Disposition are concerned, and herself the Judge, she will be her MOTHER'S *Mother*, as I may say, and ever triumph, never yield in Points contested between them.

"But do you not say 'that it is your firm opinion that no young Lady of Sense will wish to lessen the Authority of her Parents'?—you do. And what then follows; but that they Are Fools that do? And what then becomes of your Arguments and your Twenty-Ones? With such young Ladies Miss G. and I have nothing to do.

"None but Mrs. Howe's will oblige a Daughter to put off an Engagement to attend her,' you say. Read the case as I put it, and you will see this matter in another Light. Miss Howe was required by her Mother to attend her to Mrs. Larbin's against her will, yet even Miss Howe Submitted, and was Used to submit when her mother made her compliance a Test of her obedience: So I find that you know worse girls than Miss Howe.

"Clarissa's Sentiments of the Parental Authority (*sic*) you own in another Place are yours: If they are, Madam, you will not inseparably affix the *Duty* to the *Defect*—the Daughter to be Judge in her own Cause and re-quitting (*sic*) herself; you will, on the contrary, think right to do *your* Duty whether the Parent does *hers* or not. At the same time I acquiesce with you, that if Clarissa had actually litigated (Circumstanced as she was) with her Father, to whom she had *generally* given the Power to oppress her, she would not have incurred Censure: But then she would not have had the glorious Merit, which she triumphed in, of a resigned and patient Sufferer. As to the Parents adoring Clarissa for 18 years out of 19, you deny that they had any Merit in it. It was then their *Duty* to adore her? Was it? There is something *laudable* if not *meritorious* in doing our Duty. And they had nothing, you will allow, to *reproach* themselves with for 18 years: And how meritoriously does Clarissa bring this their acknowledg'd Goodness (Justice, if you please), as a dutiful, as a generous Plea to soften their Cruelty and Unnatural Conduct towards her (as owing to Mistake (*sic*) Instigation, and not want of natural Affection) in the Nineteenth. Clarissa did indeed think that she owed to her Parents, little as they deserved it, as much

Duty as if they had been the best of Parents. But it was a mark of her superior Excellence, and of the *Sincerity* of that *Forgiveness*, which she could dispense, living and dying, to every one of her family, Her Brother and Sister not excepted, that she could retain a Reverence for the one or a Love for the others. People will find it very difficult to forgive wilful or Premeditated Injuries, where they love not, since where they do not love they will not be far from the other extreme or from despising at least. She owns very near her Death that she could have loved her Destroyer Lovelace. Hence we have no doubt that she dying could forgive him and pray for him; and we wonder the less that she could write a letter to be delivered to him when she was no more in hopes to awaken him from his Sensual Dream, and save him from final Perdition. Remember, Madam, that *Clarissa* is proposed as an Example; But indeed in what follows you do remember it and say just and good Things of her in that Light: And if you are convinced generously own it, and let not ours be a Contention for Victory But Truth.

"All that I might further say on this subject I think unnecessary to a young Lady of your Ingenuousness, and to take Notice of where you very prettily say of the good Monarch and the good Parent, and what is to be wished for and desired from good Examples in both, would lay me under a Necessity to re-urge my Argument That a Duty is a Duty, and ought not to be dispensed with on one Side for a Failure in the other. Since every Child and every Parent is to stand and fall in the great Day of Acc^t (*sic*) by their own Actions, when their Provocations will perhaps load a faulty Aggressor, but not exonerate the Persons who suffered those Provocations to make them guilty of a Breach of their own. And indeed what Title has a Person for Complaint of Grievance who, invading the Province of the Almighty, makes Reprizals and takes the means of Redress into her own Hands?

"Here then I conclude this tedious Letter. And am, Madam,

"Your true Friend and humble Serv^t,
"S. RICHARDSON.

"22 Jan. 1749-50."

FRENCH HUGUENOTS AT THE CAPE.

Mr. Smiles' interesting volumes on the history of the French Huguenot refugees and their descendants in the United Kingdom deserve to be supplemented with a notice of their brethren who sought an asylum in South Africa after the revocation of the Edict of Nantes, many of whom belonged to the most noble and ancient families of France; amongst whom I may mention the names of Du Plessis de Mornay, Roubaix de la Fontaine, Chavannes, Marillier, Faure Joubert, De Villiers, De Cilliers, Malau, Serrurier, Le Sueur, Aling, Basson, Du Pré, Le Roux, Retief, Marais, Théron, Rousseau, Du Toit, Ratrè, Naudè, Jordaan, &c. &c. Amongst the present possessors of these names in the Cape may be found the lineal descendants of many old French families now supposed to be extinct.

I may particularly mention that of the ducal and once famous house of Du Plessis, to whose representative, a simple-minded farmer of Stellenbosch near Cape Town, the Emperor Napoleon I. in the early part of his reign, when he wished to rally round his throne all the old French families

he could induce to acknowledge his pretensions, offered to restore the family estates and title, but found his offer declined by the Cape boer, in whose mind probably all recollections of his family traditions had faded away, and who preferred his quiet vineyard on the Berg River to the brilliant saloons of the Tuileries.

This emigration took place between 1685 and 1688, and the introduction of the vine into the Cape and the once prosperous wine trade are no doubt due to it.

Amongst the roll of governors of the colony under the Dutch we find the following names, no doubt French Calvinistic families: D'Abling, 1707; Mauritz de Chavannes, 1714; De la Fontaine, 1724; — Naudè, 1727; and even at the present day many of the most respectable Cape families are proud to trace their descent from the sufferers of Louis XIV.'s tyranny, although all traces of their native tongue have long since disappeared, and nearly the only trace of "La Belle France" is a lonely valley on the Berg River mountains, where the first batch of these emigrants appear to have been located, which preserves the name of De Fransche Hoek, or the French Corner. Many of the farms in the neighbourhood have, however, Scriptural names, interesting as showing the devotional feelings of these poor refugees.

I hope this communication will elicit some more particulars on this most interesting subject.

HENRY HALL.

Hampshire House, Portsmouth.

MANCHESTER BUILDINGS.

Parliament Street—now threatened with absorption in a wider approach, in front of the new Public Offices, to the Palace of Westminster—was a new thoroughfare made pursuant to an act of Parliament, 29 Geo. II. cap. 38, passed in 1756, before which date the only highway from the palace of Whitehall to the old city of Westminster was through King Street. Manchester Buildings, a street of some thirty houses, terminating in iron railings with an open view to the river, must have been erected at the same time; for on the sole remaining house now standing (Good Friday, 1869), which is that of the north-west corner, is a stone inscribed—

Manchester;
Buildings.
J756.

This house is a plain brick elevation of three stories, but with a pediment of the same material. The late office of the Board of Control for the affairs of India is seen behind it, laid bare in the like manner. The latter (says Peter Cun-

ningham in his *Handbook for London*, 1849) was "originally designed for the Ordnance-office, but was found too small for the business of that department." He also states that the architect was William Atkinson, but not when it was built. It is now occupied by the Civil Service Commission, but it seems very doubtful whether it will stand its ground amidst the sweeping changes that may be expected in the neighbourhood of the Thames Embankment.

Cunningham identifies *Manchester Buildings* with *Manchester Court*, in which Bishop Nicolson, author of the *Historical Library*, was living in 1708-9. This cannot be correct, but the Court was probably removed to make room for the Buildings. The former is described by Strype (1720) as "A very fine court, which hath a handsome freestone pavement, and good houses well inhabited, and bears the name of Manchester Court, very pleasant towards the Thames." It derived its name from the site having been previously occupied by a large house belonging to the Earl of Manchester. The residence of the Earl of Lincoln was also in Canon Row: but the principal mansion-house there was that of the Earl of Derby, which Stowe described as "now in building (1598)." This was used for committees of the House of Commons during the Commonwealth, and for the Admiralty in the reign of Charles II. Its name has lingered on the spot in Derby Court.

JOHN GOUGH NICHOLS.

RODOMONTADE.

I had thought that we all knew how and why this household word came into existence, and was therefore rather surprised than otherwise to find the following passage in *The Times* of April 10, 1869, *à son propos*. The passage occurs in a review of a work by Mr. G. Washington Moon, and is so curious that it deserves to be extracted whole. It is as follows:—

"The *Contemporary Review*, it seems, characterised Mr. Moon's poem as 'feeble rhodomontade.' 'The dunce does not know even how to spell,' retorts Mr. Moon. 'He is evidently ignorant of the fact that the word takes its origin from Rodomont, a King of Algiers.' If Mr. Moon had been satisfied with correcting the bad spelling of his opponent he would have been on safe ground, but it was not wise to give his reason. 'A little learning is a dangerous thing'—on parade especially. Rodomontade is, of course, the correct orthography; but where did Mr. Moon learn that it takes its origin from a king of Algiers? The word is really derived from Rodomonte, a brave, but not a braggart knight, in Ariosto's *Orlando Furioso*, and it is in fact a curious illustration of that inversion of meaning which words occasionally undergo on the *lucus a non lucendo* principle. A rodontader is a person who affects, without possessing, the character of Rodomonte. Rodomonte is still a common epithet in Italian for a vain vapouring fellow."

This is calculated to deceive, for the fictional facts are as follows:—Rodomonte was king of Algiers, not a simple knight; and though one of the bravest of Agricane's army, was also the most braggart of them all.

We must refer to Bojardo, not to Ariosto, for his history; for to the former we owe the happy conception of the character, though Ariosto continues him among his *dramatis personæ*.

One specimen of our hero's vapouring will suffice. In canto 51, stanza 52 (Berni), he thus addresses Ferraù:—

"Come fuggir, rispose Rodomonte,
Hai tu di me sì trista opinione?
Senza te, solo io voglio stare a fronte,
Con tutta la cristiana nazione.
E se la Spagna vi fusse in un monte,
Ed armato con essa il dio Macone,
E tutto il paradiso, e poi l'inferno,
Non faranno ch'io fugga ma' in eterno."

This is pretty good, but is not a solitary example. He goes on thus throughout the two great poems.

Who has shown the "little learning," the reviewed or the reviewer?
H. C. C.

OLD PLAY BILLS.—A lady has confided to me for disposal several volumes of old and interesting play-bills, dating from 1776, and relating chiefly to Covent Garden and Drury Lane. They are in excellent preservation, and will be sold for a reasonable price to any one sufficiently curious in such matters to think it worth his while to purchase. By way of showing how interesting are some of the contents, I may mention that, on turning over the pages of the earliest volume, I note with much surprise an announcement of a sacred oratorio by Handel, called *Omnipotence*, to be performed at Covent Garden. So far as I can learn, no one knows of the existence of any score of such a work. It would be curious, and might be profitable, to institute inquiries as to its whereabouts. It is not in the library of the Sacred Harmonic Society, at least so I am given to understand.

The volumes alluded to, with a miscellaneous collection of bills unbound, and relating partly to other theatres, may be seen on application; and as the lady in whose behalf I make this communication is in very distressed circumstances, I shall be glad if some of your numerous readers will aid me in my endeavours to find a purchaser.

J. PIKE.

28, Highbury Place.

CHAUCER'S NIGHTMARE, NIGHT WERYE, AND WHITE PATERNOSTER.—I see by last Saturday's *Athenæum* that the passage in the "Miller's Tale"—

"For nightes verray, the white paternoster,"
over which I spent much time, trouble, and cor-

respondence some twenty years since, is still as much a "puzzle line" to the learned gentlemen who are preparing to give us a scholarlike edition of Chaucer, as it was to me when I invited the readers of "N. & Q." (1st S. i. 229) to assist me. My query elicited from that distinguished scholar Dr. Rock (*ibid.* p. 281), and from other well-informed writers, much curious information with regard to the "White Paternoster" (see 1st S. viii. 614; xi. 313, 511, &c.), but upon what was my greatest difficulty, "Nighes verray," not a word.

That *Nighes verray*, *very*, *verie*, *verye*, *werye*, whatever may be the proper form of the word, and not night-mare, is the right word, was the conviction at which I then arrived, and which I still hold. I made at that time, but cannot now put my hands upon them, large collections in confirmation of this view, which I intended to lay before the Society of Antiquaries, but was interrupted. I am now well content to leave its investigation in the hands of gentlemen of more learning and more leisure than I can command; and I can scarcely doubt that if they refer to Grimm's *Deutsche Mythologie* (ed. 1844), p. 251, they will recognise Chaucer's *verray* or *werye* in Grimm's mythological *Werre*; and perhaps eventually come to suspect as I do, that to that mysterious personage we are indebted for a very common word of very doubtful origin—the word "worry." I have a strong impression that I found a confirmation of this latter conjecture both in Wackernagel and Hoffman von Fallersleben.

WILLIAM J. THOMS.

KARVER MONUMENT IN KING'S PYON CHURCH. On the north wall of the chancel in King's Pyon Church, Herefordshire, is a marble monument, the inscriptions upon which give quite a family history.

Over the tablet is a shield with these arms:—"Gules, a chevron or and ermine between three lions' heads erased of the third, impaling Az. three fleurs-de-lis arg^t." (Birch).

"A. D. 1732.

Near this mon^t lyes the remains of George Karver of Butt House, who was interred March y^e 4th 1682. He was son of Capt Richard Karver, who married the daughter of the Vaughans of Bredhardine, and going into the Army was wounded in the first engagement at Nottingham, and falling into a Fever Dyed when his Son was very young. His grandson, George Karver of the same place, who married Alderman Wolfe's widow (that had been Lord Mayor of London), made his grandson his sole Heir.

"He married the eldest daughter of Colonel John Birch, by whom he had 5 sons and 6 daughters, all of which lived above 40 years, and herself to the 87th year of her age, and died Jan. 29, 1729, and lyes interred by her husband.

"Near this mon^t lies the remains of Elizabeth Kencaid, second dau. and fifth child of George and Mary Karver, aged 66.

"In memory of Thomas, the son of George and Mary Karver, died July 24, 1737, aged 68.

"Underneath lies Sa: y^e son of Geo. and Mary Karver. He died Dec. 29, 1742, aged 73. This mon^t was erected by Richard and Sa: Karver.

"Ruth, the wife of Thomas, and mother of Capt. Thos. Karver, born at London March y^e 6, 1673, lies by her husband Richard Karver, which assisted Samuel K. in erecting this monument: his remains lies in his Father's grave in this Chancell—died Dec. 29, 1758, aged 96."

All these inscriptions are crowded into a tablet of small dimensions—the economy of space rendering the meaning somewhat obscure.

C. J. R.

TWO CHRISTIAN NAMES.—Miss Edwards, in her tale, "Debenham's Vow," which is in course of publication in *Good Words*, has fallen into the often-exploded mistake of giving more than one Christian name to the heroes of ancient time. She speaks of one "Geoffrey William de Benham," who lived in the reign of Edward I.; of another "Alan Beauclerk de Benham," who was slain A.D. 1306, and of others in the sixteenth and first half of the eighteenth century, who were similarly distinguished. The mistake is trifling, but the circulation of the periodical in which it occurs is so great as to disseminate the error far and wide.

C. J. R.

BRIGHTON IN 1779.—The following paragraph in the *British Medical Journal* for April 3, derived as it is from a work not easily found, seems worth "making a note of":—

"**BRIGHTHELMSTONE AND BRIGHTON.**—Nothing more strikingly illustrates the extraordinary growth of Brighton than the number of medical men practising there less than a century ago, as compared with their number at the present day. The prototype of the existing *Medical Directory* was the *Medical Register*, the first volume of which was published in 1779. It gives not only a list of the practitioners in Great Britain, but describes the various hospitals and medical schools both at home and abroad. In 1779, two medical men sufficed for the practice of Brighthelmstone—Mr. Isaac Lowdell and Mr. Thomas Gilbert. The volume for 1780 gives Messrs. Lowdell & Son, and Mr. Kipping. In 1788 four names occur, Mr. Lowdell, Mr. Kipping, Mr. Tilston, and Mr. Gilbert, but with the following note appended:—"Dr. Pepys, of London, attends here during the bathing season." In the *Directory* for 1869, the number of medical practitioners at Brighton amounts to one hundred and twenty-seven."

J.

COLLIER'S "BIBLIOGRAPHICAL CATALOGUE," vol. i. p. 411.—My eye fell the other day upon the words "where money is stirring theaters will not be idle." Mr. Collier thinks *theaters* was a misprint for *thieves*. Is it not more probably a misprint for *cheaters*? This rendering would involve the picking up by the compositor of only one wrong letter—the first.

HARRY SANDARS.

Oxford.

SIR EDWARD SAUNDERS.—Mr. Foss says (*Judges*, vol. v. p. 539] that "the day of the death of this Lord Chief Baron is uncertain, but his successor, Sir Robt. Bell, was appointed on Jan. 24, 1577." This 1577 must be read 1576-7, because Sir R. Bell died in July, 1577.

Cooper says (*Athen. Cant.* i. 359) that Sir Edward Saunders died Nov. 12, 1576, and was buried at Weston in Warwickshire under a fine monument; but there must be some mistake about the day, for the register of St. Peter-le-Poor, London, contains the following entry, proving that Sir Edward died in that parish, and suggesting, from his chaplain's burial on the same day, that he died of some contagious fever:—

"1576, Nov. 26. Sir Edward Saunders, Lord Chief Baron, was buried." [Also on the same day] "John Smyth, clerk, Chaplain to Sir Edward Saunders, was buried. Whose corpses were carried into the country."

It is not likely that the body would remain at his town house from Nov. 12 to 26. This entry proves also that he was not residing at the time of his death in his house in Whitefriars, mentioned by Mr. Foss.

TEWARS.

LORD BYRON'S VALET.—We learn from *The Examiner* (West Canadian newspaper) that Lord Byron's valet, Lindsley, who was present at the poet's death, and immediately thereafter, is now a cripple in a western hospital. He was in Abraham Lincoln's company in the Black Hawk war, and served through the late conflict in the Sixty-first Illinois regiment. He is in great destitution and distress.

T. B.

[We have great doubts as to the accuracy of this statement. W. Fletcher was the name of the valet who was with Lord Byron at the time of his death. See Fletcher's letter to Mr. Murray in the collected edition of Byron's *Works*.]

Queries.

GUICCIOLI AND BYRON.

The work recently published in Paris under the title—*Lord Byron jugé par les Témoins de sa Vie* (Amyot, éditeur, 8 Rue de la Paix, 1868), is generally supposed to be the long-expected "revelations" of the Countess Guiccioli, Marquise de Boissy. Is this general belief based on any sound foundation? Is there any authority for attributing the work to the lady's inspiration, even if not to her own pen? The English edition contains a prefatory note from the publisher, but in a rather unconvincing form, that he has authority to announce the work as that of the Countess Guiccioli. The volumes were advertised as "the long-promised work of the Countess Guiccioli"; the words being given as a quotation, but no source named.

The French edition, so far as I have examined, does not contain a single assertion, or even hint, that the lady is the author of the work, which is

written in the third person throughout. The whole is an elaborate *éloge*, and not at all in a woman's style. Only in the notes to the second volume have I found any "facts" which as a reader of Byronic literature I did not know years ago, and those relate to the destruction of papers by the late Thomas Moore. I do not pretend to know any more about Byron than has been published in his poems and letters and life and magazines and reviews, and yet I find in these volumes scarcely one new fact.

Under these circumstances I shall not feel very sceptical if I ask any of your readers for their opinion of the work, and still better for some real authority or revelation as to its authorship. My present conviction is, that the work is merely an *éloge* by some French Byronic *littérateur*, and that the Countess Guiccioli has neither written nor authorised a single page. The world did not want "Lord Byron judged by the witnesses of his life," but some account of him by the Countess Guiccioli herself. The work is certainly a very eloquent eulogium of Byron personally and as a poet, but the facts about its authorship are shadowy and uncertain, and I hope some authoritative and definite statement will be published at once, even if it convinces me that my own verdict on the work is wrong.

ESTE.

CAPTAINS AMBULAUS, FARRITTAS, AND DESEPT. Three foreigners, Captains Ambalaus, Farrittas, and Desept, petitioned the House of Commons Jan. 26, 1643. Can anybody tell me who they were, or what their petition was about? (*Com. Jour.*, iii. 378.)

EDWARD PEACOCK.

Bottesford Manor, Brigg.

CERIPH: SERIF.—Can any one tell me the etymology of the word *serif*, used by printers and type-founders to designate the fine hair-stroke that goes across the thick-stroke of Roman letters, say the horizontal strokes at the top and bottom of a capital I? The vowels of this word are not always the same: some say *seruf*, and possibly there may be other variations. So I would put the question with merely the consonants for a guide, *s-r-f*. Can it be from *συνδέω*, future *συνδέω* (to patch, or fasten on)? And why a Greek derivation at all? Is the first syllable *sur* (French *sur*, Latin *super*;) and if so, what means the second syllable?

I have just been reminded of the German word *schrift*, writing. Would this assist in finding an etymology?*

V. DE PONTIGNY.

Belvedere Road, Norwood.

CHINESE NOTIONS OF MUSIC.—There is a story told of a Chinese who, being taken to a concert in London, thought the noise made by the musi-

[* The etymon of this word was inquired after in "N. & Q.," 3rd S. vi. 346, but elicited no reply.—ED.]

cians in tuning their instruments the finest part of the performance. Will any of your correspondents kindly inform me where this story is to be found, or where it first appeared?

T. B. B.

CORNELIUS A TILBURY.—Where can I find anything about this person? Morant in his *History of Essex*, i. 480, says that at Frinton, an adjoining parish to Walton-on-the-Naze, were "a pretty little house and gardens belonging once to the famous Cornelius a Tilbury, who in King William's reign eat a great quantity of poison, and yet survived it."

R. J. K.

LIST OF COUNTY HIGH SHERIFFS.—Would any of your numerous readers inform me where I can see an authentic list for the last two hundred years of the county high sheriffs? H. J. H. L.

DOUBLE NAVE.—At Harrington church, co. Northants, is an arrangement almost unique. An arcade of three bays runs along the central axis of the church. The two supporting piers are in the middle of the central alley; the most eastern arch dies into the east wall of the nave, above the chancel arch. The date of the church seems early in the thirteenth century. I was informed that one other church, which was believed to be in Sussex, had the same arrangement. I should be glad to be told where this church is.

W. D. SWEETING.

Peterborough.

AN EVERLASTING POT.—What kind of article of furniture was this? In a will of a noble lady, dated in 1639, I find it given to several legatees of the middle class, either singly or in addition to a few pounds of money.

H. RUBICONE.

ISACIUS HERALDUS.—Can any of your readers, possibly heraldic, inform me who and what Isacius Heraldus may have been? On the fly-leaf of the famous Common-prayer Book used by King Charles on the scaffold, and now one of the chief rarities in the Evelyn Library at Wotton, occurs the following inscription:—

"H(ic) S(ervatus) E(st) Liber Liturgicus, Sanguine Martyrum coronatus, quem à diro Parricidarum furore salvum fecit Isacius Heraldus ipso horrendi facinoris die: serenissimi Magnæ Britanniae regis Caroli Primi, a Deo coronati, Martyris gloriosissimi, Oratori nobilissimo Richardo Browne, equiti aurato, D(edit) Q(ue) C(onse-
cravit) Q(ue) in æternam memoriam."

There is added in the handwriting of John Evelyn of the *Sylva*:—

"This is the Booke which Charles the First did use upon the Scaffold xxx Jan. 1649: being the day of his glorious martyrdom."*

Who then is, or was, Isacius Heraldus?

MARTIN F. TUPPER.

[* There is a note on this Prayer Book of Charles I. in "N. & Q." 1st S. x. 416.—ED.]

EDMUND KEAN.—In Hawkins' *Life* of this actor it is stated (vol. i. pp. 54-56) that Dr. Drury of Harrow sent Kean to Eton for two years and a half, from August 1803 to March 1806. At the time of his admission Kean was nearly sixteen years old, being born November 4, 1787. The only reason for this assertion appears to be the fact that during that interval all trace of Kean was lost. One would have thought that a boy in the sixteenth year of his age would scarcely have been admitted. Nobody appears to have taken the trouble of searching the school registers to see whether one Edmund Carey, or Edmund Kean, was therein inscribed during that period. If some person who has the opportunity of so doing would favour the world, through the medium of "N. & Q." with the result of his inquiry, the point might be easily settled. If the name be not found, one would suggest an inquiry whether sixteen was not an age at which boys were not admitted.

J. WILKINS, B.C.L.

NEGROES IN SURINAM.—Can any of your readers give a clue to the following, viz., How came the settlement of negroes to be established inland of the colony of Surinam, which is Dutch, whereas these negroes speak a language which is substantially English, having apparently a distinct nationality and separate government?

D. BENHAM.

NODDELL'S "CHRIST'S CRUCIFIXION."—A person called J. Noddell published at York in 1710 a book entitled *Christ's Crucifixion*. It contains, I understand, a pedigree of the author's family. I shall be obliged to any one who will inform me where I can see a copy.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

NUMISMATIC.—I shall be obliged to your readers if they will give me any information respecting the coins here described which I have in my possession:—

1. To which of the three Alexanders, kings of Scotland, does a penny (silver) with a crowned profile turned to the left, and with a floriated sceptre held in front of the face, belong? The legend on the obverse is +ALEXANDER DEI GRA.; on the reverse, REX SCOTORVM. The ornament on the reverse is a cross, with a star in each of its angles.

2. To which of the Roberts of Scotland does a half groat belong with a crowned profile turned to the left, and with a sceptre? The legend on the obverse is, +ROBERTVS DEI GRA. REX SCOTORVM: on the reverse (outer circle), +DNS PROT AVS; (inner circle), VILLA DE PERTH. The ornament on the reverse, in this case also, is a cross, with a star in each of its angles.

3. To which of our Henries does a groat with VILLA CALISIE in the inner circle of the reverse belong? Is it one of Henry VI.?

4. What coin is a Scotch coin of Charles I., the obverse showing a crowned head with profile to the left, and "xx" to the right of the head? The legend on the obverse is, CAR. D. G. SCOT. ANG. FRA. ET HIB. R. The reverse has a thistle in the centre; but the legend, except the last word FIRMAT, is illegible. What is the rest of the legend on the reverse, and to what standard of money does the "xx" on the obverse refer?

5. What are the three following small copper coins or medals, each of them about the size of a threepenny piece of the present day, though thinner? One (α) has a crown with crossed sceptres passing through it on the obverse, with the legend, IACO. D. G. MAG. BRIT.: the reverse having a harp with the legend continued, FRA. ET HIB. REX. Another (β) has on the obverse a crown with "C. II. R." under it, and the legend, CAR. D. G. SCOT. ANG. FR. ET HIB. R.; on the reverse a thistle; and for a legend the motto, "Nemo me impune lacessit." The third (γ) has the figure of a lame man, supporting himself on crutches, on the obverse, and a legend, FOR YE POORES BENEFIT; the reverse has a lion, with a tree behind it, and a legend, HELP O ANDEVER, 1666. What is the history of this coin or medal? it is of the same size as the two preceding ones which I have mentioned, though slightly thicker.

I shall be much obliged to any of your correspondents who are able to do so, if they will kindly answer these queries.

T. F.

Brighton.

REV. JOHN PARKER, M.A.—Can any of your readers inform me whether any descendant of the Rev. John Parker, who was Rector of Churchover and Vicar of Newbold, both in Warwickshire, at the end of the last century, is now living? He married a daughter and co-heiress of a neighbouring clergyman, the Rev. John Mitchener, Vicar of Wolston—of whom also any information would oblige.

A. F. H.

PATTERSON.—To which of the Scottish clans does the Patterson family belong? Are any persons mentioned of this name in the records, public documents, &c. of the counties of Donegal, Antrim, Londonderry, and Down, Ireland?

A John Patterson is said to have commanded a rebel pike detachment at the battle of Ballynahinch in 1798, and to have been proscribed. Does his name appear in any list of the proscribed?

H. CAMPBELL.

Union Society, Cambridge.

PROPER NAMES ENDING IN "s."—Does a proper name ending in s (as, for instance, "Plews") take es, or remain the same with an apostrophe after the last letter in the plural? By what rule, or authority, is one to be guided as to the spelling?

Ατομη.

SIR WILLIAM PYNSENT, BART.—In the preliminary list published in *The Times* newspaper just before the Exhibition of Portraits in 1868 I find the portrait of Sir William Pynsent, Bart., included. Whether it actually was admitted into the exhibition I am not able to tell, having no chance of seeing the authentic catalogue. Can any correspondent tell me where this portrait now is, and to whom it belongs? After the sale of Lady Chatham's effects at Burton-Pynsent, Somerset, this picture (a whole-length) was seen in a house formerly connected with the Mansion House, whether for safe custody or as the property of the people inhabiting the house, I cannot say; but it would be interesting to trace the portrait of a person whose name is made memorable by his connection with the great Earl of Chatham, and at whose death in 1765 the baronetcy certainly became extinct: the second baronet's only son, who married the widow of Edward Wadman, Esq., dying, 1754, *s. p.*, and the other sons of the first baronet having all died *s. p.* The *Extinct Baronetage* speaks of the Rev. Sir Robert as fourth baronet, and descended from a younger son of the first baronet. He may have assumed the title previous to his death in 1781, *s. p.*, but it is certain that the second baronet was the only son of the first baronet who had issue male, or ever married, consequently that in 1765 the title became extinct.

E. W.

"REVERED AND RUPTURED OGDEN."—On what occasion did Canning utter these words, and what were the reasons for the epithet? William Ogden was a printer of Birmingham, who lived in the latter part of Canning's career. What were his political offences?

QUESTOR.

ST. MICHAEL LE POLE.—Can any of your Dublin correspondents inform me whether the old churchyard of St. Michael le Pole—which, as a boy, I remember situated somewhere up in a court-way in Great Ship Street—is still in existence, and if any of the old tombs remain in it? Also, if modern improvements have spared any portion of the old city wall, which I remember visible near the gate of the Lower Castle Yard, behind some houses in Kennedy's Lane and Back Lane some forty years ago?

H.

Portsmouth.

"SHOOTING THE MOON."—The Swiss have this slang expression as well as the English. They say of a runaway tenant "Il a fusillé la lune." What is the origin? I can understand "a moonlight flit," as we say in Craven; but *shooting* the moon is above my comprehension. STEPHEN JACKSON.

SIR WILLIAM WALLACE'S STATUE.—Could any of your Aberdeen correspondents kindly inform me when, and by whom the statue of Sir William Wallace in the blank window of the house at Wallace Nook, Aberdeen, was put up? Was

it to commemorate any battle fought near the spot? I have heard, or read somewhere, that an engagement of some kind had taken place at Putachie-side between Edward I. and the followers of Sir William Wallace; but as to any particulars I know nothing.

There is a good engraving of Wallace Nook, with the church of St. Nicholas in the distance, in Smith's *Historical and Literary Anecdotes* (published by Bohn, 1840); but he is unable to throw any light as to the origin of the statue, by whom or when placed there.

I would be greatly obliged to any of your correspondents of the Granite City who would be kind enough to furnish me with some particulars relating to the above.

W. M.

Southampton.

Queries with Answers.

ARMS OF BURY ST. EDMUND'S, SUFFOLK.—Will some of your heraldic readers kindly state the origin of the three crowns in these arms? R.

[Fuller (*Church History*, ed. 1845, iii. 405) informs us, that "Bury gave azure three crowns or, the arms of the kings of the East Angles, assumed in memory of King Edmund (to whom this abbey is dedicated), martyred by the Danes, when his crown of gold, thorough a crown of thorns, or arrows rather, was turned into a crown of glory." The arms for this abbey, on the plate in Tanner's *Notitia Monastica*, ed. 1787, are azure three crowns, each pierced with a pair of arrows in saltier, or. But the notes on the plate clvi. (p. xxxiii.) observe, that "in Reyner, p. 214, and Fuller, p. 322, the arms are three crowns without arrows; and so the abbey at first certainly bore them. But for above a hundred years before the dissolution, it constantly bore them with arrows. In Rice's Suffolk MS. collections there is another coat ascribed to this abbey, which perhaps might be the arms or seal of one of the greater obedientaries, viz. Azure, three pair of keys adorsed in triangle, or. Mr. Blomefield says, that the abbey bore the three crowns with arrows from the time of King Henry VI.; but I believe much earlier, from many single crowns pierced with arrows upon the church of Beccles in Suffolk, of which the abbot and convent of Bury were patrons; and is, I believe, as old as the reign of King Richard II."]

THE WOOLSACK.—I am anxious to discover the origin of that time-honoured seat, the Woolsack in the House of Lords. Can you or any of the readers of "N. & Q." inform me by whom, when, and why it was instituted? E. J. B.

[It is generally believed that the woolsacks were placed in the House of Lords in the reign of Edward III. for the purpose of reminding the peers of the importance of the wool trade, the great staple of England. No trace of any ordinance for placing them there is, we believe, to be found either in the Rolls of Parliament or the many Acts passed in the reign of Edward III. for the protection of

the wool trade. The woolsack being the seat of the Chancellor as Speaker of the House of Lords, and not in his judicial capacity, did not form a subject for Mr. Foss's inquiries, so his valuable *Lives of the Judges* throw no light upon its origin. The earliest mention of the woolsacks that we have been able to trace is contained in the Act 31 Henry VIII. cap. 10, "For placing of the Lords," the eighth section of which directs that "The Lord Chancellor, Lord Treasurer, or any other Officer who shall be under the degree of a Baron of a Parliament shall sit and be placed at the uppermost Part of the Sacks in the Midst of the said Parliament Chamber, either there to sit upon one Form or upon the uppermost Sack"; and D'Ewes, in his *Journal*, speaking of the Parliament of Elizabeth, 1558 and 1559, says that the Lord Keeper, Sir Nicholas Bacon, when her Majesty "was absent, sate on the *first Woolsack which is placed athwart the House*, the Seal and Mace by him." The other woolsacks were then, as now, allotted to the judges. By the Standing Orders of the House of Lords, which were first ordered "to be enrolled and kept in parchment" on March 17, 1621, it is declared "That the Lord Chancellor sitteth on the Woolsack as Speaker to the House."]

LONDON DIRECTORIES.—The following is the exact title of a small 16mo book, which I believe is very rare:—

"A Collection of the Names of the Merchants living in and about the City of London. Very Useful and Necessary. Carefully collected for the Benefit of all Dealers that shall have occasion with any of them; Directing them at the first sight of their name, to the place of their abode. London: Printed for Sam. Lee, and are to be sold at his Shop in *Lumbard Street*, near *Popes-head Alley*: And *Dan. Major* at the *Flying Horse* in *Fleet Street*, 1677."

On the fly-leaf, or first page opposite the title, is "Licensed Octob. II. 1677, Roger L'Estrange." Also, on the back of the fly-leaf, or first page, is a MS. note, evidently by the author, signed "M. M." Can any of your numerous readers inform me who was the compiler of the above, and if it was the first attempt at a London directory? A. H. M.

[This little work was reprinted in 1863 by John Camden Hotten, and entitled "The Little London Directory of 1677, the oldest printed List of the Merchants and Bankers of London." It is stated in the Introduction that "three original copies of the list of 1677 are known. One is in the Bodleian Library; one in the Manchester Free Library, bought for 5*l.*; and one was sold at the sale of the Rev. Joseph Hunter's library for 9*l.*, although imperfect. Consult "N. & Q." 2nd S. iii. 270, 342, 431.]

AMY ROBSART: CORONERS' INQUESTS.—Where can the earlier records of coroners' inquests be found, and from what date do they exist? We hear of an inquest being-held on the death of Amy Robsart, wife of Lord Robert Dudley. Where is the report of it likely to be found?

S. G. W.

[It is doubtful whether the official report of the coroner's inquest on Lady Amy Dudley is extant; but there

are now in the Pepysian Library at Cambridge three large folio volumes lettered on the back "Papers of State." In vol. ii. pp. 703-711, are five letters, three from Lord Robert Dudley, and two from Thomas Blount, his agent at Cumnor while the inquest was going on. This correspondence has been printed by G. L. Craik as an Appendix to vol. i. of the *Romance of the Peerage*, ed. 1848-9. "Such a correspondence," adds Mr. Craik, "may claim to be regarded as something much more curious and important than even the depositions taken at the inquest, which, if we had them, would in all likelihood tell us little or nothing more than is to be gathered from the letters, or from the local traditions which Ashmole has collected and preserved." Consult also A. D. Bartlett's *Historical Account of Cumnor Place, Berks*, ed. 1850; and Pettigrew's *Inquiry concerning the Death of Amy Robsart*, ed. 1859. Respecting the records of Coroners' Inquests, see "N. & Q." 4th S. ii. 225, 306.]

THE PROPHETESS OF THE NORTH.—Can you inform me of the name and date of "the great prophetess of the North," mentioned by Mr. Ffoulkes in his *Letter to Abp. Manning* (p. 15) as having "by inspiration" denounced the pope, for I am unable to consult the reference he gives?

C. W.

[The prophetess is St. Bridget of Sweden, canonised by Boniface IX., October 7, 1391. Her *Revelations*, of which some account is given in Alban Butler's *Lives of the Saints*, will be found in Mansi's edition of Labbé, *Sacrorum Conciliorum Collectio*, xxx. 715-718, edit. Florent. 1759-98, fol., with Cardinal Turrecremata's comments.]

Replies.

OLD CHRISTMAS CAROL.

(4th S. ii. 599.)

In *Barzaz-Breiz* (the poetical history of Brittany), an interesting work by De la Villemarqué, probably known to many of your readers, there is a curious piece which may be considered to have some affinity to the carol communicated by MR. PAYNE, and will at least show an early origin for songs of this description. That in *Barzaz-Breiz* is there said to be as old at least as the fourth or fifth century, and previous to the abolition of the Druids in Armorica, which did not take place till the sixth century; and it contains references to the tenets or mythology of that sect. It is called *Ar Rannou*, translated *Les Séries*, and is stated to be in the dialect of Cornouaille, but is accompanied by a literal French prose translation. This Cornouaille, it may be observed, is Cornouaille in Brittany, and not our Cornwall, which I am more particular in noticing because in some of the early romances of knight-errantry some discredit is cast on certain knights of *Cornouaille* for want of bravery, but these were not knights of *Cornwall*.

Ar Rannou or *Les Séries*, for we must adopt the French translation, is a dialogue between a Druid and his young pupil, who is seeking information, beginning perhaps his twenty years of instruction and his 20,000 memorial verses.

The Druid begins by asking the youth what he shall sing to him. The pupil replies: "Chante-moi la série du nombre un, jusqu'à ce que je l'apprenne aujourd'hui." The Druid answers: "Pas de série pour le nombre un: la nécessité unique: le trépas, père de la douleur; rien avant, rien de plus." The pupil then asks a similar question of the series of number two, this and every succeeding question being worded as above, with the necessary alteration of the successive figures. The answer is: "Deux bœufs attelés à une coque; ils tirent, ils vont expirer; voyez la merveille! Pas de série pour le nombre un," &c. The next question is for the series of number three, to which the Druid answers: "Il y a trois parties dans le monde: trois commencements et trois fins, pour l'homme et pour le chêne aussi. Trois royaumes de Merzin (Merlin); fruits d'or, fleurs brillantes, petits enfans qui rient. Deux bœufs," &c. Then the series of number four is asked for, which is said to be: "Quatre pierres à aiguïser: pierres à aiguïser de Merlin, qui aiguïsent des épées rapides. Il y a trois," &c. The series of number five is: "Cinq zones autour de la terre: cinq âges dans la durée du temps; un dolmen sur notre sœur. Quatre pierres," &c. (The dolmen generally was composed of five stones.) Then for number six: "Six petits enfans de cire, vivifiés par l'énergie de la lune; si tu ne sais pas, moi je sais. Il y a six plantes médicinales dans le petit chaudron; le petit nain mêle le breuvage, le petit doigt dans la bouche. Cinq zones," &c. After the answer to each number, the whole of the previous answers are added in inverse order, which in the succeeding numbers shall only be noticed here by "&c." except the number twelve, where the whole shall be given as in *Barzaz-Breiz*, by way of example. The answer to number seven is: "Il y a sept soleils et sept lunes, sept planètes avec la poule. Sept éléments avec la farine de l'air (les atomes)," &c. (It is stated in a note that the Bretons call the Pleiades *la poule et ses petits*.) For eight, the answer is: "Il y a huit vents qui soufflent; huit feux avec le feu du père, allumés au mois de mai sur la montagne de la guerre. Huit génisses de la blancheur éclatante de l'écume des mers paissant l'herbe de l'île profonde; huit génisses blanches à la dame," &c. Number nine: "Il y a neuf petites mains blanches sur la table de l'aire, près de la tour de Lézarmeur, et neuf mères qui poussent de grands gémissements. Il y a neuf korrigans qui dansent avec des fleurs dans les cheveux et des robes de laine blanche, autour de la fontaine, à la clarté de la pleine lune. Il y a la laie et ses neuf marcassins à la porte

du château, leur bauge, grognant et fouissant, fouissant et grognant, Petit! petit! petit! accourez au pommier! le vieux sanglier va vous faire la leçon," &c. The number ten is: "Dix vaisseaux ennemis ont été vus venant de Nantes: Malheur à vous! malheur à eux! hommes de Vannes!" &c. Number eleven: "Onze *bélek* armés venant de Vannes, avec leurs épées brisées; et leurs robes ensanglantées, et des béquilles de coudrier; de trois cents il ne reste qu'eux onze," &c. Number twelve: "Il y a douze mois et douze signes; l'avant-dernier, le Sagittaire, décoche sa flèche armée d'un dard. Les douze signes sont en guerre. La belle vache, la vache noire à l'étoile blanche au front, sort de la forêt des dépouilles. Dans la poitrine le dard de la flèche; son sang coule; elle beugle, tête levée. La trombe sonne: feu et tonnerre; pluie et vent; tonnerre et feu; rien; plus rien; rien, ni série!"

"Onze *bélek* armés, etc.

Dix vaisseaux ennemis, etc.

Neuf petites mains blanches, etc.

Huit vents, etc.

Sept soleils, etc.

Six petits enfans de cire, etc.

Cinq zones autour de la terre, etc.

Quatre pierres à aiguiser, etc.

Trois parties du monde, etc.

Deux bœufs, etc.

Point de série pour le nombre un; la nécessité unique: le trépas, père de la douleur; rien avant, rien de plus."

De la Villemarqué thinks that the two bulls are those of Hu-Gadarn, the Celtic divinity, who were employed after the great flood to draw the monster (Avank) out of the waters. The korrigans were consecrated virgins, or priestesses of Armorica. (Koridwen, the wife of Hu-Gadarn, according to the ancient bards, had nine virgins—korrigans, as they were called—as attendants.) The ten hostile ships refer to an historical event in the annals of Brittany, and the eleven *bélek* to the survivors of three hundred warriors who were sent to oppose them, but were vanquished.

De la Villemarqué says, that this curious song or poem had been handed down from the fourth or fifth century, even to the time of his collecting the materials for his work, about 1840, he having heard it sung by a young peasant who had learned it from his mother to improve his memory.

When the missionaries came in the sixth century to convert the Armoricans to Christianity, they did not seek immediately to destroy the usages and legends of the Druids, but rather gradually to engraft Christianity on them, and thus convert and confirm their proselytes in the new faith. Thus, De la Villemarqué gives an old Latin Christian version, if it may be so called, of the above poem of very ancient date, which he procured from the seminary at Quimper, and which was lately in use there. It is similar to the old

Latin religious song contributed by F. C. H. (4th S. ii. 557), with some trifling verbal difference, excepting that the duo are "duo sunt testamenta," the quinque are "quinque libri Moysis," and the undecim "undecim stellæ a Josepho visæ." "Decimus tertius Judas" also is omitted.

There is a carol, beginning "In those twelve days," where the twelve different subjects bear rather a close reference to the last-mentioned poem—almost sufficiently so as to make a similar origin probable, especially as it begins with asking "What is that which is but one?" and so in every succeeding verse, merely altering the figure. The series is—one God, two Testaments, three persons in the Trinity; four Gospels, five senses, six ages, seven days in the week, eight beatitudes, nine degrees of angels, ten commandments, eleven thousand virgins, and twelve Apostles. Another, called "Man's Duty," has the first three as in that just mentioned, and then the four Evangelists by name; five senses, six days for work, seven liberal arts, eight persons in the ark, nine muses, ten commandments, eleven disciples (omitting Judas), and twelve tribes, twelve articles of Christian faith, and twelve gates in New Jerusalem. It must be observed, however, that in these two carols the numbers are not cumulative, that is, are not repeated in a series. There is also an old carol in Bagford's collection (Harl. MS. 5,937), called "A New Dyall," where the subjects of the sequence are the same as the last, except in number twelve, which (after stating in the previous verse, "Eleuen with Christ in Heauen doe dwell"), says, "Twelue are attending on God's Sonne, Twelue make our creede. The Dyall's done." WILLIAM SANDYS.

PARISH REGISTERS AND CIVIL REGISTRATION.

(4th S. iii. 248.)

I hope I shall be excused if in the following remarks on registration I endeavour to avoid W. H. W. T.'s example, both in what seems to me the ungenerous spirit of his papers, and the lofty tone he adopts towards those who differ from him in opinion. But as I cannot plead entire ignorance of the subject, and as my signature appears somewhat prominently in his last communication, I trust to be permitted to say something in reply.

First, I would beg to ask if your correspondent is really to be considered infallible? It is true that he seems to be familiar with "general opinion amongst the registrars" (4th S. ii. 611), and he avows his acquaintance with the Registration Acts; yet this knowledge scarcely, I think, entitles him to the claim of infallibility. However, he writes (p. 248):—"The statements in

my former letter (ii. 611) were perfectly correct, being founded on the Act," &c. &c.

Now if reference be made to the volume and page here specified, it will be seen that one of the statements in that letter is this:—

"The civil registers sent to Somerset House have much more than supplied the place of the parochial registers, as the latter comprise only the baptisms, marriages, and burials of members of the Established Church, whilst the former comprise the births, marriages, and deaths of all."

Having looked over the register-books of a mere village in order to test the accuracy of this statement, I find numerous entries in each register of persons who were certainly *not* "members of the Established Church." And I doubt not that clergy having the cure of larger parishes would find in their church registers many such entries relating to persons who were *not* "members of the Established Church."

I therefore take the liberty of considering that the statements in W. H. W. T.'s former letter were *not* "perfectly correct," and that readers of "N. & Q." would very properly receive his communications on this subject with much caution, and be careful how they take "the benefit" (p. 248) of the information which he proffers.

The Registration Act (6 & 7 Will. IV. c. 86) is now before me, and the page lying open contains Schedule A., of which schedule W. H. W. T. has furnished particulars.

I observe, however, that throughout the list of headings which he gives (p. 248) he abandons the sententious brevity of the schedule (counting also ten columns where there are eleven), and in his second column makes *an addition unwarranted by the Act of Parliament*.

In Schedule A., which is an example of the manner in which, according to the Act, the birth of a child is to be registered, column "2," this is the entire heading:—"Name, if any." Your correspondent is so good as to explain and expand the words thus (p. 248):—"The child's name, if any, *given to it in baptism or otherwise*."

I have carefully examined the 6 & 7 Will. IV. c. 86, but can find no authority whatever for this gloss. I therefore question the "perfect correctness" of the statement, as *not* "being founded on the Act," &c. &c.

I should, however, be sorry to attribute to W. H. W. T. a pure invention; and am therefore compelled to imagine the existence of some form of Commentary not "to be had at all book-sellers," and not intended for the public, explaining with contrariant bias what the Act must be understood to say, or ought to have said. I only affirm that the text of the Registration Act itself *does not* authorise the addition which your correspondent makes.

Let it, however, be granted that W. H. W. T.'s gloss is warranted by the statute, and that the law empowers the registrar to ascertain all the particulars mentioned in p. 248.

The registrar accordingly visits the house. Nine times out of ten the child has not been baptised; the mother may be poor, perhaps still an invalid, perhaps alone. From my experience I find that the registrar is not usually content to be guided by the law, and record whether it be a male or female child; but he commonly proceeds to inquire of the nervous mother, with all the authority of W. H. W. T., "And what is the name of the child? You *must* give it a name!"

Thus the mother is frightened into giving the child a *birthname*; for she, if unprotected, is unable to resist the registrar's assumption of authority, and if poor she is unwilling, since in the country he is generally also the relieving officer. I consider, therefore, that such servant of the Government exceeds his duty, and that the birth-name thus recorded is an entry wrongfully and illegally made.

The root of the matter I take to be this. Some years ago it seemed expedient to the legislature to provide the means for a complete register of births, deaths, and marriages in England; and notably with regard to births to provide for the registration of children of such parents as conscientiously objected to the sacrament of holy baptism, whether administered in infancy or riper years. To meet the scruples of such persons, being chiefly Jews, Antipædobaptists, and Quakers, and to insure some legal registration of their children, the hypothetical clause "if any" was inserted in Schedule A., in the heading of column "2," set apart for the child's name:

The object of the words is perfectly harmless, and is even a desirable one; but the consequence of their insertion (so far as my experience both as a poor-law guardian and a clergyman bears me out) is, that local registrars, liking to see their books thoroughly filled, and not discouraged, I imagine, by correction from "those who ought to have known better" at head quarters, when registering the sex of an unbaptised child, nearly invariably *insist upon* having a name for "every child without exception," and thus industriously promote that anti-Christian practice of giving to a child a birth-name; much as a dog-fancier would order his servant unceremoniously to dub a fresh litter of puppies Oscar, Toby, Fan, or Flora, or some other appellations selected from the "List of names sanctioned by Somerset House."

I have now endeavoured to show how the provision which was, I think, wisely intended by Parliament for the benefit of some two or three religious sects, has been and still is practically but illegally forced beyond its proper scope, and imposed on the great body of churchmen by the

officious pertinacity of registrars and their subordinates.

Into the question whether a person who "objects to infant baptism or to any baptism at all," is to be considered to hold "Christian" or "good Christian" views, it will be needless for me to enter; for such a discussion is happily excluded from the uncontroversial pages of "N. & Q."

If your correspondent will refer to Gibson's *Codex Ecclesiasticus*, I think he will be able to discover on what authority a clergyman should refuse to marry an unbaptised person. I am sure the work I have mentioned will supply much useful information to one who considers it a mark of intolerance to refuse the Prayer-book office of Christian burial to an unbaptised person.

Need I inform a gentleman who writes in these pages on ecclesiastical subjects, that the Book of Common Prayer, with its directions and rubrics, has simply the force of statute-law? Need I inform him that every clergyman has very solemnly sworn to obey the law? The question of tolerance or intolerance cannot arise. The clergyman who uses the office for the burial of the dead over the body of an unbaptised person commits a positive breach of the church's law, commits a flagrant breach of the law of the realm, and is *ipso facto* a criminous clerk. He breaks the law knowingly and with his eyes open, for he holds in his hand a book where it is written:—

"Here it is to be noted that the office ensuing is not to be used for any that die unbaptised or excommunicate, or have laid violent hands upon themselves."

Some persons may think the rubric harsh. If so, let such seek to mitigate its severity; the law is open, and Parliament is sitting. They ought in fairness to seek to alter the law, and not censure those who maintain the law, or bring a charge of intolerance against them when they conscientiously keep the law, and are content to have this rubric remain as it is.

As a matter of fact, our order of burial is only intended for members, *i. e.* communicants. The English church has not provided any appropriate and special Burial Service for the Unbaptised, the excommunicate, or suicides. And those persons who consider this to be an omission, and that the omission should be remedied, ought, I repeat, in fairness, to appeal in this behalf to the Bishops in Convocation assembled; or if preferred, to the sitting Ritual Commissioners.

At least, complainants have no ground at all for condemning a strictly-conforming clergyman, who may, perchance, equally with themselves, regret the absence of some such office.

If indeed your correspondent considers that a loyal compliance with the law of the land is to be stigmatised as intolerant, I would commend to him a remark which lately appeared, I think in

the *Saturday Review*, to the effect that the noblest of all toleration is the toleration of intolerance.

It concerns me not to excuse the errors of others, or to deny the opposition rightly shown by many of the clergy to the improper manner in which the Registration Act is practically carried out. For some time past I have myself had a notice, framed and glazed, placed near the chief entrance to my church (and appended to a list of fitting Christian names), to the following effect:—

"You must allow the registrar to record the birth of the child, whether a boy or a girl; but THERE IS NO LAW that requires you to give any further information about the child, or to name the child before it is baptised."

After entering into the matter in question so fully, with much reluctance, I beg now to leave it to the readers of "N. & Q." to decide whether the caution which I ventured at first to send (4th S. iii. 64) was "totally unnecessary," "improper," or "unwarranted," with many apologies for occupying so large a space with so vexatiously dull a subject.

W. H. S.

LETTERS OF OLIVER CROMWELL.

(4th S. iii. 165.)

The communication of these letters to you by your correspondent CORNUB. having led to a subsequent inquiry (4th S. iii. 322) for the originals, and for any other fragments that may be with them, I have made inquiries here at Newark on the subject.

I have already learned from Thomas Dickinson Hall, Esq. of Whatton Manor, Notts, that his grandfather, William Dickinson, Esq., the author of the *History of Newark* from which the letters are taken, died in 1823. The full title of the work is—

"The History and Antiquities of the Town of Newark, in the County of Nottingham (the Sidnacester of the Romans), interspersed with Biographical Sketches, and embellished with Engravings. By William Dickinson, Esq., one of his Majesty's Justices of the Peace for the Counties of Nottingham, Lincoln, Middlesex, Surrey, and Essex. London, 1819."

Although published in 1819, the dedication to Sir Thomas Manners Sutton, Knt. bears date Oct. 20, 1805. A slip inserted by the publisher explains the delay. The commission and letters given by CORNUB. are found at pp. 119 and 120; and as the question of their authenticity has been raised, it seems necessary to give, what he has omitted, the precise words with which Mr. Dickinson introduces them. Having said in p. 119, "During the commonwealth and the protectorate there are few events relative to Newark worthy of being recorded," he adds in a foot-note:—

"A commission to Nathaniel Dickinson (an ancestor of the compiler of these pages, and mentioned in the pedigree of Dickinson, in the *History of Southwell*), with a few fragments of letters written by Oliver Cromwell to

the Lady Cleipole respecting the affairs of the neighbourhood, both in possession of the author, scarcely form an exception to this position."

He then gives the commission exactly as you have printed it. But immediately before the two letters as you have given them, he inserts the following words:—

"The only letters which remain nearly perfect are without any direction, but, from the contents, are supposed to have been addressed to the Lady Cleipole, and run in the following words, and seem to bear reference to the above commission."

Thomas Dickinson Hall, Esq., the grandson of the historian just quoted, informs me that he has no letters of Cromwell, and that he does not know that there are any in the possession of the family. But he has had for years a family treasure, consisting of a piece of plate, originally used as a drinking-cup, with a cover to it, and which he has always understood belonged either to Cromwell or to his daughter, Lady Elizabeth Claypole.

Your last correspondent on this subject (J. D.) throws doubt upon the letters because of the use by Cromwell of the expression "Easter Eve." But it is easy to suppose that this was in conformity with the custom of the time, just as Independents now speak of Christmas Day and Good Friday. Such sentences as, "May my poor service be accepted of the saints, and may they direct my goings in the way," are evidently Cromwellian.

Mr. Dickinson's *History of Newark* is carefully based on the most reliable information, and was much commended when it appeared. He was, as already explained by CORNUB., a descendant from Cromwell; and as he says the originals were in his possession, and internal evidence is on the whole in their favour, there seems to me no reason for rejecting them or looking on them with suspicion.

Mr. W. R. Dickinson, son of the historian, writes to me that "he has never had these letters in his possession, and he can only suppose they fell into the hands of his father's assignees at the time of the failure of the bank at Newark." The historian was a member of a banking firm there.

JOSIAH MILLER, M.A.

Newark.

CODEX MAYERIANUS AND SIMONIDES.

(4th S. iii. 146, 274.)

The announcement of the death of Simonides in "N. & Q." was supposed to set all questions about him, in one sense, at rest; but only a few months had passed when he turned up in Russia, where the Rev. Donald Owen found him preparing for publication "Historical Documents of Great Importance in Connection with Claims of the Russian Government." Perhaps this same individual,

under some other name, may make his appearance as a witness in favour of all that he produced under the name of Constantine Simonides: just as he appealed to *Σκάρλατος Στουρτζας*, and also to Charles Stewart in the printed memoir—a copy of which he sent to me.

Your correspondent MR. JOHN ELIOT HODGKIN may be able to give farther information about his friend Simonides, and to explain discrepancies as to the manner in which the Mayer papyri can change their readings; seeing that he was not at all staggered at the birth of Simonides having gone backward some five or six years.

When Simonides announced that he had found Greek writing on the papyri sold to Mr. Joseph Mayer by the Rev. Henry Stobart (though Mr. Stobart says there was no Greek on them when they passed out of his hands), a friend of his wrote to me that it was very interesting to see how this most ancient fragment of St. Matthew set at rest the meaning of xix. 24: for instead of *καμηλον*, it had the word *καμιλον*, like the *Dublin palimpsest* Z. I replied, that the chemical restoration of Z showed that it reads *καμηλον*, like the common text. But when the papyri were published in 1862, then the reading KAMIAON had disappeared, and KAAON had taken its place. Such changes on the part of MSS. look very remarkable. They appear to be very prevaricating witnesses, or else painfully alive and conscious of what is said about them.

This friend of Simonides also wrote to me that he expected to find more portions of the New Testament amongst the Mayer MSS.; that he had already found parts of the Catholic Epistles, including a great portion of the First Epistle of St. John, containing the verse 1 John v. 7 (or at least the greater part of the words). At this I expressed my surprise rather too freely, I suppose: for when the volume of Simonides was published, it contained no part of St. John's First Epistle.

Now will some one who has access to the Mayer Museum of the Liverpool Public Library do me the favour of informing me whether Simonides has left there the portion of St. John's First Epistle of which I have thus heard, and if it does contain the text 1 John v. 7? (*really*, I mean, and not like the MS. recently advertised for sale in London).

On behalf of Prof. W. Dindorf, of Leipsic, I have also to ask: Whether the parchment MS. of the so-called "Uranus of Simonides" is preserved in the collection of Mr. Mayer at Liverpool or elsewhere? I shall be glad to communicate to him the answer that I may receive.

S. PRIDEAUX TREGELLES.

6, Portland Square, Plymouth.

REGIMENTAL BADGES (4th S. iii. 194.) — The badges borne on the company colours of the Guards, and on the regimental colours of the first nine regiments of the Infantry of the Line, were conferred upon them about the time that they were raised.

In 1811 the Prince Regent, on behalf of the King, issued an order to regulate the colours of the army; and by this order sanctioned a custom, which was creeping in, of inscribing the names of victories upon the flags. It is impossible to guess at the principle that was then followed in selecting the names to be emblazoned, but the choice was probably first made of those actions in which corps had especially distinguished themselves. Thus, the infantry at Minden bore that name upon the colours; but the cavalry, who though present were inactive, display no such distinction. The Blues, however, possess a banner presented to them by William IV. in 1832, which is decorated with the names of "Dettingen," "Minden," "Warburg," and "Cateau," besides "Waterloo." As there were some uncomfortable, though evidently untrue, stories about their conduct at Dettingen, this decoration may have been a protest against such; but it is not clear why the other regiments engaged should not have participated in the honour. Nor is there any reason why the hard-fought battle before Quebec should not be recorded, or Louisburg, which was considered a glorious victory in its day, when smaller actions find a place on the flags of some regiments, such as Wilhelmstahl (properly *Wilhelmsthal*), which is displayed by the 5th Fusiliers alone.

HENRY F. PONSONBY.

GRACE AT CLEMENT'S INN (4th S. iii. 309.) — Illness and absence have prevented my seeing until now the contribution of H. P. D. relative to a supposed grace at Clement's Inn. The same statement appeared in *The Athenæum* of Feb. 13, from which it was no doubt taken by *The Guardian*. On seeing it in *The Athenæum*, I at once wrote to the editor, contradicting it, which, as I have been a member of Clement's Inn since 1823, and having been for many years an ancient of that honourable society, I felt it incumbent upon me to do. Had the editor of *The Athenæum* noticed in a proper place my communication, both yourself and *The Guardian* might have been spared the insertion of a misstatement. But no reference was made to any letter from me. The error had, however, been detected; for, although notice "to correspondents" was silent, there appeared (where few were likely to notice it): "Errata—p. 236, col. 2, line 17, for Clement's Inn read Clifford's Inn."

The Guardian, eleven days afterwards, had not observed it, and hence the article which has misled you both.

I do not ask you to insert the whole of this

letter, but, from long experience, I am sure that you will give the substance of it as prominent a place as you have given to the article I wish to correct.

W. CHAPMAN.

Richmond, Surrey.

THE LETTER H (4th S. iii. 260, 323.) — My *frater trium literarum* D. J. K. (his initials are safe: the Cockneys are sure to *hasp*irate mine into *He*, *Hel*, *Hes*) will oblige me by consulting his Aulus Gellius in a chapter some pages preceding that which I recently transcribed, *suprà*, p. 260. For the more general ease of your readers I copy it from the old memorist:—

"Sed quoniam *aheni* quoque exemplo uti sumus, venit nobis in memoriam Fidum Optatum, multi nominis Romæ grammaticum, ostendisse mihi librum *Æneidos secundum*, mirandæ vetustatis, emptum in sigillariis * xx. aureis, quem ipsius Virgilii fuisse credebat: in quo duo isti versus quum ita scripti forent:—

"Vestibulum ante ipsum primoque in limine Pyrrhus
Exsultat telis et luce coruscus aëna' (vv. 471, 2.)

additam supra vidimus *h* litteram, et *ahena* factum. Sic in illo quoque Virgilii versu in optimis libris scriptum invenimus:

"Aut foliis undam tepidi despumat *aheni*."

Thus, with a rare precision, dating the introduction of *h* as an oral as well as an aural member of the Latin alphabet, at the commencement of the Augustan era, when it was used by the same author in the same work as an aspirate.

E. L. S.

CHALFONT (4th S. iii. 240.) — MR. GEO. A. MATILE will find a full account of the parishes of Chalfont St. Peter's and Chalfont St. Giles's, and of Milton's residence in the latter, in Lipscombe's *History of Buckinghamshire*, or in a much more accessible work, Murray's *Handbook for the Counties of Berks, Bucks, and Oxon*.

F. D. H.

GUIDONS (4th S. iii. 300.) — Guidon is still the "regulation" name of the standards carried by cavalry regiments. Every squadron has one: the Queen's Guidon, or standard, being borne by the first squadron; its colour is invariably crimson, that of the others is the same as the regimental facings. They are carried by the senior troop-sergeant-majors of the squadrons. Regiments of Hussars and Lancers have no standards. In the household cavalry there is one per squadron (not per troop, as stated by MR. G. A. SALA), as in the regiments of Dragoon Guards and Dragoons.

In the French service the term *sous-officier* answers to our "subaltern," not to "non-commissioned officer." The standard-bearer is always a sous-lieutenant, called *porte-drapeau* in the infantry, and *porte-étendard* in the cavalry. In

* Will some kind numismatist give me the monetary translation of *sigillaria*?

our service, the term "colour" is only applied in infantry: each battalion has two, the Queen's and the regimental colour. Rifle regiments have no colours. I was present at the manoeuvres of the Russian army at Krasnoe Selo in 1851, at which time the standards of the four regiments of Cuirassiers of the Guard (in which the Chevalier Garde is included) were carried by non-commissioned officers. There was one standard to every two squadrons: the shape was swallow-tailed, and they were hung on a cross-bar like the old Roman standard, or those commonly used for ecclesiastical purposes. I may add, that the Guidons in our service are swallow-tailed.

F. D. H.

There is little to be added to the reply you have already given, but MR. SALA has raised fresh queries. The Guidon, the thing, was borne in the cavalry by the Guidon, or Guide-homme, the man. This flag, a small one ending in two points, was carried in dragoon regiments by the senior non-commissioned officer of the troop. In the Life Guards and Blues, and regiments of horse (now Dragoon Guards), the flag carried is called a standard, although banner is the more correct term. The standards of the Life Guards are carried by the troop-corporal-majors, for there are no sergeants in the Life Guards.

Guidons in the Life Guards, up to 1788, were the individuals next in rank below the cornets, and held also the position of majors of the army. In 1679 the Guidons of the three troops of Life Guards were the Earl Berkeley, Colonel Orby, and Sir Henry Fitzjames. The rank of Guidon ceased to exist in 1788.

HENRY F. PONSONBY, Colonel.

BERANGER AND JOHN WATSON (4th S. iii. 360.) If H. W. R. will communicate with the Rev. J. S. Watson, Remenham Lodge, St. Martin's Road, Stockwell, Surrey, he will receive the information which he desires.

HOW SANTON.

THE DODO (4th S. iii. 240.)—Your correspondent MR. ALFRED NEWTON, by his query about the *solitaire*, and reference to my lamented friend Mr. Strickland's *Dodo and its Kindred*, reminds me that probably a note ought to be made of two or three additions to my own copy of that book. Permit me, however, before so doing, to express the melancholy pleasure I feel in referring to the fact of the privilege of my correspondence and friendship with two such eminent naturalists and such genial and perfect gentlemen as Mr. Broderip and Mr. Strickland. "Non cuivis homini contingit" such a happiness. Mr. Strickland's history of the dodo was based upon the information gained from Mr. Broderip's article in the *Penny Cyclopædia*. But Justice B. (as Theodore Hook loved to call him) discovered two additional pic-

tures of the dodo, the account of which he published (with engravings) in the (now extinct) *Literary Gazette*. I remember his bringing them to me with great glee.

The first is in number 1836 of that journal, from a picture by Roland Savery which he bought, and of which he gives an account, with a notice of a Dutch edition of Pliny, Amsterdam, 1662, given to him by Professor Owen, which also contained a portrait of the dodo.

The second is an account of a picture in the Duke of Northumberland's collection at Sion House by Jaen Goeimare and Jaen David de Heem. This is in number 1891 of the *Literary Gazette*, with a woodcut. These are very valuable accessories to Mr. Strickland's book.

Make a note also, please, that in *The Times* of December 28, 1865, is an account from the *Mauritius Commercial Gazette* of the discovery of several osseous remains of the dodo, confirming Mr. Strickland's conjecture at p. 33 of his book. I should like to know if these remains were really transmitted to Professor Owen as there stated.

UPTHORPE.

TRANSLATION OF IRISH BISHOPS TO ENGLISH SEES (4th S. iii. 78.)—UPTONENSIS has a few omissions in his list, notably that of Archbishop Ussher of Armagh to Carlisle. I think the list is now complete:—

- 1323. John de Eglescliffe, from Connor to Llandaff.
- 1362. Roger Cradock, from Waterford to Llandaff.
- 1377. John de Swaffam, from Cloyne to Bangor.
- 1397. Robert Reade, from Waterford to Carlisle.
- 1399. Thomas Peverill, from Ossory to Llandaff.
- 1454. James Blakedon, from Achonry to Bangor.
- 1520. John Rite, from Armagh to Carlisle.
- 1567. Hugh Curwen, from Dublin to Oxford.
- 1582. Marmaduke Middleton, from Waterford to St. David's.
- 1603. John Thornborough, from Limerick to Bristol.
- 1628. William Murray, from Kilfenora to Llandaff.
- 1641. James Ussher, from Armagh to Carlisle.
- 1667. William Fuller, from Limerick to Lincoln.
- 1692. Edward Jones, from Cloyne to St. Asaph's.

BELFASTIENSIS.

THE UNDERHILL FAMILY (4th S. iii. 259.)—It may be of some little interest to MR. W. UNDERHILL of Kentish Town, as helping to complete the bibliography of his family, to be informed that there exist both French and German versions of Mr. Richard Underhill's little treatise on the Strawberry. The title of the former is:—

"Traité sur le Fraisier; son Origine, sa Propagation et la Méthode de le Cultiver: par Richard Underhill, F.R.P.S. Orné d'une gravure sur bois d'une partie d'une plante de la nouvelle variété de Fraisier, dite 'Sir Harry.' Traduit de l'Anglais, etc. Birmingham: Imprimerie de James Upton, 162, Great Church Street, 8vo, 1855."

The title of the German translation is:—

"Abhandlung über die Erdbeere: ihren Ursprung, Verbreitung und Kultur u. s. w. Mit einer Abbildung

eines Theils eines Erdbeerenstocks der neuen Sorte, genannt die 'Sir Harry.' Birm.: Druckerei von James Upton. 8vo, 1855."

The French version was executed by myself; the German one was the performance of Herr Silhoff.

WILLIAM BATES.

Birmingham.

THOMSON'S MUSIDORA (4th S. iii. 260.)—The edition noted by MR. TUPPER records in this balneatory episode (which might have been advantageously omitted altogether) two ladies—Amoret and Sacharissa—more creditably, I trust, represented by their great-granddaughter in this our day—whose aquatics, while figuring in Damon's spy-glass, occupied the place of Musidora's *carte de spectacle* to her prospective C. B. A luckier fellow he was than his classical prototype Actæon, who was bestialised into a stag; whereas his own unmanly espionage "humanised him into man."

Ut pictura poesis—"the inverted silk"—(Musidora was no worsted-hosen dairymaid)—and crural *excelsior* evoke inferences and images such as the late Mr. Dugdale was more than once brought into trouble for supplying to his patrons. But, apart from this—let me in all fairness term it unintended dereliction of moral fitness—I marvel at the quaint assumption of Milton's succinct and elevated manner; yet more, to the rather loose disarray of Musidora, which must have called up to the poet's memory the modest unarray of Milton's Eve.

Thomson died in 1748; popularly and scholarly read, as was Dryden fifty years before him, and Cowper fifty years after him; but, could *maculæ* like these have escaped the friend and patron who testified that he had left

"No word which, dying, he could wish to blot"?

E. L. S.

AMBASSADORS (4th S. iii. 313.)—Sir Henry Ellis's assertion was that "no complete list of the ambassadors sent from England to any of the powers of Europe, greater or smaller, is anywhere to be found at present"; but it should be remembered that such lists, though only for the reign of George III., are printed in Beatson's *Political Index*, 1806—viz. Ambassadors, &c. to Foreign States, vol. ii. pp. 419-428; Ambassadors, &c. from Foreign States, pp. 429-437. In Haydn's *Book of Dignities* they commence at the same date, derived no doubt from Beatson, and have been continued downwards. The late Mr. Holmes's manuscript lists (in the Addit. MSS. in the British Museum), which are far more complete, should of course be consulted by any inquirer desirous of accurate information; but it may be mentioned that Mr. Holmes published his lists of the French and Venetian ambassadors to England. That of the French ambassadors will be found in the *Gentleman's Magazine* for November and December,

1840; followed in January, February, and March, 1841, by "Anecdotes of French Ambassadors," written by Mr. James Roche of Cork, and repeated in that gentleman's *Critical and Miscellaneous Essays by an Octogenarian*, two vols. 8vo, 1850. Mr. Holmes's list of Venetian ambassadors to England is prefixed to the thirty-seventh volume of the works of the Camden Society, being an Italian "Relation, or rather a True Account, of the Isle of England," written about 1500, and translated by Charlotte Augusta Sneyd. Mr. Holmes's corrected copy of this list is in the Addit. MS. 20,760; but his draft copy in 20,759 is much fuller.

JOHN GOUGH NICHOLS.

APRON (4th S. iii. 310.)—One of the best dictionaries is Ogilvie's *Imperial Dictionary*, which does not give the pronunciation *apern*. But the fact is, that *apern* is an old provincial pronunciation of it, adopted from a still old *napern* or *nappern*; and Halliwell observes, that *nappern* is still the pronunciation in the North of England. This word is interesting as illustrating two points: (1.) the shifting of *r*, so that the various pronunciations of *apern* and *apron* correspond to the variations *brid* for *bird*, and *burd* for *bride*; and (2.) the loss of the initial *n*; for *apron* is for Fr. *naperon*, a large napkin; see Roquefort and Wedgwood. *Naperon*, without *n* and *e*, is *apron*; without *n* and *o*, it is *apern*.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

Webster has *apurn*, or *aprun*. But I think the question of M. D. might be extended to *iron*, always pronounced *iarn*. Yet in Butler's time it would seem to have been, at least occasionally, sounded *irun*. See canto iii. part i. of *Hudibras*:

"Ay me! what perils do environ

The man that meddles with cold iron":

although it is with some hesitation that I cite this witty and careless author as an authority on this point.

J. A. G.

Carisbrooke.

Your correspondent M. D. errs in stating that all our English dictionaries give the pronunciation as *apern*. Walker remodelled by Smart, second edition, 8vo, gives the proper pronunciation as = *ā-prūn*, and the colloquial = *āpurn*. And principle 159 says:—"The metathesis, as grammarians call it, of the *r* in *iron*, and colloquially in *apron*, *children*, *hundred*, &c., is justified by the ease and smoothness gained.

J. BEALE.

PASSAGE IN PLAUTUS (4th S. iii. 345.)—I may perhaps be permitted to correct a slight misprint. Gellius, or A. (i. e. Aulus) Gellius, was formerly, owing to the abbreviation, miscalled *Agellius* (as I think it will be found I wrote the name), and not "Angellius," as printed.

A reference to any previous query touching the phrase "populus vult decipi," &c. (4th S. iii. 337) would oblige

J. B. SHAW.

GENEALOGICAL QUERIES (4th S. iii. 104, 230, 345.)—HERMENTRUDE will find that she has mistaken the first wife of the Sir Andrew Luterel in question—who was Beatrix, daughter of Sir Geoffrey Scrope, of Masham, co. York. She was in declining health in 1350; had the king's license to proceed on pilgrimage to Rome, and died soon after *s. p.* Sir Andrew probably remarried in 1362; for that is the date—Sunday next after the feast of St. Matthew, 36 Edw. III.—of a feoffment of the manors of Gamston and Bridgeford, Notts, to the use of himself and Hawise his wife, referred to in the Inq. P. M. of Sir Andrew, 1390. (Sir Andrew Luterel, junior, *their* son, æt. 26, his heir.)*

The Earl of Devon's daughter was the *widow* of Sir Andrew Luttrell, of Chilton, Devon, who died 1374—a kinsman to the knight of Irnham. She it was who purchased the barony and honour of Dunster.

9th query.—I do not find Margaret, wife of Thomas third Lord Furnival, 1343–5, in the pedigree of Furnival, either in Hunter's *Hallamshire* or Rev. Dr. Gatty's new edition of that work.

A. S. ELLIS.

SIR DUDLEY DIGGES' RACE (4th S. iii. 336.)—This owner of Chilham Castle, by his will dated Feb. 16, 1628, bequeathed property from which 20*l.* yearly was to be paid to the runners of Old Wives' Lees, Chilham. The money was regularly paid until a few years since, when it was found expedient to abolish the race altogether. *Now*, the amount is expended for educational purposes.

GEORGE BEDO.

6, Pulross Road, Brixton.

NATURAL INHERITANCE (4th S. iii. 345.)—I would call HERMENTRUDE's attention to the pedigree of Fitz-John, in Baker's *Northamptonshire*, vol. i. p. 47, where Maude, Countess of Warwick, is proved to be the daughter of John Fitz-John Fitz-Geoffrey, a personage omitted altogether in most pedigrees. Does HERMENTRUDE mean that *his* wife was Agnes de Barantyn? and what is her authority? for Baker could not discover whom he married. TEWARS.

"ARS LONGA, VITA BREVIS" (4th S. i. 366, 495; iii. 46, 116.)—I do not doubt that the original of this aphorism is to be traced to Hippocrates, but its earliest appearance in its Latin dress, for which your correspondent MR. HOLLINES asks, is, I believe, to be found in Seneca (*De Brevit. Vit.* c. i.), when he says, "Inde illa maximi medicorum exclamatio est: 'vitam brevem esse, longam artem,'"—an accusation against Nature or Providence, which Seneca considers to be altogether unjust, though he allows that not only fools but

the wise are too apt so to rail, and among others he quotes Aristotle. Your readers will remember its beautiful application by Longfellow in his hymn "A Psalm of Life":—

"Art is long and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave."

CRAUFURD TAIT RAMAGE.

VANDALISM (4th S. ii. 531.)—A similar act of Vandalism occurred at West Nab, near Meltham, Yorks, about five years or so ago. A very large rocking-stone, which attracted the attention of visitors, was deliberately cut with chisel and mallet by four or five men who combined to spend a Sunday morning in doing so, and all to spite "gentry visitors." Near the same place, and on the highest point of the mountain, is a cave called "Robin Hood's Cave," and in front there used to be a table, called "Robin Hood's Table," until a pic-nic party of ladies (?) and gentlemen (?) overthrew the large stone slab "for a bit of fun."

GEORGE LLOYD.

LIQUOR'D (4th S. iii. 310.)—*Liquor'd* is good old English, though of an ugly sort, *e. g.*:—

"Faith, I have little arithmatique in me, yet I remember the storme made mee cast up perfectly the whole sum of all I had receiv'd; three dates before I was *liquor'd* soundly."—Marston, *What you Will*, Act III. Sc. 1. Edit. 1856, vol. i. p. 256.

"Hee *liquors* himself in the juice of my bounty."

Ibid. Act IV. Sc. 1, p. 275.

"She will, she will; justice hath *liquored* her."

Shakespeare, *Hen. IV.* Part I. Act II. Sc. 1.

EDWARD PEACOCK.

"ROBINSON CRUSOE" SONG (4th S. iii. 175, 322.)—There is no difficulty in arriving at the date of the song called "The Snug Little Island," as the author (Thomas Dibdin) states that it was sung by Mr. Davis at Sadler's Wells, in his piece of the *British Raft*, on Easter Monday, 1797.

For this operetta Dibdin received five guineas, but the above song was so successful that he sold it to Longmans for fifteen guineas, and the publishers afterwards told him that they cleared nine hundred pounds by it. (*Reminiscences of Thomas Dibdin*, vol. i. p. 208.)

Any connection with the subject of "Robinson Crusoe" must be of later growth, as the author tells us that "the *British Raft* was in ridicule of the grand Gallic machine of that description, which, we were told, was preparing to transport troops from France for the invasion of this country."

CHARLES WYLIE.

SIR JOHN BEAUMONT, ETC. (4th S. iii. 286.)—Henry Wriothesley, third Earl of Southampton (son of Henry, second earl, and Mary Browne, daughter of Anthony Viscount Montague), was born Oct. 6, 1573; married Elizabeth, daughter of John

* See *Vetusta Monumenta*, vol. vi. and Mr. Stapleton's paper, 173.

Vernon; died of a lethargy at Bergen-op-Zoom, Nov. 10, 1624; buried at Titchfield, Dec. 28. He left two sons and three daughters, the second of the five being the celebrated Thomas Earl of Southampton, and Lord High Treasurer, who was the father of Lady Rachel Russell.

MR. GROSART does not explain precisely what kind of information he desires about the twelve persons whom he names, but perhaps some point of the above may be of use to him.

HERMENTRUDE.

LANGLEY (4th S. iii. 125, 228.)—Will you allow me to add, as a postscript to my former communication, that the Bastard of Clarence is mentioned several times on the rolls of his cousin Henry VI., and always, so far as I have seen, by the name of *John*. Had he a natural brother of the name of Thomas? I doubt it.

HERMENTRUDE.

A WALL OF HUMAN BONES (4th S. iii. 321.)—About twenty-five years ago, on a visit to Quin Abbey, co. of Clare, I saw a pile of human skulls fully five, and in some cases six feet high, and which had bleached there for many years, and were preserved with much care. During the famine years of 1846, 1847, 1848, and 1849, owing to the number of burials in the cemetery and other causes, the skulls were neglected, and many of them were either placed in the earth or suffered to crumble away. There are but few remnants of them at Quin Abbey now. MAURICE LENIHAN.

NAPOLEON I.: MASTER BURKE (4th S. iii. 309.)—I too can well remember this remarkable youth on the stage in London in 1828 or 1829. Well shaped, though of very small stature, with a very pleasing expression of countenance and sound of voice, he played uncommonly well on the violin, and danced very gracefully. His acting many parts the same evening in quick succession was truly wonderful. His soliloquy of Napoleon in "N. & Q." brings forcibly back to my mind the impression it then received of this talented youth, and I join with M. D. in wishing to know what Master Burke's future career was, and in hoping that it proved a happy one; though too oft a precocious youth make a dull man. "A man at five, may be a fool at fifteen," and "The ripest fruit first falls."

At the time a print appeared representing him in his various personifications. P. A. L.

MEDALS WORN AS ORNAMENTS (4th S. iii. 218, 324.)—Here is the nomenclature of a few more medals meant to be worn round the neck, and which evidently have been so worn:—

1. A silver-gilt one of George of Saxony, "*der Gebärdigte*," so called from his having vowed not to cut his beard after the death of his son John—like him, Luther's great enemy. Motto: *SEMPER LAVS TVIS IN ORE*.—GEO. AN. ÆT. LXV.

2. A gold one of ALBERTVS. COM. PALAT. RHENI. VTRIQ. BAVARIÆ DVX. Motto: *SI DEVS NOBISCVM QVIS CONTRA NOS?*

3. A silver one of Jeanne d'Albret, mother of Henry IV., IOANNA. REGINA. NAVARRIÆ. 1572.

4. A bronze one of Théodore de Besze.

5. A silver-gilt one of Henry IV., REGIS SACRA FœDERA MAGNI. Reverse, two columns with laurel and palm branches entwined, upholding a crown.

6. An oval-shaped silver one, with Charles I. on one side, and Henriette-Maria on the other.

7. A silver-gilt one of Gustavus-Adolphus. On the obverse his head with crown of laurels. On the reverse a ship in the midst of rocks and shoals, the sun at the horizon. Motto: *NON EXORATVS EXORIOR*.

8. A large silver-gilt one of Richelieu, ARMA-NVS IOAN. CARD. DE RICHELIEV. On the obverse his effigy, on the reverse the globe in a circle, broader at the top, with seven stars held up by a winged child. Motto: *MENS SIDERA VOLVIT*. 1631.

P. A. L.

CUNNINGHAM (4th S. iii. 335.)—The name is territorial, being derived from one of the three great divisions of the county of Ayr. I need scarcely add that it is Saxon.

GEORGE VERE IRVING.

THE HOUSE OF STUART (4th S. iii. 122, 202, 342.)—Some observations are addressed to me by J. W. H. in his last paper, which I shall be happy to answer if our worthy Editor will kindly place the whole of the next number of "N. & Q." at my disposal; otherwise I fear I must decline the controversy, since I could not do justice to so large a subject in less space. Whether the house of Stuart did or did not "understand the art of governing the country," depends altogether on the prior question of how the country should be governed; and if J. W. H. and I undertook to discuss that subject, the probability is that we should quarrel over the premises before we arrived at any inferences. To his two last sentences I reply, that long ago I examined the question of Mary Stuart's guilt, and formed my own judgment on the matter; and that my decision is scarcely perhaps "not guilty," but certainly "not proven." Many causes have sharpened daggers before now; and I would suggest to J. W. H. that the most apparently natural course of action is not always the most probable, and that a perfectly consistent character is not to be found in fallen human nature.

With the conclusions of your correspondent F. R. I fully agree.

HERMENTRUDE.

Will you permit me to remark that, in my opinion, certain questions that have been raised in "N. & Q." relating to Queen Elizabeth, the house of Stuart, Mary Queen of Scotland, and the

parentage of King James I., cannot be discussed in these pages without offence.

Pretty nearly all the documents we can ever hope to have bearing on these subjects are before the public. As to Mary, her character depends not on the date or the interpretation of one or two documents, or the passions of this or that partisan writer. To those who are willing to go through the drudgery of the necessary reading, and whose minds are so constituted as to be able to weigh evidence, her life is not surrounded with a darker shadow than that which usually dims our vision of the past. But it does seem to me that, whatever view we take of her conduct, there are obvious reasons why certain alleged actions of hers should not be subjected to analysis in your pages.

EDWARD PEACOCK.

ROBERDSMEN: "TAKE" FOR "GIVE" (4th S. iii. 189, 300.)—If W. B. C. is unaware that a very common meaning of *take* in Old English is, to *give away*, or deliver up to another person, he is singularly unfitted for giving any opinion on the subject. Had he taken the trouble of looking into any of the commonest books, such as Halliwell's or Wright's dictionaries, or Tyrwhitt's Chaucer, or Wright's *Piers Plowman*, he must have found it at once. To raise objections when investigation is so easy, is treating the subject with very undeserved contempt. I will only add that, to translate "*Scho wylle thaim*" by "*She wills them*," is very extraordinary. A few examples of the use of *wylle* in this sense, and with an accusative case following it, would be very interesting as specimens of a rare construction. The usual construction is with a nominative case and a subjunctive mood.

WALTER W. SKRAT.

1, Cintra Terrace, Cambridge.

CROXDEN CHARTULARY (4th S. iii. 335.)—The Chronicle of Croxden, from A.D. 1066 to 1374, by William de Schepsheved, "a monk of Crokysden" (Faustina, book vi. part i., *inter* Cotton MSS. in the British Museum), is, I should imagine, what your correspondent B. B. requires. It is a record of many interesting local events, and ought by all means to be published *in extenso*.

JOHN SLEIGH.

Thornbridge, Bakewell.

THOMAS DYCHE (3rd S. viii. 9.)—I cannot find that B. H. C. ever received any reply to his query in the pages of "N. & Q." I have not access to Lemprière's *Biog. Dict.*, and therefore am not aware whether or not the following information is therein contained:—

"Vocabularium Latiale, or Latin Vocabulary; . . . By Tho. Dyche, Schoolmaster at Stratford. The Fifth Edition, carefully revised by the Author. London: Printed for J. Hazard, at the Bible near Stationers' Hall. 1728." 8vo. (Tit. ded. pref., pp. i.-viii. + pp. 1-112.

(Dedication). "To the Reverend Mr. William Hardestee, Master of the Free-School at Ashborn, in Derbyshire." Herein Mr. Dyche acknowledges "the Principles and Foundation, both of this, and most Part of my Improvement, to have been receiv'd from Your Extraordinary Care of me, whilst under Your Tuition." . . . "You . . . were to me both a Master and a Father in my Minority." . . . "to enumerate Your Accomplishments (so well known to the Learned World), or to applaud Your Scholastick Labours (so eminently Serviceable for a continued Series of Years in your Neighbourhood) wou'd be offensive to You." . . . "You have brought up many Scholars, more Excellent and Accomplish'd than I can pretend to be." . . . From my School in Dean Street, Fetter Lane, Dec. 20, 1708."

W. C. B.

VIDAME (4th S. iii. 156.)—The following account of the title and office of "Vidame" is given in Selden's *Titles of Honour*, edition of 1772, p. 445:—

"As Viscounts had their original from being subordinate to the great Dukes or Counts of France, so the Vidames from being so to Bishops. And as the one so the other, being at first merely Officiary, became at length Feudal and Honorary. The Title of Vidame is but the French of the Latin Vicedominus, which was the proper word for him that exercised Delegate Jurisdiction under a Bishop, as Vicecomes for one that did so under a Duke or Count. A Bishop had but one Vidame for his whole Bishoprick, whence it is also that wheresoever the Vidame resided or had his fief his denomination was from the Bishoprick only, as the examples are in the Vidames of Rhemes, Chartres, Amiens, Mans, and the like."

F. D. H.

FAMILY OF SCOTENAY (4th S. iii. 332.)—Both Richard Earl of Gloucester and William de Clare, his brother, were poisoned by Walter de Scotenay in 1259, but only the latter died. The earl escaped with a severe illness, and the loss of his hair and nails. He died of poison administered by another hand at Esmerfelde, July 14, 1262, and was buried at Tewkesbury. Walter de Scotenay was executed at Winchester, 10 kal. Junii [May 23], 1259. (*Calendarium Genealogicum*, "Annales Monast. de Theokesbiria," *ib.* de Wintonia.)

HERMENTRUDE.

HATBANDS, SCARFS, GLOVES (4th S. iii. 336.)—

"The tippet of the Middle Ages formed a curious and conspicuous part of the hood or capucium, which was then worn almost universally by both sexes and all ranks as a covering for the head and shoulders. . . . The tail-like appendage, called the lirlpipe, or tippet, varied in its length and breadth according to the fluctuating fashions of the time During the reign of Henry VI. the hood began to be superseded by the use of hats among the higher classes. In this change, however, the tippet retained its importance, and was frequently appended to the hat—a fashion which originated the still universally used hatband Mourning habits are always the last to be influenced by changes of fashion. . . . The hood, in its simplest form, and the antique black cloak, are still used at funerals in some parts of England; and the long, solemn hatband of crape or silk is but a variety of the more ancient tippet. Such hatbands, under the name of tippets, are even now a part of the recognised

mourning for royalty, and as such were, until lately (if they are not still), under the surveillance of the heralds, among whose duties their regulation is particularly enumerated."

Note.—"The modern custom of wearing at funerals both a hatband and a scarf over the shoulders, curiously marks the extravagance which has crept into such ceremonies. They both represent the original tippet, which, when hoods were discarded, retained its place as a hatband in mourning costume."—*The Tippets of the Canons Ecclesiastical*. By Gilbert J. French. London, 1850, pp. 2, 7, 8.

The above extracts may be a satisfactory answer to W. H. S. with regard to hatbands and scarfs.

H. P. D.

DAVIES QUERY (4th S. iii. 262.)—The following blazon of the arms of Davies, of Hope, co. Montgomery, and Marsh, co. Salop, in Papworth's *Ordinary of British Armorial*, vol. i. p. 61, does not mention a mound:—"Sa. a goat arg. attired or, standing on a child ppr. swaddled gu. and feeding on a tree vert." JOSEPH RIX, M.D.

St. Neots.

SUBSIDENCE, SUBSIDENCE: "NE SUTOR," ETC. (4th S. iii. 147, 226, 320.)—If I am wrong I have been misled. Wishing to verify, I turned to Riddle, and found, both under *crepida* and *sutor*, the proverb set down as I have given it. As his authority he gives Pliny. I cannot find it. Will LORD LYTTELTON kindly help me? *

EDMUND TEW.

UNPUBLISHED STANZA OF BURNS (4th S. iii. 281.)—Upon referring to Johnson's *Scots Musical Museum* and Thomson's *Select Collection of Original Scottish Airs*, I find that the additional stanza to "Roy's Wife of Aldivalloch," given by DR. RAMAGE, is not included in the versions of the song contained in those works. Neither is it to be found in R. A. Smith's *Scotish Minstrel*, nor Turnbull and Buchan's *Garland of Scotia*. None of these works contains more than the three verses the authorship of which is assigned to Mrs. Grant.

W. H. HUSK.

COXSWAIN (4th S. iii. 340.)—In support of the explanation given of this word, and in confirmation of the remark that "the modern term cock-boat is simply a redundancy, each syllable having the same import," the following well-known lines from Shakespeare's *King Lear* may be quoted:—

"The fishermen that walk upon the beach
Appear like mice, and yon tall anchoring bark
Diminished to her cock; her cock a buoy,
Almost too small for sight."

W. B. C.

ROSE-PENCE (4th S. iii. 337.)—In the year 1556, the fourth year of Queen Mary's reign, the rose-pence which had been coined in England and sent to Ireland, but which had been brought back

thence to England, were on September 16, by proclamation, forbidden to be received as lawful money in any part of the queen's dominions except Ireland.

The intrinsic value of these rose-pence fell far short of their nominal value, as they were composed of only three parts silver to nine of alloy, and four hundred and eighty were made out of a pound. The result, therefore, of the proclamation was that in England these pence passed for half their (original) current value, to the great loss of all the holders of them. (See Ruding's *Annals of the Coinage of Great Britain*, last edition, vol. i. p. 330.) J. H. M.

SIR WALTER SCOTT'S NEPHEW (4th S. iii. 171, 273, 344.)—

"The following replies are applicable to 'Extracts from Notes and Queries':—

"SIR WALTER SCOTT'S NEPHEW.

"Seeing a notice about a nephew of Sir Walter's, I thought a few facts might not be uninteresting. I did not observe Y. S. M.'s communication; but G. is right in supposing that he had a nephew in humble, if not poor, circumstances.

"This nephew to whom I allude was called William Scott, and was boarded with my grandfather for seven years (I cannot say the exact time, but he was with our people at the great fire in 1824). He served his time with the well-known David Bridges, clothier, at the corner of Bank Street. Sir Walter got him a situation in London, but William refused to go. He afterwards got him a situation in America, and Sir Walter and David Bridges saw him away on the top of the Glasgow coach.

"So long as my grandfather had any chance of seeing Sir Walter, William had never been heard of; for on my grandfather asking him he said, 'I don't know what to think about him, I can hear nothing of that unhappy boy.' I believe his mother married again; but as I have reason to believe some of her people or descendants are alive, I do not give the names.

"I should be glad to hear if G. or Y. S. M. knows anything of his fate. I will be glad to give a few more particulars, if at all interesting, to either correspondent.

"CUDDIE HADRIGG."

P.S. The above was sent to the *Ladies' Own Journal*, where G.'s communication was quoted from "N. & Q." It is now sent to your journal. I hope G. or Y. S. M. may see it. C. H.

Stockbridge, Edinburgh.

HERALDIC (4th S. iii. 336.)—The family of Newman bears a coat (granted 1610) somewhat similar to that mentioned by your correspondent—viz. Azure, a chevron wavy between three griffins' heads or. The next coat is borne by three families—Godrevy (of Cornwall), Wenlock, and Sandes. The third coat attributed to Wynne is certainly very like the arms of the present Sir Watkin-Williams, but not identical; nor can I find any branch of that ancient family bearing Erm. on a chief vert, three eagles displayed.

J. E. CUSSANS.

[* See *Hist. Nat.* xxxv. 36, 23.]

Miscellaneous.

NOTES ON BOOKS, ETC.

Daniel Defoe: his Life and recently-discovered Writings, extending from 1716 to 1729. By William Lee. In three volumes. (Hotten.)

It will be in the memory of many of our readers that in the year 1864 a number of letters of Defoe were discovered in the State Paper Office and published in the *London Review*, accompanied by some very severe strictures on the character of that extraordinary man. These letters were afterwards reprinted in our columns (3rd S. vi. 527), and eventually formed the subject of some very able papers by Mr. Lee in defence of Defoe from the charges brought against him in the *London Review*.

These letters are chiefly remarkable for showing how entirely mistaken all Defoe's biographers have been in supposing that he retired from the field of political conflict as early as the year 1714. They opened up in fact altogether a new phase in Defoe's life; and when Mr. Lee began to follow the clue thus accidentally furnished to him, he found innumerable proofs of Defoe's literary activity in pamphlets, journals, &c. long after it was supposed he had ceased to employ his pen; and in short accumulated the materials for the present important work. Mr. Lee had long been an admirer of Defoe and a diligent student of his writings, and every page of the Life which forms the first of the three volumes before us, shows that it is the labour of a conscientious and zealous inquirer after truth, with sufficient "hero worship" to give interest and vivacity to his narrative. But important as this new Life of Defoe may be considered by many, we doubt not greater value will be attached to the second and third of Mr. Lee's volumes, in which he has reprinted more than three hundred and fifty essays and letters on subjects moral and religious, imaginative and humorous, amatory, ironical, and miscellaneous, unearthed by him from the journals, &c., in which he has traced the hand of the great master; while his rectification of the list of Defoe's writings contains no less than two hundred and fifty-four works, all of which, except twelve (of whose genuineness Mr. Lee declares he has otherwise most satisfactory proof), he has studiously read. The book is by far the most complete which has yet been given to the world on the subject of Defoe, and entitles the author to the thanks of all the admirers of the True-born Englishman.

The Life of Edmund Kean, from published and original Sources. By E. W. Hawkins. In two volumes. (Tinsley.)

Never did brighter or more erratic star glitter in the theatrical hemisphere than Edmund Kean. Born under circumstances the most discouraging, educated—if such bringing up could be called educated—by fits and starts, it is almost to be wondered at that Miss Tidswell, his protectress, was ever enabled to awaken in his mind that susceptibility to the writings of Shakespeare which proved the turning-point in his history, and gave to the English stage the greatest actor of this century. Mr. Hawkins has undertaken this fresh life of the great actor partly for the purpose of proving how vast has been Kean's influence in producing the improved conception of Shakespeare which now prevails upon the stage, but chiefly for the sake of clearing his memory from the stains and dirt which envy and hatred placed upon it. Old play-goers will have their recollections of Kean's masterpieces pleasantly and vividly revived by the book, whilst those who never saw Edmund Kean may gain from it some adequate

idea of that power and originality which took the public by storm, and effected an entire revolution in dramatic art.

NEWSPAPER STAMP IN HOLLAND.—Professor Tiedeman writes to us as follows:—"The Dutch legislature has adopted a measure which may be of infinite importance in the circulation of the English press in general. It has passed by large majorities a government bill abolishing the enormous stamp duty on inland and foreign papers, as well as that on other printed matter (including advertisements)." For details of the Act, which will take effect from the 1st day of July next, our correspondent refers to his article on the subject in last Saturday's *Athenæum*.

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Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

M. COLLINSON. The original line is —

"Omnia mutantur, nos et mutamur in illis."

It is from a poem by Matthew Borbonius, printed in *Deliciae Poetarum Germanorum*. See "N. & Q." 1st S. i. 234, 419.

HOBART will And a notice of "the Dilettanti Society" in our 3rd S. x. 311.

A. E. L. The letters N. P. P. M. in the introductory sentence of a bull of Pope Anastasius II. mean in perpetuum.

AN OLD RINGER. William Woty is the editor of *The Shrubs of Parnassus*. See "N. & Q." 4th S. ii. 479, 493.

W. H. The song "O Richard! O mon roi!" is from Gretry's opera *Richard Cœur de Lion*, produced at the *Théâtre Favart* in 1784.

B. The Filacer, Filazer, or Filizer, was the officer of the Court whose duty it was to file the writs. For further particulars, consult *Tomlins* or any other Law Dictionary.

No 9ect in Heaven. 2nd edition, 1842, was published by A. W. Bennet, 5, Bishopsgate Street Without, from whom probably the authorship may be obtained.

ERRATUM.—4th S. iii. p. 368, col. ii. line 24 from bottom, for "latter" read "former."

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LONDON, SATURDAY, MAY 1, 1869.

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Notes.

PRINCE CHARLES EDWARD STUART IN MANCHESTER.

There is a curious Manchester tradition about "bonnie Prince Charlie" which has not yet, I think, attracted any attention except from local writers. The statement first appeared in Aston's *Metrical Records of Manchester*:—

"In the year Forty-four a Royal Visitor came —
Tho' few knew the Prince, or his rank, or his name —
To sound the opinions, and gather the strength
Of the party of Stuart, his house, ere the length,
Then in petto, to which he aspired,
If he found the High Tories sufficient inspired
With notions of right indefeasive, divine,
In favour of his Royal Sire and his line.
No doubt he was promised an army! a host!
Tho' he found, to his cost, it was a vain boast:
For when he returned, in the year Forty-five,
For the Crown of his Fathers, in person to strive,
When in Scottish costume, at the head of the clans,
He marched to Mancunium to perfect his plans,
The hope he had cherished from promises made
Remains to this day as a debt that's unpaid."

In a foot-note to this passage, the doggerel chronicler states that—

"Charles Edward Stuart, commonly called the Young Pretender, to distinguish him from his father, then alive, calling himself James the 3rd, visited Sir Oswald Mosley, Bart., of Ancoats Hall, in the year 1744, and remained with him for several weeks: no doubt with a view to see the inhabitants of Manchester and its vicinity who were attached to the interests of his family."

The improbability of Prince Charles venturing into England in disguise at the period named is so great, that very conclusive evidence should be adduced in support of the statement if it is to receive general credence. The first thought is, that if the event really took place, some memorial of it would most probably be preserved among the archives of the Mosley family. On turning to Sir Oswald Mosley's very interesting history of his family, we find the incident duly recorded: not, however, on the authority of the family, but, as will be seen from the following extract, from a less reliable source:—

"In the year 1815, a very worthy and intelligent woman died in Manchester at the advanced age of eighty-four years . . . the following anecdote she had often, during the course of thirty years' acquaintance, repeated with the most minute exactness to Mr. Aston . . . who kindly communicated it to me. When she was a girl of thirteen her father, whose name was Bradbury, kept the principal inn at Manchester. It occupied the site of a house lately known by the sign of the Swan, in Market Street; and at that time was the only place where a postchaise was kept, or the London newspapers regularly received, which were brought by post only three times during the week. In the summer of the year before the Rebellion, or, as she used to say, before the Highlanders arrived from Scotland, a handsome young gentleman came every post-day for several weeks in succession from Ancoats Hall, the seat of Sir Oswald Mosley, where he was on a visit, to her father's house to read the newspapers. He appeared to hold no communication with any one else, but to take great interest in the perusal of the London news. She saw him frequently, and could not help admiring his handsome countenance and genteel deportment; but she particularly recollected that, on the last day that he came to her father's house, he asked for a basin of water and a towel, which she herself brought up, and that after he had washed himself he gave her half-a-crown. . . . In the following year, when the rebel army marched into the town, as she stood with her father at the inn door, the young prince passed by on foot at the head of his troops; and she immediately exclaimed, 'Father, father! that is the gentleman who gave me the half-crown.' Upon which her father drove her back into the house, and with severe threats desired her never to mention that circumstance again, which threats he frequently repeated, after the retreat of the Scotch army, if ever she divulged the secret to any one."—*Family Memoirs*, by Sir Oswald Mosley, Baronet. Printed for private circulation, 1849, p. 45.

In after years, however, she stated that her father himself owned to her that the handsome young stranger and the unfortunate prince were the same person.

Such then is the very slender foundation upon which the legend is based. In Byrom's *Diary* there is an unfortunate hiatus; no entry is made in the year of the Pretender's supposed visit; but to make up for this, we have a very graphic diary, kept by Miss "Beppy" Byrom, of events during the Rebellion; and, amongst other incidents narrated by this lady, we have a very vivid picture of an interview between the prince and the celebrated John Byrom, M.A., F.R.S., and some other inhabitants of Manchester who were shrewdly

suspected of bearing no great love to the House of Hanover. If the young Chevalier had really been in Manchester the year before, he would surely have made some allusion to that event, which was one of a romantic nature, and likely to have impressed itself upon the fair Jacobite whose diary we now quote:—

"[November] Saturday 30th, St. Andrew's day. More crosses making till twelve o'clock: then I dressed me up in my white gown, and went up to my aunt Brearcliffe's, and an officer called on us to go and see the Prince; we went to Mr. Fletcher's and saw him get a-horseback, and a noble sight it is, I would not have missed it for a great deal of money. His horse had stood an hour in the court without stirring, and as soon as he got on he began a dancing and capering as if he was received with as much joy and shouting almost as if he had been King without any dispute: indeed, I think scarce anybody that saw him could dispute it. As soon as he was gone, the officer and us went to prayers at the old church at two o'clock by their orders, or else there has been none since they came. Mr. Shrigley read prayers; he prayed for the King and the Prince of Wales, and named no names. Then we all called at our house and eat a queen-cake and a glass of wine, for we got no dinner; then the officer went with us all to the Camp Field to see the Artillery. Called at my uncle's, and then went up to Mr. Fletcher's; stayed there till the Prince was at supper, then the officer introduced us into the room; stayed awhile, and then went into the great parlour where the officers were dining; sat by Mrs. Starkey; they were all exceeding civil, and almost made us fuddled with drinking the P. health, for we had had no dinner; we sat there till Secretary Murray came to let us know that the P. was at leisure and had done supper, so we were all introduced, and had the honour to kiss his hand; my papa was fetched prisoner to do the same, as was Dr. Deacon. Mr. Cattell and Mr. Clayton did it without; the latter said grace for him. Then we went out and drank his health in the other room, and so to Mr. Fletcher's, where my mamma waited for us (my uncle was gone to pay his land-tax), and then went home."

There is not the slightest hint in this of the prince's previous visit; yet these were the leading Jacobites in Manchester, and, if any persons could have aided the prince's errand in 1744, they were undoubtedly Byrom, Clayton, and Deacon. If we add to this the fact, that no other evidence has come to light of this excursion to England, that all historians and biographers have preserved complete silence on the subject, and when we also consider the foolishness, futility, and useless danger of such an enterprise, I think we shall be quite warranted in discrediting the Manchester tradition; at least, until corroborative evidence of some sort is produced. Another point of difficulty is, why the town of Manchester *alone* should have been honoured with this visit. True, it was supposed to have Jacobite tendencies; but the Scotch were known to be still more devoted to the old family, and no one pretends that "bonnie Prince Charlie" visited any of his Highland friends in the year before the rebellion. Probably an examination of the Stuart Papers in the Royal Library at Windsor Castle would settle this curious

question by showing the whereabouts of Charles Edward Stuart during the summer preceding the Rebellion.

It may perhaps not be thought inappropriate if I conclude this paper by transcribing a song relating to—

"THE MANCHESTER REBELS.

A New Song.

To the Tune of 'The Abbot of Canterbury.'

"You have all heard, no doubt, of the Devil at Lincoln,
A strange and a terrible Matter to Think on;
But listen awhile, and I'll lay before ye
By far a more strange, aye—and wonderful Story.
Derry down, down, &c.

"We Manchester Men are so stout, or so righteous,
It is not one Demon or two that cou'd fright Us;
But where is the Man—If wrong, set me right in't—
That can face a whole Legion without being frighten'd?

"That *Lucifer's* Agents here swarm in the Street,
You need only ask the first *Non-Con* you meet;
He'll swear are such Crowds, and they make such a
Riot,
That Folk cannot go to the *Meeting* in Quiet.

"What Marks they are known by—'tis fit to declare,
For the Use of the Publick—and now you shall hear:
Imprimis, their Looks—a Thing very essential,
Are drest up with nothing but *Smiles complacential*.

"And as for their Garb—It is not of that Hue
Which your common Fiends wear, but Red, Yellow,
and Blue,
Work'd up with such Art as to drive us all mad—
In short, my good Friends, 'tis an arrant *Scotch Plad*.

"But what's worst of all, and what chiefly perplexes
Us here is, in Truth, we have Fiends of both sexes:
Here struts the Plad Waistcoat—there sails the Plad
Gown,
Such fashions infernal sure never were known.

"There's one Thing besides you must know, by the bye,
To add to our Plagues, there's a numerous Fry
Of young Rebel Imps—little Impudent Things,
With 'God bless P. C.' on their *Pincushion Strings*.

"Now God keep us all from this Infidel Race,
Or send to support us a little more Grace:
May all Jacobite Knaves be truss'd up in a Lump,
That dare, for the future, shout *Down with the Rump*.
Derry down," &c.

(A Collection of Political Tracts. Edinburgh:
printed in the year 1747, p. 34.)

WILLIAM E. A. AXON, F.R.S.L.

Joynson Street, Strangeways.

AN ANCIENT MAY-DAY CAROL.

Hone, in one of his interesting publications (*Every-day Book*, i. 567) gives a traditional version of a May-day carol, communicated from Hitchin, in Hertfordshire. Some years ago I took down the following carol (both words and tune) from the singing of a group of young people at Abingdon in Berkshire. It is the same carol as that given by Hone, but with many variations and the addition of a burden. These interesting old songs are fast disappearing from amongst us, and it is very

desirable that they should be written down while we still have the means of so doing. I have been many years collecting (for publication) the traditional ballads and songs of the peasantry of England, and should be glad of any help in the matter from your correspondents, especially from those residing in the more unfrequented parts of the country:—

"We've been a rambling all the night,
And sometime of this day;
And now returning back again,
We bring a garland gay.
Why don't you do as we have done,
On this first day of May?
And from our parents we have come,
And would no longer stay.

"A garland gay we bring you here,
And at your door we stand;
It is a sprout well budded out,
The work of our Lord's hand.
Why don't you do, &c.

"So dear, so dear as Christ loved us,
And for our sins was slain;
Christ bids us turn from wickedness,
Back to the Lord again.
Why don't you do," &c.

EDWARD F. RIMBAULT.

RAILROAD LOCOMOTION OVER HILLS.

At the present time, when much attention is directed to communication by summit-railways over passes, such as those of the Alps, the following extract may be of interest as showing what attempts were made of that kind thirty-six years ago. This is taken from the *Cambrian Quarterly Magazine and Celtic Repertory*, Jan. 1833, pp. 139, 140:—

"LOCOMOTIVE ENGINES.

"The *Perseverance* engine, got up by the Neath Abbey Iron Company, South Wales, and supplied with the assistance of a rack running parallel with the tram-plates, from Penydaran to the Dowlais Works, has accomplished the amazing task of conveying from the Dowlais Works to the basin of Cardiff Canal 126½ tons of iron at once, besides the weight of engine, tender, and waggons 50½ tons, making an aggregate of 177 tons. The engine, after waiting several hours for the discharge of the iron, returned to the works with her complement of empty waggons, and ascended the side of the mountain, by means of the rack, with ease, without stopping for steam. The fact is the more remarkable from the road winding in some places excessively, so that the engine might have been seen to have passed in one place two reverse arcs [? arcs], one of 30½, the other 40 yards radius, at a distance of 146 yards a-head of the last loaded waggon in the train; and from the first nine miles of the road from the basin having an ascent from 1½ to 7½ inches in a chain, and the last two miles 25½ to 48½ inches per chain. Up this last part the engine works at its usual speed, but drawing its load at two-fifths of the speed it makes on the other part of the way. It is supposed that the *Perseverance* will take down 200 tons at a time, and convey her empty trams back to the works, when a sufficient number of carriages with springs are prepared."

It is not very clear what the writer intended, when speaking of the engine working at its usual speed, and drawing its load at two-fifths of the speed it makes on the other part of the way: unless, indeed, "speed" is used with two different meanings—the one the rate of the working of the piston rod, the other the distance travelled. It is amusing that so much stress is laid on the number of tons of iron conveyed down the incline, at least to those who know how, on such a line as that to Port Madoc from opposite Ffestiniog, the loaded train goes (from twelve to fourteen miles) only requiring the breaks so as to stop when needed. But the ascent, as made more than thirty-six years ago, is that which is worthy of remembrance.

I might have spoken of this locomotive, its plan, construction, and working, from my own personal remembrance; but I have thought that a contemporaneous extract might be better, as showing what some observer then said as to the capabilities of the "*Perseverance*" locomotive in climbing up hills, as a forerunner of those which go over summit-railways. LÆLIUS.

RICHARD GOODRIDGE'S PSALTER.

In the Rev. John Holland's *Psalmists of Britain* (ii. 53) is a slight notice of Richard Goodridge's metrical paraphrase of the Psalms. The author quotes Dr. Drake as his authority, adding:

"Of Goodridge I know nothing more than that he seems to have had some connection with the musical profession, his Version of the Psalms having been published with original accompaniments for the voice and instrument, which was probably the cause of its multiplied editions."

Mr. Holland had evidently very little knowledge of the author or his book; indeed it may be questioned whether he had ever seen a copy, notwithstanding its "multiplied editions." He does not even quote any portion of its title-page, and his guess concerning the author and his "connection with the musical profession" is surely very wide of the mark. The book, a copy of which is before me, has the following copious title:—

"The Psalter or Psalms of David, Paraphras'd in Verse. Set to new Tunes, and so design'd that by Two Tunes onely, the whole Number of Psalms (Four onely excepted) may be Sung; one of which Tunes is already known (being the usual Tune of the C Psalm), the other Tunes onely are new. But any one of them being learnt, all the other Psalms may be sung by that one onely Tune: as on the contrary any one Psalm may be Sung by all the new Tunes. So that a greater facility for those who are less able to Sing; or a greater variety for those who are more able, cannot reasonably be desired or afforded. The Second Edition, wherein the whole Number is Completed. By Richard Goodridge. Oxford: Printed by L. Lichfield, Printer to the University, for Jo. Crosley. 1684." 8vo.

This is followed by a dedication "To the Right Honourable Henry Earl of Arlington," and a preface of 36 pages. We have then "A Collection of Sundry of the Contents of the Psalms dispos'd under several heads," and 4 pages of "Advice to the Reader for the more easy singing of these Psalms." The Psalter consists of 144 pages, followed by 9 pages of music containing seven tunes, four of which have appended to them the name of "Michael Wise," the well-known organist of Salisbury Cathedral. These tunes are given in two parts, tenor and bass, without any reference to "voice and instrument."

This edition not meeting with the success the author anticipated, he was induced to bring out a third, which consisted of the *unsold* copies of the second edition, with a new title-page, the addition of a new "Preface," and address "To the Reader," and 141 pages of additional matter. The title-page now reads:—

"The Psalter or Psalms of David, Paraphras'd in Verse. Set to New Tunes. The Third Edition. To which is now subjoyn'd An Additional Version in the Common Metres, where above One Hundred Psalms may be Sung to the Common Old Tunes now used in Churches. By Richard Goodridge. London: Printed for Robert Clavell, at the Peacock, at the West End of St. Paul's Church-Yard. 1685." 8vo.

In his preface the author, with the discretion of a wise man, says: "When the end we aim at is not attained by the means we have used, we must either despair of the end or vary the means": which implies that, finding his versification of the Psalms to new tunes not acceptable, he had altered his plan and re-written them in the ordinary metres to the tunes in common use.

What Mr. Holland means by "multiplied editions" I know not, for it is scarcely likely that any more escaped the press after the third. Nor do I know what he means by Goodridge's "connection with the musical profession." In the address "To the Reader," the author speaks of being "an aged *Eleemosynarian*," and of the "shade and obscurity of his private cell." I can find no particulars of him further than that he has copies of complimentary verses in Ferrand's *Treatise of Melancholy*, 1640, where he styles himself of Christ Church, Oxford; in Cartwright's *Comedies*, 1651; also, "To the Memory of my Dear Friend and Tutor, Mr. John Gregory," in the latter's *Works*, 1683. EDWARD F. RIMBAULT.

DEFOE'S "DUE PREPARATIONS FOR THE PLAGUE."

Mr. Lee's three volumes of the *Life and previously unpublished Works of Daniel Defoe* are a most valuable contribution to what we possess of, and relating to, the history of that admirable writer, and I may congratulate the reading public

on their appearance. Every one who has examined them must be satisfied that the duties Mr. Lee has undertaken have fallen into excellent hands. In the introduction he informs us that he has "been enabled to add sixty-four distinct works to the catalogue of Defoe's productions"; and further, that he does not believe that "the list now contains all that Defoe wrote, but that continued research might result in further discoveries." To these additions I have looked with great interest, having myself devoted some time and attention for many years to bring together a complete collection of Defoe's works; and I find that, large as the additions are to those given in the lists of former biographers, the field is still anything but exhausted; and that at least fifty more distinct works, hitherto unattributed to Defoe, but which may confidently be ascribed to him, remain for future incorporation with those included in Mr. Lee's list, when the stock account of the debt we owe to this most fertile of authors shall be finally adjusted. Whether the public will not take alarm on hearing that "The cry is still they come," it is not for me to say; but I feel confident that the two thick volumes of journalistic extracts which we have now received, will merely whet the appetite for a still more substantial feast. At present I shall merely direct their attention, not to use my powers oppressively, to one small work of two hundred and eighty-two pages—not included in Mr. Lee's catalogue, nor noticed by him; but which contains one of the most striking narratives that even the genius of Defoe ever constructed, and which has always appeared to me to be finer than anything in the *Journal of the Plague Year*. The title of the book is—

"Due Preparations for the Plague, as well for Soul as Body; being some seasonable Thoughts upon the visible Approach of the present dreadful Contagion in France; the properest methods to prevent it; and the great work of submitting to it. Psal. xci. 10: 'There shall no evil befall thee, neither shall any plague come nigh thy dwelling.'—London: printed for E. Matthews at the Bible, and J. Batley at the Dove, in Paternoster Row, 1722." 12mo.

In a contribution to the *Gentleman's Magazine* in October, 1838, I first claimed the work as one of Defoe's writings, and subsequently lent my copy of it to my friend Mr. William Harrison Ainsworth, suggesting that it would afford an admirable ground-work for a novel on the Plague of London. He availed himself of my suggestion, and his popular story of *Old St. Paul's* was the result. As Defoe's volume is noticed in the introduction to that work, I am rather surprised that it has escaped the research of Mr. Lee. That the book itself should not have been seen by him is by no means singular, as it is exceedingly rare, and I never met with more than one copy of it besides my own. Why it should be so peculiarly

scarce, I am unable to say. A portion of the work was republished by the Rev. John Scott of Hull, under the title of —

“Narratives of Two Families exposed to the Great Plague of London, A.D. 1665; with Conversations on Religious Preparation for Pestilence. Seeley. 1832.” 12mo.

but without referring to, or seeming to be aware that Defoe was the author. In any future publication of his works it ought, unquestionably, to take its place as a companion to the *Journal of the Plague Year*.
JAS. CROSSLEY.

IRISH REPRINTS OF ENGLISH MAGAZINES.—

A century ago the booksellers of Scotland and Ireland used to reprint English books for which they contemplated an extended sale, as regardless of any claims of copyright as the American booksellers of more recent times have shown themselves. They also, when it pleased them, reprinted the English magazines; and they anticipated a practice which has been followed in America, of forming a miscellany of their own from more than one of the London originals. To the “Autobiography of Sylvanus Urban,” given in the *Gentleman's Magazine* of Jan. 1857, is attached a note at p. 9, describing a conjoint *Gentleman's and London Magazine*, of which the number for June, 1760, alone was at that time to be found in the British Museum. I have now before me a whole volume of the same publication for the year 1765, so it seems to have been carried on for some years. It was sold at the “Price a British sixpence each month” = 6½d. Irish. No place of printing appears, but the end of the volume is imperfect. To each number an “Irish Chronology” is appended. As these pirated pamphlets are evidently now rare, some further notes about them would be very suitable for the pages of “N. & Q.”
J. G.

ST. DYMUNA, V.M.—In the review of a new book in the *Athenæum*, entitled *Gheel: the City of the Simple*, it is observed that it would probably be a useless attempt to find what elements of truth are in the account of St. Dymuna, to whom the city of Gheel in Belgium owes its celebrity. Alban Butler gives but a very short account of the saint, but refers for his authorities to Molanus, Miræus, the Roman Martyrology, Henschenius, and Colgan. There is a tolerably full account of St. Dymuna in *De Levens der Heylige van Nederland*, by Adrian Van Loo, 1705. Bp. Challoner, in his *Britannia Sancta*, vol. i., gives the history of the saint, as he does more briefly in his *Memorial of Ancient British Piety*. Wilson also, in his *English Martyrology*, has a similar account. From all that is known of St. Dymuna, it appears that she was the daughter of a pagan prince in Ireland, but was instructed in the Christian faith

by a priest named Gereberne. After the death of her mother, her father made the infamous proposal to her to become his wife. She fled into the Low Countries with the priest Gereberne, and dwelt in a solitary place in Brabant, where Gheel now stands. Her wicked father pursued her thither, and having first caused the priest to be murdered, he himself cut off his daughter's head. Their bodies were first buried in a cave; but numerous miracles wrought at their sepulchre drew multitudes thither, and the town of Gheel became celebrated, and grew up to a place of importance. The body of St. Dymuna is honoured in the collegiate church at Gheel: that of Gereberne was translated to Sonsbeck, in the Duchy of Cleves. The festival of St. Dymuna is the 15th of May; on which day it is kept as a greater double feast in all the dioceses of Ireland.

In a curious old collection of engravings entitled *Solitudo, sive Vitæ Fœminarum Anachoritarum*, by Jollain, 1666, there is a spirited representation of the priest being assassinated by order of the king, and St. Dymuna martyred by his own hand. The history is succinctly told in these lines below the engraving:—

“Incestum renuens cum patremittere Dymuna,
Gerberni ductu devia rura petit.
Inventum mulctat Gerbernum morte satelles:
Virginis ipse caput demetit ense pater.”

F. C. H.

OLD PLAYS: DYCE'S ANNOTATIONS.—Every student of the early English dramatic literature owes a debt of gratitude to the Rev. A. Dyce for his valuable annotations. Here and there, however, even he makes errors, of which let me instance two:—

Two Noble Kinsmen, Act III. Sc. 5:—

“ Ye jane judgments.”

On this phrase Mr. Dyce has a long and learned note to show that “jane” was “a sort of coarse cloth.” It is evidently a misprint for “*jeune* judgments,” an epithet quite in character with the speaker—a pedantic schoolmaster.

The Faithful Friends, Act I. Sc. 2:—

“ passing the Straits
‘Twixt *Mages-lane* and Terra del Fuego.”

Mr. Dyce believes this to be “*Madge's lane*.” It is clearly an intentional corruption of *Magellan*.
W. H. B.

JOHN MILTON'S BLINDNESS.—

“If Milton, beginning to write an answer to the late King's Book against Monarchy, was at the second word, by the power of God, stricken blind: What shall fall upon them that endeavour to destroy his Son?” &c. &c.

From *The Idea of the Law*, by John Heydon, who signs himself “A Servant of God and Secretary of Nature.” The passage is from a part of the book which is unpagged and called “An Epilogue,” and is dated May 27, 1660.

I have extracted the passage thinking it may be new to some readers of "N. & Q." A long list of Heydon's works will be found in *Lowndes*.

J. W.

BANK OF ENGLAND NOTES.—These very acceptable "promises to pay" are numbered by machinery. It may be worth while to record a recent change therein; they use five figures of numerals, prefixed by two letters. Thus the course has run twice through the alphabet from A to Z, or something in that form. They have now commenced, this year, with one initial letter and a numeral, thus: A A A 1, 2, 9, and so on.

How many millions of useful circulation this trivial fact involves!

A. HALL.

ST. MICHAEL'S, COVENTRY.—As any fact connected with the most magnificent of our parochial churches, St. Michael's, Coventry, must prove interesting, I found in the *Life of Mrs. Sherwood* that Dr. Butt, her father, in 1780 or thereabout, brought from the great window of that church, then under repair, some painted glass, which he set up in a Gothic window of a cottage on his glebe at Stanford. Among the subjects were Lady Godiva on horseback, and other figures in gaudy attire, in those deep colours we try in vain to imitate at the present day. The building, some years afterwards, was accidentally burnt down, and with it, I fear, the Coventry glass perished: for I have often, and in vain, searched for any trace of this beautiful work in the neighbourhood.

THOMAS E. WINNINGTON.

"MAGNA EST VERITAS ET PRÆVALEBIT" (4th S. iii. 261.)—Mr. Maskell, in his *History of the Martin Marprelate Controversy* (London, 1845), gives an amusing instance of this quotation:—

"At a meeting some four years ago, in Southampton, the reverend 'the Deputation from the Parent Society' made a long and wonderful speech, to the admiration of the ladies present. He concluded in a sonorous voice, and with an energetic wave of his hand, that called down applause—'Magna est veritas et prævalēbit.' A clergyman there could not resist a pun—whether his audience would be alive to it was another matter; but he rose, and having complimented the reverend 'the Deputation' upon his eloquence, begged to say, that 'he was sorry to differ from him, but he could not help believing that truth would not merely prevail a bit, but that it would prevail a great deal.'"

G. W. N.

A NEW CAXTON.—According to *The Guardian*, Mr. Bradshaw, of the Public Library at Cambridge, has just discovered another Caxton in the Bodleian at Oxford. It is a short treatise on "Death-bed Repentance." Who was its author, and is it unique? *

JOHN PIGGOT, F.S.A.

[* It is described by Mr. William Blades in *The Athenæum* of March 20, 1869. The author is at present unknown.—ED.]

Queries.

ANONYMOUS.—Who is the author of the *Life of Donna Rosina, a Notorious Cheat*? My copy wants the title-page, but has appended "A Catalogue of Books sold by Daniel Pratt, at the Bible and Crown in the Strand, London."

Donna Rosina is an old-fashioned novel after the style of Defoe and Le Sage. A transcript of the title-page, or any information as to the authorship, would be very acceptable.

W. E. A. A.

Joynson Street, Strangeways.

BOULTER.—1. Of what family and county was John Boulter, Esq., who, in 1696 (on the death of Elizabeth, Countess of Radnor), succeeded to the estates of his relative Sir John Cutler? What was the precise relationship? Where is there a pedigree?

2. Where can information be found concerning Robert Boulter of the Turk's Head, Bishopsgate, one of the original publishers of *Paradise Lost*? (See "N. & Q.," 2nd S. iv. 82; vi. 16, &c.) He was also John Flavell's publisher. (See "Life of Flavell," generally prefixed to his works.) Flavell was a Worcestershire man—was Boulter?

3. What collection of the *Lives of Highwaymen* contains an account of "Boulter, the celebrated highwayman"?

4. Boulter's Lock, on the Thames. Why so called?

W. C. B.

"THE CARAVANSERAI."—Can any one inform me the name of a book containing some children's stories or fairy tales, entitled *The Caravanserai*, also a story called "Little Mouk," which is in the same book?

J. P.

RICHARD CHESTER.—Who was Richard Chester, the Governor of St. Thomas's Hospital, who upbraided with his cruelty Dr. Akenside, physician and poet?

TEWARS.

CHRONOGRAM.—A *chronogram* is defined as—

"An inscription in which an epoch is expressed by letters contained in it, as the year of Queen Elizabeth's death, MDCLII., in 'My day is closed in immortality.'"

As it is matter for the curious, is there any general collection of chronograms printed?

J. BEALE.

COBBETT'S INDIAN CORN.—Why did this species of grain fail to take with the public? What are the objections to the use of it? QUÆSTOR.

CONTRADICTORY PROVERBS.—

"'Vino de una oreja'—'Wine of one ear,' is good wine; for at bad, shaking our heads, both our ears are visible; but, at good, the Spaniards, by a natural gesticulation, lowering one side, show a single ear."—Disraeli's *Curiosities of Literature*, title "Proverbs."

"'But I trust,' said the Baron of Bradwardine, 'you will approve of my Bordeaux; c'est des deux oreilles, as Captain Vinsaup used to say. Vinum primæ notæ, the Principal of St. Andrew's denominated it.'"—*Waverley*, chap. iii.

Whence the difference between the French and Spanish proverbs? Would not the Principal have rather said "interioris notæ"?

J. WILKINS, B.C.L.

BURIAL OF GIPSIES.—Can any of your readers give any information about the burial of gipsies, as to whether or no they are buried in consecrated ground? and how far the theory would hold good that in many cases where bodies or remains of bodies are discovered they may not be the corpses of gipsies who have died and been buried during the journey or during the sojourn of a tribe in such localities? WILFRID ANGELO MATHER.

Manchester.

"JEANIE'S BLACK E'E."—Can any one inform me as to the authorship of this song? Also, where I will find the music and a correct version? I quote the first four lines:—

"The sun roise sae rosy, the grey hills adorning,
High sprang the lav'rock, and mounted sae high,
When true to the tryst o' blythe May's dewy morning,
Jeanie cam linkin' out oure the green lea."

A. D. P.

Newcastle-on-Tyne.

"LENDINGS."—In Shakespeare's *King Richard II.*, Mowbray is charged with embezzling money he had obtained "in name of *lendings* for his highness' soldiers." The same word is used in *King Lear*: "Off, you *lendings*." It has struck me that the word may in both cases be simply equivalent to *clothes*, being properly clothing for the loins (or *lendes*, Chaucer; cf. *leggings*); and thus having nothing to do with the verb *lend*. Can some correspondent of "N. & Q." confirm or disprove my hypothesis? F. G.

LETTER FROM LOUIS XIV. TO MILTON.—The following extract from the *Daily Telegraph* of April 21 certainly deserves to be preserved in "N. & Q.":—

"The following letter, written by Louis XIV. to Milton, was read on the 5th of April at a meeting of the Academy of Science, and has a sort of historical interest:—

"Monsieur Milton—Deign to believe that the letter which you sent me, wherein were described your tour in Italy, and especially your interviews with the illustrious Galileo, has given me the greatest pleasure. Will you accept my gratitude? for I assure you that the letter is to me a most valuable possession. You tell me also in the same letter that you kept up till the time of his death a correspondence with the illustrious Florentine. Should I be indiscreet if I asked, if not for the originals, at least for true copies? If you will allow it, one of my faithful servants now in England will undertake the management of this affair. Will you favour me with your reply on this point? for, as I have already communicated to you, I have so great an esteem and consideration for Galileo, who was the beacon of the world, that I desire to possess all that he has ever written. With this, Monsieur Milton, may God keep you in His holy and worthy custody."

"LOUIS.

"September 2, 1689."

Surely it has something more than a sort of

historical interest, and is a document of which one would like to know the history. How did Louis the XIV.'s letter to Milton get back into France? A. L.

THE VALUE OF A PIASTRE.—In Irby and Mangle's *Travels in Egypt, &c.*, in 1817-1818, the value of a piastre is estimated at 8½d. or 9d. (pp. 75, 149, ed. 1844); but in De Sauley's *Journey*, and in Porter's recent *Handbook to Syria and Palestine* at 2d. The piastre being the usual standard of reference in the East, and constantly mentioned in narratives of travel, I should be glad to have the occurrence of such a change in its value confirmed and explained. E. S. D.

F. JOHN POLANCUS.—In the *History of the Life and Institute of S. Ignatius de Loyola* by Father Daniel Bartoli, p. 177, vol. ii. New York, 1856, Polancus is thus noticed:—

"He was the secretary of Ignatius, and first historian of the Society, who has enriched it with the treasures of all the ancient memoirs, arranged in order, and forming three thick volumes."

Have Polancus's MSS. been printed? If so, by whom, and in what city or town? Butler refers to him. GEORGE MORRIS.

"THE PROPHECIE OF MOTHER SHIPTON."—In looking through Mr. Ashbee's reprint of this curious tract, I observe the prophetic part to be full of rhyming sentences. These are too numerous to be the result of accident. Here is a passage almost entirely made up of them:—

"Betweene Cadron (qy. Calder) and Aire shall be great warfare, when all the world is as a lost, it shall be called Christ's crost, when battell begins it shall be where Crock-backt Richard made his fray, they shall say, To warfare for your King for halfe a crown a day, but stirre not (she will say) to warfare for your King, on paine on hanging, but stirre not, for he that goes to complaine shall not come backe againe. The time will come when England shall tremble and quake for feare of a dead man that shall bee heard to speake."

The "Prophesie" seems to have been concocted from earlier traditional rhymes, and I shall be glad if some of your correspondents could point out any similar passages which would help us to the origin of these. I fancy I have somewhere seen a miller's son "with three thumbes" spoken of in connection with the iron gates of Chorley.

SNAILX.

"QUEEN ANNE IS DEAD."—Can any of your readers inform me of the origin of this phrase? Is it derived from any Jacobite pass-word of congratulation? D. C. B.

QUOTATION WANTED.—

"Time, that aged nurse,
Rock'd me to patience."

W. W. T.

"THE SCARF OF GOLD AND BLUE."—I subjoin a verse of a poem called, I believe, "The

Scarf of Gold and Blue," which is all I know of it. I am anxious to obtain the complete poem, and any information concerning it:—

"God speed thee, Eustace Dargencœur,
Be brave as thou art true,
And wear this scarf I wove for thee,
This scarf of gold and blue."

F. H. K.

SHAKESPEARE.—Who were the engravers of the illustrations to the following editions of Shakespeare:—Nicholas Rowe, 7 vols. 8vo, 1709-10; Pope, 8 vols. 12mo, 1735; Hanmer, 9 vols. 18mo, 1747?

F. M. J.

SIZES OF FRENCH BOOKS.—What is the origin of the rather profane description of modern French books, as "magnifique volume grand in-8 jésus"? and what is the corresponding English size?

ESTE.

LIFE OF NAPOLEON BY DOCTOR SYNTAX.—Can any of your correspondents tell me who is the author of the following book?—

"The Life of Napoleon, a Hudibrastic Poem in fifteen Cantos by Doctor Syntax, embellished with thirty Engravings by G. Cruikshank. London: Printed for T. Tegg, 3, Cheapside; Wm. Allason, 31, New Bond Street, and J. Dick, Edinburgh, 1815.*

Some of the drawings are very good, but the colouring is almost in every instance pitiable.

The title-engraving represents young Bonaparte ascending a ladder. His way is marked successively *Plunder*, *Bloodshed*, and *Murder*, until he reaches the top. There he sits on a globe crowned as emperor, and ruling over Europe. On the other side, his downfall and ruin are conspicuously shown to the eye of the reader. The whole is a caricature which may have been readable in the days that it was written, but which has lost much of its sense and humour at the present time.

It must have been published before the battle of Waterloo, as it ends with the captivity of "Nap" at Elba.

H. TIEDEMAN.

Plymouth.

C. TOWNE.—Can any one inform me where is to be found any notice of the works or standing of a landscape painter, C. Towne?

G. W.

VENISON BOILED.—In Mr. Pepys' *Diary*, Aug. 18, 1667, he says: "We had a good haunch of venison, powdered and *boiled*, and a good dinner." Is such an act of barbarism ever committed in the present day?

J. P. F.

VULGAR NAMES.—In Lancashire an Irishman is vulgarly called a *bark*; a soldier, a *swaddy*; and a straw hat, a *cady*, or *straw cady*. What are the origins of these terms?

W. R. DRENNAN.

[* Attributed, we think erroneously, to Wm. Combe, in *The Handbook of Fictitious Names*, p. 123. See "N. & Q." 3rd S. x. 209.—ED.]

Queries with Answers.

SAMUEL BRETT'S "NARRATIVE."—Can any of your readers give me any information respecting Samuel Brett, an English missionary, 1650? I have a small volume—title-page, S. B.; date 1709—wherein he gives an account of a meeting of three hundred Jewish rabbis, besides others, on the Plain of Ageda, in Hungary, respecting the coming of the Messiah. He states it lasted eight days, commencing on October 12, 1650, until broken up by some Catholic priests. He distinctly states he was present. It has been copied in the *Phoenix* and other works. Basnage is quite silent about it. Menasseh ben Israel, a contemporary of Brett's, treats the story as a pure invention. In his *Vindiciæ Judæorum* he writes as follows:—

"And many other things have been reported of us, what never entered into the thoughts of our nation, as I have seen a fabulous narrative of the proceedings of a great council of the Jews assembled in the plains of Agedda, in Hungary, to determine whether the Messiah was come or no."

One is quite contradictory of the other.

L. H.

Public Library, Plymouth.

[The first edition of this singular work was published on April 21, 1655, and entitled "A Narrative of the Proceedings of a great Council of the Jews assembled in the Plain of Ageda in Hungaria, about thirty leagues distant from Buda, to examine the Scriptures concerning Christ, on the 12th of October, 1650. By Samuel Brett there present." We believe all that is known of the author is contained in his prefatory address "To the Reader." It appears he was at one time "chirurgion of an English ship in the Streights," and was afterwards preferred to be captain of a ship of Malta, sent out against the Turks in the Arches. He farther states that he travelled into several countries, and visited the most eminent cities and towns. His work has been reprinted in *The Phenix*, ed. 1707, i. 543; in the *Harleian Miscellany*, ed. 1808, i. 379; at the end of Bishop Clayton's *Dissertation on Prophecy*, 8vo, 1749; and in the Appendix to Part I. of Charles Butler's *Horæ Biblicæ*, 2 vols. 1797-1807, where the credibility of Brett's *Narrative* has been ably discussed. Mr. Butler "caused much inquiry respecting the existence of the council, to be made among the Jews on the Continent. His inquiries there have not led to the discovery of a single Jew who has heard of the council. The English Jews are equally ignorant of it; they treat the *Narrative* as a fable."

"The question is," says Dr. Jortin, "whether this *Narrative* have any more truth in it than *The Adventures of Telemachus*. The authors of the *Acta Eruditorum* (1709, p. 104) declared their just suspicions concerning it: 'Ceterum sunt in ea Relatione nonnulla, quæ si plane dubiam fidem ejus non reddant, rerum saltem Judaicarum ignorantie auctorem arguant. Doctissimo certe Basnagio in

erudito de *Historia Judæorum* opere plane illud Concilium prætermisum observamus." — *Remarks on Ecclesiastical History*, ed. 1754, iii. 420.]

CHAUCER: "THE MILLER'S THUMB OF GOLD." — Perhaps some readers of "N. & Q." can help me to a few references illustrative of the following passage in the prologue to Chaucer's *Canterbury Tales*: —

"And yet he had a *thombe of gold* parde."

R. M.

[Perhaps the following MS. note inserted many years ago in our copy of Tyrwhitt's Chaucer may be of use to our correspondent: —

"An explanation of this proverb is given on the authority of Mr. Constable, the Royal Academician, by Mr. Yarrell in his *History of British Fishes*, who says, when speaking of the Bullhead or *Miller's Thumb*—

"The head of the fish is smooth, broad, and rounded, and is said to resemble exactly the form of the thumb of a miller, as produced by a peculiar and constant action of the muscles in the exercise of a particular and most important part of his occupation. It is well known that all the science and tact of a miller is directed so to regulate the machinery of his mill that the meal produced shall be of the most valuable description that the operation of grinding will permit, when performed under the most advantageous circumstances. His profit or his loss, even his fortune or his ruin, depend upon the exact adjustment of all the various parts of the machinery in operation. The miller's ear is constantly directed to the note made by the running-stone in its circular course over the bed-stone, the exact parallelism of their two surfaces, indicated by a particular sound, being a matter of the first consequence; and his hand is as constantly placed under the meal-spout, to ascertain by actual contact the character and qualities of the meal produced. The thumb, by a particular movement, spreads the sample over the fingers; the thumb is the gauge of the value of the produce, and hence have arisen the sayings of *worth a miller's thumb*, and *an honest miller hath a golden thumb*, in reference to the amount of the profit that is the reward of his skill. By this incessant action of the miller's thumb, a peculiarity in its form is produced, which is said to resemble exactly the shape of the head of the fish, constantly found in the mill stream, and has obtained for it the name of the Miller's Thumb, which occurs in the comedy of *Wit at several Weapons* by Beaumont and Fletcher, Act V. Scene 1; and also in Merrett's *Pinax*. Although the improved machinery of the present time has diminished the necessity for the miller's skill in the mechanical department, the thumb is still constantly resorted to as the best test for the quality of flour."

"After all, is not the old proverb satirical, inferring that all millers who *have not golden thumbs* are rogues—argal, as Shakspeare says, that all millers are rogues?"

"BISHOPS' BIBLE."—I possess an imperfect copy of the "Bishops' Bible," folio, 1578, which contains some curious plates at the commencement of

different portions of the work. Before the Psalms is a Prologue of St. Basil the Great, the initial letter of which contains a coat of arms I find difficult to describe correctly, but which, perhaps, some reader conversant with this edition can inform me whom they represent.

THOMAS E. WINNINGTON.

[The arms are those of William Cecil, Lord Burghley, with only four instead of six quarterings, the two central ones being omitted. There is an engraving as well as description of them in John Bossewell's *Workes of Ar-morie*, ed. 1597, p. 106. Our correspondent's imperfect copy is Barker's edition of the Bishops' version of *The Holy Bible* of 1578. The second edition of this version was printed by Jugge in 1572, and not only contains the same arms to St. Basil's Prologue, as well as on the initial letter to Psalm I., but on the preceding page is a portrait of Lord Burghley himself, figuring in the character of King David, as the Earl of Leicester does in that of Joshua. Lord Burghley is standing between two pillars, holding in his hand a Hebrew book open, and in his right hand the initial B. Of this portrait Bagford says, "Because Secretary Cecil holds in his hand an Hebrew book, some think it to be the portraiture of Hugh Broughton, the Hebrician." The map of Canaan, prefixed to the book of Joshua, has the six quarterings, with the crest of Lord Salisbury. Curiously enough, in this edition the ornamental letter to the first chapter of the Epistle to the Hebrews is that of Leda and the Swan, which shocked the modesty even of Horace Walpole, besides many initials taken from subjects in Ovid's *Metamorphoses*. Pickering's copy of this edition sold for 42*l.* 10*s.*]

FORTIFICATIONS OF LONDON.—In certain respectable print-shops there are exhibited for sale prints of batteries, bulwarks, quadrants, &c., erected round London, Westminster, Southwark, and Lambeth, in or about the years 1642-43, by order of Parliament. What is their history? Who are they by? What their age and authority? They agree with the sites marked for them on Maitland's Map, vol. i. M. N. W.

[We presume our correspondent alludes to a series of prints of Fortifications round London, stated to be from "drawings done by a Captain John Eyre of Cromwell's own regiment," published about the year 1854. We believe that the Corporation of London were in treaty for the purchase of the original drawings, when the late Mr. Salt, who had paid largely for similar drawings illustrative of Staffordshire, some of which were said to be by Captain John Eyre and some by Hollar, submitted his purchases to the examination of competent judges. The decision of these gentlemen against their genuineness was so marked, that the Corporation declined to complete the bargain. Some notices on these drawings may be found in our 1st S. ix. 207, 258; and a description of some Shakspeare drawings, also by Captain John Eyre, written by the publisher of the Fortifications, will be found in our 1st S. vii. 545.]

THE SHUNAMITE'S HOUSE.—Was the house known by this name, in which entertainment was provided for the preachers at Paul's Cross, any specific house, or was the term only applied to any house in which arrangements might be made to lodge the preacher? If the former, where was the house? R.

[The preachers who were occasionally called from the universities, or other distant places, to lecture at St. Paul's Cross, were mostly entertained from contributions and funds under the control of the Lord Mayor and aldermen. A kind of inn, called the Shunamite's House, was kept for the reception of such preachers; and at one period they were allowed 45s. for a sermon, "with sweet and convenient lodgings, fire, candle, and all necessities, during five days"; but those allowances were afterwards reduced to 40s. for a sermon, and four days' board and lodging at the Shunamite's House. Its precise locality we have not been able to trace.—*Vide* Strype's *Stowe*, book iii. 149; Maitland's *London*, edit. 1756, ii. 948; and *Beauties of England and Wales*, vol. x. pt. ii. p. 316.]

QUOTATION.—

"Those earthly godfathers of Heaven's lights,
That give a name to every fix'd star,
Have no more profit of their shining nights,
Than those that walk, and wot not what they are."

Quoted by a lecturer on astronomy. T. W. W. Brighton.

[Shakspeare, *Love's Labour Lost*, Act I. sc. 1.]

Replies.

THE SYON COPE.

(4th S. iii. 317, 363.)

The Morse of the cope shows, as I have said, very hard usage. The arms upon it are not of either of the two series already described. They are smaller than either of them; but it will be seen that some of them are repetitions. They were probably worked by the same hands; and what we now see may always have been the Morse; but at some time it has undergone a change such as that by which the body of the Cope has suffered. What now appears is as follows.—The Morse is a parallelogram, and has three rows of worked decoration. I call these three rows the Top, the Centre, and the Base. I begin at the Top.

1. Lozenge. This contains what appears to me to be only a pattern, such as might be worked at pleasure, and not a heraldic ensign. It is a cross, double fichée, upon which appears another of the same make. In each point of the lozenge is a crosslet.

2. Lozenge. G., an eagle displayed or.

3. Lozenge. Cut off at the chief points as both the others are. This is, I believe, quarterly

Castile and Leon; but it is nearly covered with braid, laid down upon it in a twisted pattern.

The Centre shows three parallelograms placed upright.

1. Gules, a fesse between apparently four eagles or. But the dexter side is very much mutilated.

2. Is laid down upon a piece of work checky or and vert. It is the vairy *Ferrers* coat, as before.

3. This is laid down on a piece of work, vert, diapered gold. It is *Castile and Leon*.

4. Is merely a pattern, and is covered with the same material as 3 in the Top.

Base—

1. Lozenge. Le Despenser.

2. G. an eagle displayed or.

3. Genevile, covered as 3 in the Top row of the Morse.

I now offer a few remarks upon the heraldic decorations of this cope. The attention which it receives from intelligent visitors is not surprising. It is a specimen of the riches of the devotion of England, such as they remained till a little more than three hundred years ago. It excited no wonder then. Tens of thousands of such vestments were carried off in the pillage and sacrilege of that period. One here and there remains as a sad indication of that dreadful history. I leave to other hands the description of the pious ornamentation of the body of the cope.

1. It will have been observed that there are no shields anywhere. On the Straight Edge and on the Sweep all are lozenges except four in the centre of the Straight Edge, which are circles. The Morse alone shows parallelograms; and these parallelograms might possibly be taken to mean the arms of knights.

2. It will also have been observed that there is no instance of impaled coats. We have *Castile and Leon* quarterly; but no lozenge, nor parallelogram, nor circle, containing man and wife.

3. Nevertheless, it does not follow that the ladies whose arms we see here were all, or any of them, unmarried. Probably some were: but I venture to think that several gave their own arms, unimpaled, according to that theory of heraldry which was supplanted, I believe, by the system of which Guillim was the chief exponent. If he, or whoever wrote the book which bears his name, had had the instinct to record for posterity more of the ancient usages and arms of the great families of this country, he would have been doing real service. In 1610 that would have been a task comparatively easy.

4. It follows to inquire who these ladies were. As may be supposed after what I have suggested, I have no belief that all these arms were the arms of the religious, if any. It is quite certain that this cope came from some other place to

Syon. It is said, no doubt truly, that the cope belongs to the latter part of the thirteenth century. Syon was founded in 1414—the very year of the suppression of the alien priories. I throw out, as a probability, that the cope was transferred from one of these houses to Syon. The arms are said, also, I have no doubt truly, to be later than the cope. But can we bring them down as late as the foundation of Syon?

5. The arms chosen appear to me to point to a connexion with the great house of Mortymer. I say this with the disadvantage of not being yet able to assign names to all. But I will give some reasons for it. Roger Mortymer, who died in the year 1215, left two sons: Hugh, by his first wife Milesaunt, daughter of the Earl of Derby; and Ralph, by his second wife, daughter of the Lord Ferrers of Lechelade. These matches may account for the presence of the two coats of Ferrers; the one vairy, or, and G. a bordure azure, charged with horseshoes or, as seen in number 2 in the Straight Edge and elsewhere as described; the other, number 16 in the Sloped Edge, checky or and G., on a bend azure, five horseshoes argent. I suggest that this last may be Ferrers of Lechelade; the first is the well-known coat of the Ferrers, Earls of Derby.

It is worth mentioning that Isabella Mortymer, the daughter of Ferrers of Lechelade, was buried there, in a religious house founded by herself; and that, in 1472, the property of that house was transferred to other religious uses. These details appear in the *Monasticon* under "Wigmore."

Edmund Mortymer, Lord of Wigmore, died 32 Ed. I. He married Margaret Fendles, a Spanish lady, cousin to Queen Eleanor of Castile, first wife of Ed. I. We have among the arms, England, Castile and Leon, and Mortymer. I have in vain endeavoured to discover the coat of the name called Fendles. The name itself, so spelt, is probably an English misnomer. Roger Mortymer, Earl of March, their son, married Joan, daughter of Geoffrey de Geneville, or Joinville. Her coat is repeated several times here. It was this match that brought to the house of Mortymer, and finally to the crown, Ludlow Castle. Mr. Clive, in his *Documents connected with the History of Ludlow*, 1841, recites that—

"Geoffrey de Joinville, or as it is written in our records, Genevyle, was one of the sons of Simon de Joinville, by his second wife Beatrice of Burgundy. He was generally called Joinville de Vaucouleur, to distinguish him from his brother John, the historian of the ill-starred crusades of St. Louis."

Blanche, the daughter of Roger Mortymer and Joan Geneville, was married to Peter de Grandison; the burial-place of one or both of whom I think is seen in Marcle church, Herefordshire, where is a tomb showing the coats of Grandison and Mortymer. But on it Grandison appears in

its more usual form, with eagles upon the bend. I find this match associated with other Mortymer bearings, of great interest, elsewhere, and will ask leave, as I said, to make a note about them another day.

The appearance of *Le Despenser*, number 11 in the Straight Edge, with repetitions, might seem to point to the time when that great family made their Royal alliance by the marriage of Thomas le Despenser with Constantia, daughter of Edmund of Langley, Duke of York, son of Ed. III. Her brother Richard, Earl of Cambridge, married Anne Mortymer, daughter of Roger Earl of March. But it must be recollected that this Thomas le Despenser, Earl of Gloucester, died in 1399; being put to death at Bristol. I do not believe that these lozenges have any reference to that Royal match. And in this opinion I am confirmed by the absence of the coat of De Clare; absent, not for want of room, for the repetitions point the other way. My opinion is further confirmed by the absence of France. Castile and Leon quarterly occur; but England is alone. Long before the time of the marriage of the Le Despenser with Constantia Plantagenet, France had entered into the Royal shield.

6. My theory about these arms is, that they consist of two classes: first, for whatever reason, those of Mortymer and Mortymer alliances; then, those possibly of some of the religious and of friends and benefactors, without any reference to consanguinity.

7. The coat of Mortymer itself, as it is seen here, is open to this question,—Why is the inescoccheon ermine? I can only say that I find it, elsewhere, associated with the coat showing the silver inescoccheon, and that I believe it to have died out. Mortymer of Chelmarsh is said to have carried his bars gules instead of azure. I suggest that he may also have carried his inescoccheon ermine.

Of the two brothers Mortymer whom I have already mentioned, Hugh and Ralph, Hugh gave Chelmarsh to Ralph. But Ralph succeeding to the representation of the family, became lord, not only of Chelmarsh, but of the other Mortymer honours. This may explain the appearance of the inescoccheon ermine, though the bars are not gules. But it should not be passed over without remark that the Mortymer coat with the silver inescoccheon appears nowhere on the cope.

8. On the whole I am inclined to refer these shields to the reign of Ed. II. Possibly they might come down so late as the early part of the reign of Edward III. The absence of the fleurs-de-lis from the Royal coat is, I think, sufficient to show that they could have no later date. But I should rather fix them as no later than Ed. II. I offer all these suggestions with great diffidence to the competent readers of "N. & Q.", and shall

feel very much indebted to any of them for corrections of errors into which I may have fallen.*

D. P.

Stuarts Lodge, Malvern Wells.

WHO FOUGHT AT PERTH IN 1396.

(4th S. iii. 7, 27, 177, 315.)

I trust that amidst his strictures on my recent communication to you I can see signs that MR. SHAW, who has so long interested himself in the study of the history of his name, does not differ from me very widely respecting the essential facts as to the combatants at Perth. This is the more satisfactory, because, until writers agree about the primary facts, they cannot be at one regarding their interpretation.

MR. SHAW seems prepared to admit that Kay is the mistake of a transcriber for Hay; but he pertinently asks, if Yha, Ha, and Sha are different forms of the same name, why does not Wyntoun spell Sha Farquhar, Yha Farquhar? Why does he use two forms of spelling? This question I shall endeavour to answer, premising that the sounds *s*, *h*, and *sh* are convertible in most languages.

The clan Yha has only been mentioned by those who have repeated Wyntoun, and I believe Wyntoun never spoke of a clan Yha at all, any more than of a clan Equhele. Wyntoun's lines are:—

“Clahynnhè Quhele and Clachiny Ha,
Sha Ferquharis son was one of them.”

No one, I should say, could doubt that Clahynnhé and Clachiny are different spellings of the same words. If we spell the two words uniformly, and read the line rhythmically, we have—

“Clachyny Quhele and Clachyny Ha.”

The simplest form would, no doubt, have been (a contraction of Clahn yn, clan of; like Mac yn, son of),—

“Clachyn Quhele and Clachyn Ha,”—

but the harsh sounds, Quhele and Ha, are somewhat softened by the *y* put before them, as in old English *yfraught* for *fraught*. In a similar way I have heard the not very euphonious word *schaw* softened by a native of India into *ysā*. If Wyntoun never meant to call any one Yha, he

* I observe on p. 364 some remarks on my first paper (p. 317) on the Syon Cope, by a writer signing himself J. R. I cannot take the trouble to go over details again. The best answer to his remarks will be obtained by taking them into the South Kensington Museum, and standing with them before the cope. For the sake of those friends who cannot go there, I beg to say that the Straight Edge, described on p. 317, is composed of three divisions: four circles in the middle, five lozenges on each side. The five lozenges opposite the left hand are reversed, i. e. upside down; the five opposite the right hand are upright. Whichever five you choose to describe as rightly placed, on J. R.'s supposition, the other five are necessarily placed wrong.

would not call Farquhar's son Yha, even if a dissyllable could have been admitted into the commencement of the next line, which was rhythmically impossible.

There is still however to be explained, why Wyntoun should not have written Clahyny Sha instead of Clahyny Ha. The answer to this is (supposing Wyntoun's manuscripts agree in reading Ha), that Ha is not so inharmonious a sound as Shah; and that he naturally preferred to use the former word in poetry. It is also easier to introduce such a word as the latter, at the commencement of a line, than in the body of it, and Sha is used initially. If it be admitted that Wyntoun never spoke of a clan Yha, and that Ha and Sha are convertible, it follows that the name occurred among the combatants of both sides—a fact every way consistent with that of clan Quhele and clan Ha being of the same *parentelæ*.

If I have appeared to be prolix in my interpretation of Wyntoun, still it is very important to get rid of Yha as well as of Kay. The other strictures shall be noticed very briefly.

MR. SHAW considers that I have given over to the Farquharsons the Coryphæus of his race—the great Bucktooth Shah More. I am not aware in what way I have done this.

I am said to have stated that the Earl of Moray had an object in weakening the Shaws. I merely said that he was the natural person to treat with a tribe on the borders of his province, which all must admit.

Next, I may group into one a set of charges: that I have talked of Farquharsons on Deeside before the name existed there; of their being called clan Jaunla by me long before they got that name; that I have said expressly that the Farquharsons and clan Quhele were the same. Now, though for convenience-sake the inhabitants of Braemar were termed Farquharsons by me, I was sufficiently guarded. I said the name of Farquharson was in course of formation; that the names of Farquharson and of Mackintosh seem to have been identical in Braemar; that some of the names Jaula, Janla, &c., were used to designate the Farquharsons on Deeside and the clan Thomas in Glen Shee, (though I expressly said that I did not at present wish to press this argument); and that clan Quhele probably occupied the heights of Angus and of Aberdeen. Thus it will be seen that my statements on those difficult questions were not so precise or positive, as has been assumed by MR. SHAW. It may possibly turn out that, after all, I may not be very far wrong, when the position of clan Quhele as an outlying sept of clan Chattan comes to be determined.

I need not enter into questions as to the genealogies of Shaws, Farquharsons, and Mackintoshes, and the origin of the name of Farquhar-

son in Braemar—questions which MR. SHAW is far more competent to settle than I am. It is sufficient for my purpose, that there were Farquhars on Deeside before the fight of the Inches, who might very well have had sons as leaders of the parties at Glasclune or at the Inches. As the names Sha son of Farquhar, and Farquhar son of Shaw, are so common, it will be very difficult to identify the particular one who led at the Inches.

It may be quite possible that the Farquharsons were never called clan Jaunla till after the battle of Pinkie, as many think; but I believe it could be shown, that a clan of that name existed within forty miles of Braemar two hundred years before the date of that battle.

Finally, MR. SHAW says that the clan Quhele is mentioned among the broken clans in the list of 1594. I do not find that this is the case, though Macphersons and other members of clan Chattan are mentioned among them.

But all these points are of minor importance if the primary facts are once agreed on.

Since the above was written I have seen in "N. & Q." Holinshed's account of the fight, communicated by T. C. S., but it gives no new facts.

MR. A. MACKINTOSH SHAW, who informs us that he represents the senior branch of the Shaws, has entered into various questions in reply to the REV. MR. SHAW, and, I would venture to say, has succeeded in mystifying the subject by a return to uncertain Highland genealogies and traditions; but I shall only notice two points in his letter, which seem to have a bearing on my argument.

He lays it down positively that no clan Sha existed at the time of the battle of the Inches. Now (setting aside his own statement, that the clan Sha was present at the battle of Harlaw, and therefore must have sprung into existence within fifteen years of the fight at Perth), the evidence of Wyntoun and the Moray monks for the existence of a clan Sha is just as good as their evidence for the existence of a clan Quhewyl, which has never been doubted. To determine who exactly the clan Sha were, and what the relation of that name to other ones was, is no easy task, but it should be undertaken by some one free from family prepossession. There seems to be little question that they were a portion of the set of people who came to be called clan Chattan (at what date?) The name was known on the upper part of the Spey long before 1396, and according to all accounts the first Mackintosh—and it is one of the oldest names of the class—was a Sha, son of the Toschach.

MR. SHAW repudiates the idea that the clan Sha dwindled into insignificance. I should have supposed that the fact could not be questioned; but it is not essential to my argument to prove the decadence of the northern Shaws.

JOHN MACPHERSON.

PARISH REGISTERS: RIGHT OF SEARCH.

(4th S. iii. 103, 319.)

As, in my communication to "N. & Q." on this subject, I gave my name and address, and referred to the volume and page of the Law Report upon which my statement was founded, it appears to me that the rector of Sephton would have acted more courteously if, instead of writing to the Registrar-General charging me with making an inaccurate statement and attempting to mislead the public, he had referred to the judgment quoted, and ascertained for himself what was really the decision in the case.

The correspondence with the Registrar-General, although it does not in reality controvert my statement, has a tendency to mislead, and may have that effect upon the mind of the rector of Sephton. Lest, therefore, he, relying upon the letter of the Registrar-General, may be led to prevent some one from examining the registers of his parish, and making extracts therefrom, or charge fees for the same as if they were certificates, and thus, like the defendant in the case cited, have to repay the amount overcharged and the costs of the suit, I must request your permission to enter more fully into the case. It is, I think, also due to myself, and it may be of use to those who are interested in accurate historical research, that I should substantiate the statement which I have made.

The case cited, *Steele v. Williams*, was heard in the Exchequer in Easter Term, 1853, upon appeal (Exch. Report viii. 625) before Barons Parke, Platt, and Martin. The plaintiff, Mr. Steele, a solicitor, sent his clerk to the defendant, parish clerk to St. Mary's, Newington, to search the register-book of burials and baptisms. He told the defendant that he did not want certificates, but only to make extracts. The defendant said the charge would be the same whether he made extracts or had certificates. The plaintiff searched through four years, and made twenty-five extracts, for which the defendant charged him 3s. 6d. each, and he accordingly paid the defendant 4l. 7s. 6d. The plaintiff held that the charge for extracts was illegal, since the 6 & 7 Will. IV. c. 86, s. 35, only authorises a charge for a search and for a certified copy. I will not occupy your space by entering into the pleadings, and for the same reason will not quote from the judgment beyond what is strictly relevant to the question at issue.

Parke, B.—"The clerk had a perfect right, at all events, to search, and during that time to make himself master, as he best could, of the contents of the books; and the defendant, in whose custody they were, could not, because the clerk wanted to make extracts, insist on his having certificates with the signature of the minister. For one shilling he would be entitled to look at all the names in a particular year. . . . But if the person insists upon himself taking a copy, that is a different matter;

the statute only provides for a certificate with the name of the minister, for which he must pay an additional fee. It was therefore an illegal act on the part of the defendant to insist that the plaintiff should pay 3s. 6d. for each entry of which he might choose to make an extract. The rule will therefore be absolute to enter a verdict for the plaintiff for the sum of 3l. 14s. 6d."

Platt, B.—"I am also of opinion that the verdict ought to be entered for the plaintiff. Under the 6 & 7 Will. IV. c. 86, s. 35, there are only two things in respect of which the incumbent is entitled to fees—namely, for a search and for a certified copy of the register. A fee of 1s. is allowed for a search throughout the whole period of the first year, and 1s. 6d. (*sic*) for every additional year. Those are all the fees demandable in respect of a search. With regard to taking extracts, no fee is mentioned, and the incumbent has no right to tax any one for so doing."

Martin, B.—"I am entirely of the same opinion. . . . The defendant was entitled to be paid for a search and for a certified copy, but there was no intermediate payment."

So far as the principle is concerned the decision is quite clear, but I confess I am unable to reconcile it with the sum of 13s. allowed to the parish clerk. Moreover, I think that the statement of Baron Platt that the incumbent is entitled to a fee of 1s. 6d. for each year after the first is a mistake for 6d. authorised by the Act, as quoted in the letter of the Registrar-General; probably a misprint.

It will be needless to say that the comparison with the Will Office made by the rector of Sephton is altogether irrelevant. And I trust that gentleman will now have the candour to acquit me of the serious charge he has made.

JOHN MACLEAN.

Hammersmith.

"HEY TRIX, TRYME GO TRIX."

(4th S. iii. 241.)

Are "Hey nony, nony," and "Hey troly, loly" really mere nonsense jingles? Motherwell (Introd. to his *Minstrelsy*) considers that such "burdouns are fragments of still more ancient songs, as seems to be the fact with the Danish ballads, and were once the key to a whole family of associations and feelings of which we can form no conception." The associations of "Hey nony, nony" may, I think, be easily understood by a reference to such songs as those in the Percy MS. reprint, "Loose Songs," pp. 57, 87, 109. It is just the wench's "Hey no, no, no!" a kind of denial, the value of which is well expressed in the Scots proverb, "Nineteen na-says are half a grant."

"Hey troly, loly," = hey truly, with a repetition of the last syllable, is a phrase of the same kind, indicating the abandonment proper to a whole grant. In ancient songs, neither of these phrases, so far as I know, are ever interchanged or found out of harmony with the sentiment of the composition to which they are attached. This of itself is sufficient to show that they had

originally an intelligible meaning. Coverdale, with great propriety, assigns "such like phantasies" as Hey troly and Hey nony to "women sitting at their rocks or spinning at the wheels," for "truly, as we love, so sing we; and where our affection is, thence cometh our mirth and joy."

I have no doubt that the burden "Hey trix, tryme go trix" (not *trim-go-trix*) has a meaning. It is, as I take it, a euphonic transposition of Hey trickes! go (or ho) trym trickes!—*tricke* = "gallaunt and trimme wench." (*Huloet's Dict.*)

Mr. Laing, in his preface, where he speaks of *Hay trix, hay trim*, seems to countenance this. Sir Walter, I suppose, had no other authority for designating this "a notable hunting song" than an inference from the mention of *grenewood-tree*; but hunting by no means monopolised the greenwood. Such songs as these, alas! too only fragments, point to other scenes familiar to the "levys grene":—

"Goe to the greenwood,
My good love go with me."

And—

"Joly Robin,
Goe to the greenwood to thy lemman."*

In "Gil Morice," too, it was the

"You maun gae to the gude grene wode,"

addressed to his lady which fired the jealousy of Lord Barnard.

If the explanation, then, which I suggest be the right one, we should expect to find the original something very different from a hunting song, one perhaps (eliminating the exclusive reference to the Popish clergy) not much unlike the present "godlie sang."

Glasgow.

W. F.

SUBSIDENCE OR SUBSIDENCE (4th S. iii. 320.)—I find MR. TEW is right, and that the proverb is in the original "Ne sutor *supra* crepidam." (*Plin. Nat. Hist.* xxxv. 10.) I still imagine that *ultra* is usually said instead of *supra*, and if so, it is odd that the change should have been made. Perhaps it is only because *ultra* runs a little smoother.

LYTTELTON.

Hagley, Stourbridge.

JUNIUS REDIVIVUS (4th S. iii. 173.)—The writer under this signature some thirty years since is still alive, and a frequent contributor to *The Times* and other periodicals. He is the author of *Roads and Rails*, and numerous works on Carriages, Rolling Stock, and Permanent Way.

TYNMAN.

POKER DRAWING (4th S. i. 211.)—I possess one by Smith; but I want to know how to preserve it, for the wood is becoming wormeaten. How

* Constalles Cantus.

is this destroyer, both of wood and art, himself to be destroyed?
J. E. J.

PARLIAMENT (4th S. iii. 347.)—I possess another book similar to that mentioned by UPTHORPE. Perhaps it is a later edition of the same. The title is—

"The Succession of Parliaments; being exact Lists of the Members chosen at each General Election from the Restoration to the General Election 1761. . . . By Charles Whitworth, Esq., Member of Parliament."

The names of those who were elected to fill vacancies are not given, but even with this defect it is a very useful book.

There is another very handy little book, which I believe is very seldom seen, that I find of daily use to me:—

"A Catalogue of the Names of all such who were Summon'd to any Parliament (or Reputed Parliament) from the Year 1640. . . . London: Printed for Robert Pawley . . . 1664."

EDWARD PEACOCK.

REALM (4th S. iii. 334.)—In early English this word is spelt in a great variety of ways; I remember to have met with the following, viz. *roiaulme*, *royaulme*, *roiaume*, *reame*, *reume*, *reeme*, *reme*, *reem*, and *rem*, besides *realme* and *reaume*. The spelling *reme* is very common in MSS. of Langland's "Vision of Piers the Plowman," and it is very probable that it was commonly so pronounced in some parts of England. The fact is very instructive; it is one of the examples which prove the curious tendency of the French language to substitute *u* for *l*; so that the Old French *royaulme* or *reaulme*, Provençal *reyalme* (supposed by Diez to be derived from a Low Latin form *regalimen*), became the modern French *royaume*, where the *l* is lost; just as it is in the Italian form *reame*. The remembrance of this fact will solve innumerable difficulties with ease. Thus the Teutonic *Walter* becomes in old French, first *Galtier*, and then *Gautier*; the old French *bel* is also spelt *beu*, and is now *beau*. Similarly the Latin *psalmus* became first *psalme*, and then *psaume*; and the French influence is seen in English in the fact, that, though we spell *psalm* with an *l*, we do not pronounce it. Neither do we pronounce the *l* in *palm*, Fr. *paume*, nor in *balm*, Fr. *baume*; and we have also dropped the *l* in *calm* to correspond with these. But we retain the *l* in *helm*, *whelm*, *elm*, &c., which are of Saxon form, and are provincially pronounced as dissyllables.

WALTER W. SKELAT.

1, Cintra Terrace, Cambridge.

MNASON OF CYPRUS (4th S. iii. 216, 321.)—MR. T. J. BUCKTON remarks,—“Had the author of the Acts meant to state what the R. V. says, he would have written *μαθητῇ πρεσβυτέρῳ*, as in Acts ii. 17, and in Luke i. 18.” I dissent entirely from this *dictum*. For these passages form

no parallels to the one in question. Passing by the rather curious fact that *μαθητῇ* occurs in *neither* of them, and *πρεσβύτεροι* only in the former, this word is made to do service as a *positive*, when it is solely and essentially a *comparative*. *Μαθητῇ πρεσβυτέρῳ* = an *older*, not an *old* disciple. Then in Luke i. 18 the word is *πρεσβύτης*, which Zacharias does not use of his *office*, but of his *life*, *ἐγὼ γάρ εἰμι πρεσβύτης*, I am an old *man*, not an old *priest*—as coming from *βίος*, the fundamental notion of the word, and which may be traced through all its combinations and connections. Scapula renders it by *senior*, *ætate provecior*, *vetustior*, *antiquior*, *magis priscus*. Hederic much the same. With these and kindred acceptations, it is found some sixty-eight times in the New Testament, and repeatedly also in classical authors. Had MR. BUCKTON pitched upon *παλαιός*, I think he would have done something: anyhow, he would have saved space in “N. & Q.” I have not said that *original* is absolutely wrong, only that, as far as I could see, the alteration was not needed. As to why Mnason *must* at the particular time have been a disciple thirty years, I am curious to learn. Nobody knows when he *first* became one.

EDMUND TEW.

Patching Rectory.

“MATRIMONY MADE EASY” (4th S. iii. 336.)—This book is included in the list of the works of the Rev. John Free, D.D., given in Nichols's *Literary Anecdotes*, vol. v. p. 695. Nichols gives a biographical notice of Dr. Free, and a catalogue of his writings, extending to about thirty articles.

W. E. A. A.

Joynson Street, Strangeways.

WEDGWOOD WARE (4th S. iii. 361.)—The signature on G. P.'s cream-coloured Wedgwood ware is no doubt “E. Lessore,” a French artist employed at the present time by both Wedgwood and Minton. I shall be happy, on receipt of G. P.'s address, to give him further information should he desire it.

J. L. CHERRY.

Hanley.

The pottery painted by E. Lessore, a French artist, was introduced by Wedgwoods at the Exhibition of 1862, and may be got at Phillips's and other china shops. What is really Lessore's own work is very artistic and beautiful. There was a great demand for it, too great to admit of all the orders being equally well executed. I presume the artist is still working on.

P. P.

The cream-coloured ware referred to by G. P. is of modern make and decoration. The painted groups and sketches he finds on his plates are by a French artist named E. Lessore, who was formerly employed at Sèvres, which manufactory he left in 1850, and established himself at the Rue de l'Empereur, Paris. He left France in 1859, and came to England; he was occasionally employed

by Minton, but principally attached to the Wedgwood manufactory at Etruria, and he is now living in retirement near Paria. His chief merit as a painter on earthenware was that of disposing the colours in different thicknesses, instead of laying it equally all over the surface. His name is usually signed in full, and has been mistaken by the querist for *Lyson*. W. C.

LADY BARBARA FITZROY, ETC. (4th S. iii. 287, 372.)—For the information of your correspondent P. A. L., I beg to state that Benedicta Fitzroy did not die on Jan. 4, 1734, but in May, 1737. Benedicta Fitzroy was prioress of Hôtel Dieu at Pontoise. Lady Barbara Fitzroy, about whom I inquired, died on Jan. 4, 1734.

R. D. DAWSON-DUFFIELD, LL.D.
Sephton Rectory, Liverpool.

P. A. L. asks whether Charles Duke of Cleveland and Southampton had a daughter of this name. If he will consult the baptismal register of St. James's, Piccadilly, for the year 1696, he will find the entry (Feb. 12) of the baptism of Barbara, daughter of Charles and Anne, Duke and Duchess of Southampton, born Feb. 7, 1696.

HERMENTRUDE.

DILLIGROUT (4th S. iii. 373.)—If A. J. T. has never tasted goose pudding, I recommend him no longer to call it "horrible," but to complete his education in that particular as fast as he can.

HERMENTRUDE.

BALL OF CANTON (4th S. iii. 358.)—The person mentioned by Charles Lamb, in writing to my late uncle, Thomas Manning, in 1806, and by Praed in his *School and Schoolfellows* in 1829, is the same—viz. Samuel Ball, Esq., of Canton, late Inspector of Teas to the H. E. I. Company in China. He resided there from 1804 to 1826, and after his return to England published *An Account of the Cultivation and Manufacture of Tea in China*. (London: Longmans, 1848.) He died at his house in Wimpole Street several years ago.

Diss Rectory.

C. R. MANNING.

"THE TAILORS" (4th S. iii. 84, 295, 372.)—If the following is correct it will set at rest the question whether this "tragedy for warm weather" was written by Foote:—

"That the popular idea of its being a production of Foote's is unfounded, we have his own authority for saying; for, in a letter to Mr. Tate Wilkinson, dated the November preceding its appearance, he writes: 'I have a piece in three acts, not my own, which I shall give in the month of May, called *The Tailors*.'"—*Biographia Dramatica* (1812), vol. iii. letter T.

The attempt made by Dowton to revive this piece on the occasion of his benefit, August 15, 1805, led to a most serious disturbance. Threatening letters had been sent to him, and to one of the proprietors of the Haymarket Theatre, stating that if they persisted in bringing it out "17,000

tailors would attend to oppose it, and there would be 10,000 more if necessary." Upon Dowton's appearance a pair of scissors were thrown at him from the gallery, upon which he offered twenty pounds for the apprehension of the offender.

CHARLES WYLIE.

SUFFOLK DEDICATIONS (4th S. iii. 360.)—The anniversary of the festival of the saint to which the church was dedicated was always religiously observed. When, therefore, the ecclesiastics and lay lords observed that on these special occasions great numbers of people were drawn together, they would solicit from the crown the right of holding a fair—usually of three days' duration—on the vigil, the day, and morrow of the saint's festival; which fairs were, until the 13th of Edward I., held in the churchyard. Now, if MR. SWEETING will take the trouble to find out in the *Rotulus Chartarum*, *Placita de quo warranto*, or *Inquisitiones post mortem*, the days on which fairs were held in the parishes he has named, he may be tolerably certain of the dedication of the church. Much curious and valuable information respecting the importance formerly attached to fairs will be found in Henry's *History of Britain*, book iv. chap. vi.

J. E. CUSSANS.

The church of Bradfield-Combust is dedicated to All Saints. R. D. DAWSON-DUFFIELD, LL.D.

Sephton Rectory, Liverpool.

CHILDERNE LANGLEY (4th S. iii. 228, 370.)—I am much obliged to MR. RILEY for putting me right as to the origin of this name. That there was a palace of some kind here, however, is proved from an entry on *Rot. Pat.* 9 Hen. V. part ii., ordering repairs to be made in the palaces of "Westminster, the Tower, Eltham, Claryngdon, Shene, Chilternelangley, Odyham," the lodges in the respective parks, and "the falcon-house at Charyngcrouche." Westminster, 5 July.

HERMENTRUDE.

POPULAR NAMES OF PLANTS (4th S. iii. 341.) In some parts of Berkshire the spotted persicaria (*Polygonum persicaria*) is known as "The Virgin Mary's pinch," from the dark thumb-like mark in the centre of its leaves.

With all respect to MR. JAMES BRITTEN, I must hold that our friend Izaak Walton is quite right about his lilies in the meadows. I believe him to allude to *Fritillaria meleagris*, the snake's-head lily, as it is popularly called—our own native crown imperial, which ought about this time to be in its glory in Christ Church meadows. I have always considered this to be one of the most charming of our native plants; and if MR. BRITTEN does not know it, let him run down to Oxford, and I think he will have a treat in the course of a walk through the water-meadows between Folly Bridge and Kennington. Usually at this season

the turf there is enamelled with the beautiful claret-coloured flowers of this lovely plant, a white variety of which may sometimes be met with. With regard to John Davors and the "purple narcissus," may there not be some confusion about the "Pasque flower," *Anemone pulsatilla*, which expands its silky violet-coloured petals in the spring?

W. J. BERNHARD SMITH.

Temple.

THE KORAN (4th S. iii. 218, 365.)—My inquiries about the Koran enable me to give M. P. the following information. The Mahometans assert that the whole Koran was communicated to Mahomet by the angel Gabriel, which the Persians affirm was done by mistake, as it was intended to have given it to Ali. The same Koran is used by both, though in performing "Namaz" the Persian places before him on the ground a portrait of Ali, a practice quite abhorrent to a true Moslem. The original Koran is preserved in the Sultan's "Khazine," or treasury, near Ayia Sofia at Stamboul, always protected by a guard of ten soldiers, and into the room where it is placed no one but a boy of seven or eight years of age is allowed, as it is not thought that a child so young can have committed actual sin. Only manuscript copies of the Koran are valued by the Turks, and these are worth, when well executed, from 10*l.* to 300*l.* The gold stops in every line nearly of the Koran show how much was received by the Prophet from day to day to write down.

M. D.

Turkey.

MISTLETOE ON THE OLIVE (4th S. iii. 221.)—In the reply by M. DE SOURDEVAL on "The Mistletoe on the Oak," referring to the annotation of the translation of Pliny in the "Collection Pan-koucke," who states that among other trees this parasite is found on the olive, I may in confirmation state that during a recent visit to the Holy Land I observed many, and gathered some bunches from old olive-trees in the neighbourhood of Nabulus on the road from Samaria. It differed in some respects from the English plant, but whether only as a variety or as a distinct species I am not able to decide. It served to decorate our room in the hotel at Jerusalem for Christmas day.

C. D. E. F.

SWIFT'S EIGHT BEATITUDES (4th S. iii. 310.)—J. F. probably was misinformed as to the famous words being one of "his eight beatitudes." I have always heard them referred to as "Swift's eighth Beatitude."

ESTE.

THE REBELS IN DERBY (4th S. iii. 331.)—In "N. & Q.," under the above heading, is a letter written from Derby regarding the conduct of the rebels in that place. What was the real feeling of Government towards the rebel army, and how seriously the movement was looked upon, may

be inferred from the enclosed document. It is printed on very coarse paper, and is as follows:—

"GREAT NEWS FROM THE DUKE OF CUMBERLAND'S ARMY IN THE NORTH.

"Being the Substance of an Express that came to the Hon^{ble} Committee at the Exchange tavern:—

" ' Stafford, Dec^r 4, 1745, between 11 and 12.

" ' The Rebels, instead of marching to give our Forces Battle, are Part of them, to the number of about three Thousand, gone to Leeke. The remaining Part of the King's Forces that are in this neighbourhood, and Baggage with the Forces, returned to Stafford last night, and are all hereabouts watching the motion of the Rebels. I am apprehensive now it will be some Time before any of our Forces can come at them to give them Battle. By all Intelligence I can get, have no certain Account where Gen^l Wade is.' "

The amount of comfort this "Great News" was calculated to produce in the community must have been very small indeed.

J. ROBSON SCOTT.

51, Queen Street, Edinburgh.

PICCADILLY (4th S. i. 292.)—

"The first mention we meet with of this word is in a Herbal published by Gerard in 1596. . . . The early use of this upsets the tradition that Higgins, a tailor, built a snug house here and named it after the pickadilles, or pointed collars, by which he made his fortune. . . . But Higgins was unknown to fame till several years after Gerard, the herbalist, had written about the hedges in Piccadilla."—Emerson, *The Great City, how it Grew*, p. 153.

But the term Piccadilly does not appear until Johnson's editions of the *Herbal* in 1633 and 1636, whence it may be inferred that the name was only just coined. This view agrees with the following quotation:—

"Piccadilly was named after a hall in Piccadilly, a place of sale for Piccadillies, or Turnovers—a part of the fashionable dress which appeared about 1614. It has preserved its name uncorrupted; for Barnabie Rich, in his *Honesty of the Age*, has this passage on 'the body-makers that do swarm through all parts, both of London and about London. The body is still pampered up in the very dropsy of excess. He that some forty years sithen should have asked after a Pickadilly, I wonder who would have understood him, or could have told what a Piccadilly had been, either fish or flesh.' "—*Curiosities of Literature*, title "Names of our Streets."

It appears, then, that the street Piccadilly was not known in 1596; that in 1614 the collar called a "pickadilly" was not of "fourty" years' invention; and that in 1633 the street was called Pickadilly. The only remaining question is, when and where did Higgins build Piccadilla Hall? as Piccadilly was originally applied only to that portion of the road lying between Coventry Street and Sackville Street. Beyond Sackville Street was Portugal Street.

J. WILKINS, B.C.L.

SIR JOHN DOLBEN (4th S. iii. 338.)—It is necessary that "N. & Q." should be made in all respects as accurate as possible, as it is a periodical to which reference is constantly made on all subjects

from "predestination to slea-silk." Will the Editor, then, kindly allow me to correct one or two inaccuracies, and to add a little to my query concerning Sir John Dolben which recently appeared?

Sir John could not have been the author of "Museum Ashmoleanum" in the first volume of the *Musæ Anglicanæ* as I stated, for in 1691, when it was originally published, he was then but eight years old. The poem must then have been written by his uncle John Dolben, a student of Christ Church, who died in 1710, and is buried at Finedon in the county of Northampton.

Again: Archbishop Dolben, his grandfather, is not buried in the *north* but in the *south* aisle of the choir of York Cathedral. He had been in early life a gallant cavalier, and was wounded at Marston Moor, and again at the siege of York. It may perhaps be worthy of remark, that in those times four men (at least) obtained episcopal honours who had served in the army in or about the time of the Great Civil War, but "cedant arma togæ"—John Dolben, Bishop of Rochester and afterwards Archbishop of York; John Fell, Dean of Christ Church and Bishop of Oxford; Henry Compton, Bishop of London; and Peter Mew, Bishop of Winchester.

A fifth might be added from the annals of the Irish church at a little later period—George Walker, who for his valiant conduct during the siege of Londonderry was created Bishop of Derry by King William III. It would be more correct to say bishop elect, for before he could assume the rochet and chimere, he fell, sword in hand, at the battle of the Boyne in 1690.

Many readers will recollect the fine picture in Christ Church hall representing Fell, Dolben, and Allestree* reading the Liturgy when the use of the Common Prayer-book was forbidden by order of the Parliament. The picture is thus alluded to in *Musæ Anglicanæ*, vol. ii. p. 147, in a poem on the death of Archbishop Dolben in 1686:—

"At vos nec fatum, meritorum aut immemor ætas
Dissimiles unquam arguerit: vos una tabella,
Vos tres una refert, famamque æterna loquetur
Pictura: En! ut vicinos sub imagine vultus
Jussit amor spirare, et eâdem vivere cerâ.
Fortunatæ animæ! primis adolevit ab annis
Jam matura fides, vobis et fœdera sanxit
Multa dies, junctasque exhausta pericula dextras."

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

APOCALYPSE (4th S. iii. 58.)—To the list already made may be added—

"A splendid Illuminated MS. of the Apocalypse and Legendary History of S. John E. of most curious character. The drawings are penned and partially coloured,

* Richard Allestree, D.D., was Regius Professor of Divinity at Oxford from 1663 to 1686, and also Provost of Eton College.

drawn with great care and detail. This volume is probably of French art, 13th cent."

This was exhibited at the annual meeting of the Archæological Institute, held at Norwich in 1847, in the possession of Rev. S. Blois Turner. (See *Proceedings of the Archæological Institute*, Norwich, 1847.)

W. MARSH.

71, Lothian Road, Camberwell, S.

DIAMONDS (4th S. iii. 336.)—The equivalent for the Mettegal (Mishkál) at the commencement of the seventeenth century, is no doubt given in Gladwin's *Ayin Akbari*, not at hand to refer to; and if not, we have accounts regarding the weight of two unusually large diamonds, alike supposed to be the Koh-i-Nur, tending to throw light upon the subject; viz., the one taken by Bábar at the battle of Panipat, in A.D. 1526; the other, the one given by Mir Jumla, the Golkonda minister, to Aurangzeb, about 1655, of which an account, with what appears to have been considered a facsimile engraving, is given in Tavernier's *Travels*.

According to one account,* that of Abul Fazl, in the *Akbar Náma*, the former weighed 8 mettekala, or about 192 carats; while, according to a second,† that of Ferishta in his *History of Hindustán*, it weighed 224 ratties, each ratty being equal to 7-8ths of a carat. Tavernier, the great travelling diamond merchant of the seventeenth century, had dealings with both Mir Jumla and Aurangzeb, and no doubt weighed the second diamond himself, and which, according to his account, weighed 907 ratties or 793 French carats before cutting, and 319½ ratties or 279½ carats afterwards, when his drawing would appear to have been made.

A diamond of the size of an ordinary fowl's egg is mentioned among the spoils taken by Adil Sháh, Beejapuri, and other Mahummadan states, from Rám Ráj, Jadu-vansi, Rája of Vijaya-Nagar, at the battle of Tálíkot, in 1564; but no account is given of its weight by which it can be identified or otherwise with either. Heera Nand, the Banyan mentioned by Purchas, is probably the real name of Hemu, meaning gold, the rich low caste Banya of Narnoul, in Rewári, styling himself Vikramaditya, who was killed in battle against Akbar, in 1556. A paper containing much valuable information upon the subject of MR. MASON'S inquiry, by Mr. Maskelyne, the secretary, was published in the *Proceedings of the Ashmolean Society*, at Oxford, No. 33, for 1855.

R. R. W. ELLIS.

Starcross, near Exeter.

PRETENDER'S PORTRAIT ON GLASSES (4th S. iii. 173.)—A friend of mine has a decanter with a likeness of the Pretender on it, but with the motto

* Price's *Mahummadan History*, iii. 683.

† Dow's *History of Hindustan*, ii. 122; Tavernier, Baron of Aubonne's *Travels*, 1678, p. 148; *Modern Universal History*, vi. 488.

on the reverse side, "Audentior ibo." Can any one oblige me by assigning a reason for this motto being different to the one on my wine-glass of "Fiat"? Perhaps MR. CHAFFERS can tell me.

C. A.

L A ROMAN NUMERAL (4th S. iii. 359.) — It would seem, in accordance with the generally mechanical character of the Roman notation, that *one* being represented by a single stroke, I, ten not unaptly was arbitrarily represented by two strokes crossing each other. Then one hundred, by a change of plan, appeared as C, or by a little variation of form, C, the first letter of *centum*. On the same principle one thousand was M, the initial letter of *mille*. This letter in writing sometimes varied, so as to look like M, O, or even ∞. Thus we are supplied with signs for one, ten, one hundred, and one thousand. To obtain the intermediate large divisions we have only to halve these, and hence for five we get V, for fifty L, afterwards, by squaring the curve, L, and for five hundred D, or O. Any one of these would easily become D, or D, the form generally adopted. It is probable that some slight variation in form between the letters used as numerals and the ordinary forms, if not intended, would be at first sanctioned, for the sake of distinction. This variation would become obliterated when the use was understood and established.

J. PAYNE.

Kildare Gardens.

The old form of the third letter in the Roman alphabet was C, and like the later form C, stood for *centum*, a hundred; the C divided leaves two halves, Γ and L, or L; and so L became the Roman numeral for fifty. The above is, I believe, a correct answer to the question. In a similar way OO, or M, for *mille*, represents one thousand, and the half of CD, or U, passing into D, is the sign for five hundred.

H. G.

C, formed by the *bent* forefinger and the thumb, represents one hundred. If the forefinger is extended straight, you have at once a representation of the letter L, which in consequence would be the natural symbol of the half of C = fifty.

RUSTICUS.

LITERARY BLUNDERS (4th S. iii. 355.) — Some of your older Edinburgh readers may remember a person named Peter Cairns, a second-rate bookseller in that city, who was very illiterate. On one occasion an advertisement, in the following terms and in his handwriting, was pasted on the college gate preceding the time of a graduation in medical degrees. He had obviously copied it from a draft given him by some friend, but he had no comprehension of the word "Theses" as the plural of "Thesis," and had thought the final s a mistake and omitted it. The notice consequently ran thus: —

"Peter Cairns begs to intimate to gentlemen who intend to graduate, that he stitches up these in blue paper at a shilling the hundred."

G.

Edinburgh.

BARNACLES (4th S. iii. 358.) — Max Müller, in the twelfth of his *Second Series of Lectures on the Science of Language*, has an interesting disquisition on the "barnacle-goose" superstition. This is one of the subjects animadverted on by Sir John Hill, M.D. in his *Review of the Works of the Royal Society of London*.

JOHN ADDIS, JUN.

Rustington, near Littlehampton, Sussex.

PIKEY (4th S. iii. 56.) — Durrant Cooper has in his *Sussex Glossary* "*Picker* or *piker*. [*Piccare*, It. to steal.] A gipsy or tramp, E." Thus we have the phrase "picking and stealing."

There is, however, a slang verb *to pike* = to run, to be off; from which *pikey* or *piker* might be derived. Hotten quotes —

"If you don't like it, take a short stick and *pike* it."

Halliwell gives under "Pike" both meanings, viz. "to steal" and "to run away."

JOHN ADDIS, JUN.

Rustington, near Littlehampton, Sussex.

BOYD: EARL OF KILMARNOCK (4th S. iii. 287, 372.) — Alexander Lockhart, Lord Covington, never was and never could have been described as *of* Covington, for the simple reason that, although he took his judicial title as Lord of Session from the parish, he was never proprietor of the barony. His territorial designation was of Craighouse.

GEORGE VERE IRVING.

JOHNSON'S BULL (4th S. iii. 301.) — I was perfectly aware that *venēunt* was not admissible in the line referred to, and was amused by the expectation, which has been realised, that "hostile critics" would fall into the trap laid for them. Can they show that *veniunt* is in any way improper? *Emere*, I grant, is a violation of prosody, but, O shade of Busby!

"Emi non ferulas, eminus abde manum."

IMPROVISATEUR MERCATOR.

NEWT AND ASK (4th S. ii. 615.) — MR. SKEAT, following Wedgwood and Kühn, derives (*n*)*ewt* (or *eft*) from the Sanskrit *apāda* (footless), and remarks, "a reptile is footless, and a lizard is called a reptile." This derivation, however, is impossible, excepting upon the "lucus a non lucendo" principle, for both newts and lizards (which MR. SKEAT seems somewhat to confound) are not only not footless, but have four legs and four feet, as may be learned from any book on zoology or natural history. MR. SKEAT is consequently also in error when he declares *all* reptiles to be footless. The term *reptile* has been, and no doubt still is, variously used; but it is, I believe, universally allowed to include oviparous *quadrupeds*, to which

indeed Linnæus seems to have restricted it. Johnson defines the adj. *reptile* as "creeping upon many feet," and finds fault with Gay for confounding *reptile* and *serpent*. Yet *reptile* and *serpent*, I need scarcely say, are of common origin.

F. CHANCE.

COLD AS CHARITY (4th S. iii. 300.)—LORD LYTTLTON no doubt remembered, when commenting on this "egregia sententia," the analogous passage in Juvenal, *Sat.* i. 74—

"Probitas laudatur et alget."

Id est, probitas laudatur quidem, sed parum colitur et frequentatur."

MERCATOR.

CARFAX (4th S. iii. 272.)—Your correspondent MR. W. W. SKEAT partly answers a question I was about to propose. Will he go one step further, and enlighten me on the following? I find in an old dictionary, under the word "Carfax"—"Vox illis solis nota quibus Oxonium innotuit."

This is certainly not correct. There is a Carfax at Horsham in Sussex. Is there another? The same dictionary—I forget which it is—gives the following derivation:—

"Carrefour, quarrefora = quadrvivium, q. d. quatuor fora, vel si mavis quatre faces—i. e. quatuor facies. Prospectus vel frontispicia. Ibi enim decussantibus se invicem duabus magnis plateis, quæ urbem constituunt, in quatuor vicos, eoque totam jucundus satis prospectus datur."

HIC ET UBIQUE.

MEDALS (4th S. iii. 360.)—The silver medal after the antique, of which MR. NASH requests information, represents on the obverse the head of Sir Harry Englefield. It is finely modelled, and was executed by Mills.

W. C.

ORVAL (4th S. iii. 337.)—Count Krasinski's poem was translated into German by K. Batornicki, under the title of "Die ungöttliche Komödie," and published at Leipzig in 1841. I remember that a translation into English by Mr. Windham Bruce was announced in the papers, but I never saw it.

N. H.

LORD BYRON (4th S. iii. 284.)—Surely this anecdote needs confirmation. It does not easily fit in with the biographies of his lordship.

P. P.

MEDAL OF CARDINAL YORK (4th S. iii. 243, 366.)—As MR. BUCKTON has been writing concerning the last of the Stuarts, it may interest him, and perhaps other readers of "N. & Q.," to mention that there are at least two original portraits in existence in Scotland of Henry, Cardinal of York and Albany. The former, painted by the celebrated Jacobite artist Gavin Hamilton, presented originally to the Scots' College at Paris, is now in the possession of Mr. Drummond of Edinburgh; the latter is at St. Mary's College, Blairs, on Deeside, in the co. of Kincardine, and was pre-

sented originally by the cardinal to the Scots' College in Rome.

In justice to the house of Brunswick, it ought to be noted that the cardinal for many years received from the government, by order of George III., an annual pension of 4000*l.*, and that this was paid until the cardinal's death in 1807; and so he must have been very comfortably off with this income in addition to his valuable preferments enumerated by MR. BUCKTON.

Is MR. BUCKTON, I would ask with all deference to so learned and valued a correspondent, quite correct in assigning the paternity of the "solemn joke" on the inscription on the cardinal's monument to James III., Charles III., and Henry IX., kings of England—"names which an Englishman can scarcely read without a smile or a sigh"—to Lord Mahon? I have certainly heard that same saying more than twenty-five years ago, and have often quoted it myself, though I never saw the *History of England to the Peace of Aix-la-Chapelle*, but I am almost ashamed to confess my ignorance.

OXONIENSIS.

Bolton Percy, near Tadcaster.

Entirely agreeing with MR. BUCKTON's last sentence, and maintaining as strenuously as any one that "Henry was rightfully King of England," may I ask him on what principle he continues "he was also rightfully King of France"? While I quite admit that "no personal attentions" from the King of France "could waive Henry's title of King of France" if he rightfully possessed it, I should like to know what right he had to it. I can see none.

HERMENTRUDE.

IMP (4th S. iii. 81.)—

"Come on, my muse, nor stoop to low despair,
Thou imp of Jove touched by celestial fire."

Thomson's *Castle of Indolence*.

The glossary gives *imp* as equivalent to *son*, and derives it from the Saxon *impen*, to graft.

"Imping is a somewhat curious process by which any feathers that may be accidentally broken in either the wings or tail of a hawk may be completely repaired, by cutting the web of the broken feather at its thickest part, and cutting the substitute feather as exactly at the corresponding joint and with the same degree of slope. To retain the applied portions to each other, a needle is to be passed into the centre of the pith—first of the native feather, next into that of the additional one," &c.—Blaine's *Rural Sports*, p. 702.

J. WILKINS, B.C.L.

CHURCHES DEDICATED TO ST. ALBAN THE MARTYR (4th S. iii. 172, 323.)—In going through the dedications of the churches in England twenty years ago, I found the following eight instances of dedications in honour of the protomartyr: Tattenhall, Cheshire; Beaworthy, Devon; St. Alban's Abbey, Herts; St. Alban's, Wood Street, London; Earsdon, Northumberland; St. Alban's, Worcester; Wickersley, Yorkshire; Withernwick, Yorkshire. As the *Kalendar of the English*

Church Union now states the number to be twelve, probably four have been added since, the above being all ancient dedications. I think MR. SWEETING must be incorrect in assigning the dedication of St. Alban to Kemerton, co. Gloucester: the original dedication of that church is quite lost; but some years ago, in the course of the magnificent restoration undertaken by the present venerable rector, a fresco of St. Nicholas was discovered in the chancel, and the church has ever since been named in honour of that saint, in the absence of any other evidence of its ancient dedication.

NORRIS DECK.

Cambridge.

"THE HERMIT IN LONDON" (4th S. iii. 300.)—There is a memoir and a portrait of Captain Felix M'Donogh in the *European Magazine*, vol. lxxxv. p. 289.

C. W. S.

"DEATH ON THE PALE HORSE" (4th S. ii. 541; iii. 21, 87.)—The confusion into which your correspondents MR. RALPH THOMAS and MR. BURTON have fallen with regard to the authorship of the *Description* of this picture, arises simply from the fact that they have been discussing two totally different productions, while the similarity of title and the identity of the subject has led them into the belief that they were speaking of one and the same treatise. Both are before me; and I am thus enabled to clear up the matter. The earliest in date of publication is—

"Critical Description and Analytical Review of 'Death on the Pale Horse,' painted by Benjamin West, P.R.A., with Desultory References to some Ancient Masters and Living British Artists. Respectfully addressed to the Most Noble the Marquis of Stafford by William Carey." London, 8vo, Dec. 31, 1817, pp. 172. Price 3s. 6d. sewed. Large copy 4s.

Next, I turn to—

"A Description of Mr. West's Picture of Death on the Pale Horse; or the Opening of the First Five Seals: Exhibiting under the immediate Patronage of his Royal Highness the Prince Regent, at No. 125, Pall-Mall, near Carlton House." London, 4to, 1819, pp. 8. Price Sixpence.

This piece is signed J. G., and I should think it not improbable that it was executed by John Galt, who had been in constant communication with the artist, and was then engaged on his *Life and Works*, published, Lond., 8vo, Parts I. and II. 1820.

Where is now the picture of which Carey—of whom and of whose works I shall have to say more on a future occasion—has left so elegant and exhaustive a criticism? From the same able writer's *Lorenzo's Critical Letters* (part iii. p. 26), I perceive that "the large finished study" was purchased by the Earl of Egremont for three hundred guineas.

Carey, an enthusiastic and untiring advocate of the British School of Art, had previously written a—

"Critical Description of the Procession of Chaucer's Pilgrims to Canterbury, painted by Thomas Stothard, Esq. R.A.," 8vo, London (second edition, with additions, 1818), pp. 83—

an essay which received the warmest complimentary acknowledgments from W. Beckford, Cumberland, Roscoe, Ferriars, Hoppner, R.A. and others.

WILLIAM BATES.

Birmingham.

CHILTERN (4th S. iii. 370.)—It seems to me somewhat doubtful if the name Childe or Chiltern is derived in any way from Children, or from the fact of corn having been kept for the use of the younger monks of St. Alban's at a place bearing that name. I only possess Wats' edition of Matthew Paris (1684), and cannot find the passage alluded to by MR. RILEY.

There is a Worcestershire parish called Hanley-Child, which I always understood was the same word as Chiltern. In the preface to Skelton's *Oxfordshire* it is stated—

"Celterne in Saxon signifies the habitation of the Celts, and the Danes are described in the Saxon Chronicle, A.D. 1009, as ascending up through Ciltern toward Oxford."

Lambarde, in his *Dictionary*, calls Chilterne—

"A great, high, woody quarter, extending to Herford, Bedford, and Buckinghamshire, which Leofstan, Abbot of St. Alban's, caused to be playned towards London, and planted with houses and bridges."

Without doubting the statement of Matthew Paris regarding the cow-pasture, I yet venture to think the prefix Childe is derived from the place forming at one period part of the ancient Ciltern Forest.

THOMAS E. WINNINGTON.

BURNS: BYRNE: O'BYRNE (4th S. iii. 362.)—Many books might be recommended to DR. ROGERS as worth searching through for records of the O'Byrnes, but no doubt the author of the following will have collected all the information obtainable on this point: *Historical Reminiscences of O'Byrnes, O'Tooles, O'Kavanaghs, and other Irish Chieftains*. By O'Byrne. London, 1843. I believe the work was printed for private circulation.

W. R. DRENNAN.

MAY FAMILY (4th S. iii. 287.)—Sir Humphry May married a sister of Sir Wm. Uvedale, the treasurer of the Star Chamber; she died in 1615. It would seem that Sir Humphry married again, and that after his death his widow married Sir Robt. Bennett. The office of Clerk of the Star Chamber was granted to Sir Wm. Uvedale, "in trust for Lady May and her children." There must have been two Lady Mays, for in 1660 one of them petitioned that if the Court of Star Chamber were not revived, she might have some other assistance. In 1623 Thos. May was clerk of that court.

JOHN S. BURN.

The Grove, Henley.

LONDON, SATURDAY, MAY 8, 1869.

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Notes.**DR. JOHN TRUSLER'S LITERARY SOCIETY.**

Marshall, the compiler of the *Catalogue of Five Hundred celebrated Authors* (London, 1788), in his notice of that most industrious compiler, the Rev. John Trusler, LL.D., after mentioning some of his multifarious writings, observes:—

"He has also printed 'Sermons for the Use of the Clergy' in imitation of handwriting; and superintends a society called the Literary Society, who offer to print the works of very fine geniuses logographically for nothing."

The project thus satirically noticed was one which had for its object nothing less than a revolution in the world of literature by the abolition of publishers! I have lately had an opportunity of reading the circular which details how this notable scheme was to be executed. It makes a small octavo tract of eight leaves, with this title: "*The Plan of the Literary Society*. London: Printed for the Society." 1765.

A few extracts exhibiting the plan of operations may perhaps not be without interest. After some general observations on the national duty of encouraging literature and eloquence, and a reference to the Society for the Encouragement of Arts, Manufactures, and Commerce, we read:—

"But as the objects in question fall not under the cognizance either of this or the Royal Society (the one being confined to arts, manufactures, and commerce,

the other to philosophical studies), a body of gentlemen who are sincere lovers of their country, and perhaps have some little discernment in literary merit, fired by a noble ambition of imitating so great a pattern, are determined to exert their utmost efforts to animate the body of still-born literature, and rouse the spirit of expiring eloquence."

This laudable intention is to be carried out in manner and form following:—

"As mankind are often deprived of very ingenious performances, through the inconvenience and unhappiness many authors labour under, in not being able to give birth to their productions owing to an inability of supporting the expenses of printing and publishing; and as men of learning (driven to the necessity of parting with copies to booksellers, who, through a fear of risk, give them frequently little or nothing in proportion to the merits of the piece) are often cramped in their genius, and seldom, if ever, reap the due rewards of their labour, this society proposes:—

"I. To establish a printing office under the following regulations:—

"They will receive every production in manuscript that may be offered, and, if approved of by a committee appointed to examine into the same, immediately put it to press, run the whole risk of printing and publishing, and, after deducting the expenses and customary profits allowed to the trade, give the author all moneys arising from the sale of it."

They also intended, in some cases, to advance money. A quarterly Review (to puff their books?) was also contemplated.

"The committee to consist of no less than seven, as many more as please. To prevent partiality, the author's name shall not be known to any but himself; and to avoid giving offence, the committee, after examination, shall give their voice whether it shall go to press or not by ballot."

"III. As this society increases they propose to give premiums, as shall hereafter be determined, to authors of the best pieces, either in the Greek, Latin, or English languages.

"IV. They will also establish an academy under their patronage, solely for the study of eloquence, and give premiums to those who make the greatest progress.

"Noblemen and gentlemen are hereby invited to subscribe what sums they please (no less than one guinea yearly), for which they shall from time to time receive an equivalent in copies of productions issued from their press.

"N.B. All subscribers will, in consequence of such subscriptions, become members.

"As a still farther encouragement, every gentleman that may have appeared, or shall appear with credit in the literary world, shall, for the yearly subscription of one guinea, have a copy of every production, as well as if he was to subscribe twenty.

"As the admission of booksellers or printers into this society may be a means of retarding its success, it is hoped no person in that way of business will take it amiss that his subscriptions cannot be received."

One is tempted to inquire whether many booksellers' subscriptions were refused according to this courteous rule. Trusler, it is well known, successfully set the publishers at defiance in the case of his own books, and reaped all the benefit, or sustained alone the loss of the multitude of

books which he sent into the world; but I do not recollect ever seeing any work, good or bad, issued under the wing of the Literary Society. If they succeeded in their laudable desire to "animate the body of still-born literature, and rouse the spirit of expiring eloquence," they were modest men, and concealed it from all the world. Perhaps this note may elicit further information as to their proceedings.

WILLIAM E. A. AXON, F.R.S.L.
Joynson Street, Strangeways.

DEFOE'S LETTER TO KEIMER.

The very interesting account which Mr. Lee has the merit of giving for the first time of Defoe's transactions with Mist, the Jacobite printer, reminds me that in "N. & Q." (1st S. iv. 283), I referred to a letter evidently from Defoe, which is given in that most curious and scarce tract—

"A Brand pluck'd from the Burning, exemplified in the unparallel'd Case of Samuel Keimer. London: printed and sold by W. Boreham, 1718," 12mo,—

and which was addressed to Keimer in prison. As the letter does not seem to have caught the attention of Mr. Lee, and as it is another of the many proofs of Defoe's kindness of heart and compassion for the miserable, and as it furnishes corroborative evidence of a point which has been disputed—Defoe's connection with Keimer, as a printer, in the Quaker Tracts—I am tempted to extract the letter, and the paragraph introducing it, from the tract (pp. 98-9). It will be remembered that Keimer was one of the French prophets, and was the printer of the *Weekly Journal*; on account of certain paragraphs in which, relating to the execution of Hall and Paul, he was committed by warrant from Lord Townshend to the Gatehouse—of the horrors of which place he gives in his tract a most graphic picture. He proceeds as follows:—

"My outward wants encreasing, I wrote to several of my former acquaintance for relief, but with little success except from one who had known the different stations of life from the closet conversation of a King and Queen to the fatiguing difficulties of a Dungeon, who with his welcome kindness sent me the following lines:—

'Mr. Keimer,

'I have your Letter: The account you give of your hardships is indeed very moving; the relief I have been able to give you has been very small; however, I have repeated it by the same kind messenger.

'Of all your Letter, nothing pleases me so much as to find you hint something of your being touch'd with a sense of breaking in upon principle and conscience: God grant the motion may be sincere. Afflictions do not rise out of the dust: They seem to leave God himself no other room but that of vengeance to deal with them who are neither better'd by mercies or afflictions. The time of sorrow is a time to reflect, and to look and see wherefore he that is righteous is contending with you. Only remember that he is not mocked. Nothing but a deep

thorough unfeigned sincere humiliation is accepted by him. God restore you to your health, liberty, and prosperity, and, last of all, to his blessing and favour.

'Shall I recommend a sincere prayer put up to heaven, tho' in verse, by one I knew under deep and dreadful afflictions? I'll write you but a few of them:—

"Lord, whatsoever troubles rack my breast,
Till sin removes too, let me take no rest;
How dark soe'er my case, or sharp my pain,
O let not sorrow cease and sin remain.

"For Jesus' sake, remove not my distress
Till thy Almighty Grace shall repossess
The vacant Throne, from whence my crimes depart,
And make a willing captive of my heart."

'These are serious lines, tho' Poetical. Its a prayer I doubt few can make: But the moral is excellent; if afflictions cease and cause of afflictions remain, the Joy of your Deliverance will be short.

'I have sent you the printed paper you wrote for—I should be glad to render you any service within my power, having been always perhaps more than you imagin'd

'Your sincere Friend and Servant.' "

Keimer subsequently emigrated to America, and mention of him occurs in Franklin's *Autobiography*. His career through life was by no means a smooth or an enviable one; but it was something to have known, as he appears to have done, on rather intimate terms, two such men as Benjamin Franklin and Daniel Defoe.

JAS. CROSSLEY.

CHARLES THE FIRST.

In a small volume before me, entitled—

"Histoire secrète de la Duchesse d'Hanover, épouse de Georges Premier, roi de la Grande Bretagne, etc., à Londres par la Compagnie des Libraires, MDCCXXXII,"—

the author, speaking of the death of King Charles I., and of the person who is supposed to have executed the foul deed, says:—

"Le second Dimanche d'après que le Roi eut été décapité, le nommé Robert Spavin, qui étoit alors Secrétaire de Cromwel, invita à diner plusieurs de ses amis. Leur principal discours roula sur celui qui avoit décapité le Roi. Un dit, que cela avoit été fait par le Bourreau ordinaire; un autre dit que c'étoit un certain Hugues Pierre; On en nomma aussi plusieurs autres, mais comme c'étoit sans preuves on ne concluoit rien. Aussi-tôt qu'on eut diné, Spavin tira à part un de ses plus affidez, qui étoit de la Compagnie et lui dit: 'Ils se meprennent tous, ils n'ont pas nommé celui qui a fait cette execution car ce fut le Lieutenant-Colonel Joyce, qui étoit l'homme qui décapita le Roi; j'étois moi-même dans la chambre lors qu'il s'accommoda pour faire cette fonction de Bourreau; j'étois derrière lui lorsqu'il la fit; et je rentrai avec lui quand il l'eut faite: il n'y a personne qui sache ceci que mon maître, le Commissaire Ireton, et moi.' C'étoit ce même Joyce qui s'étoit saisi du Roi et qui l'avoit conduit à l'armée."

Since transcribing what precedes, I see, on looking back to the very early numbers of "N. & Q.," that the original English text, from Lilly's *History of his Life and Times*, appeared in 1st S. ii. 268; but I beg leave to repeat it, as I cannot find

that subsequently any correspondent has substantiated whether Joyce, that "arch-agitator"—as the noble Fairfax calls him—who was the *first* that dared lay hands on his king at Holmesby, was likewise the *last* to do so at Whitehall.

In "N. & Q." (2nd S. iv. 290) it is written:—

"Wood says that Joyce 'had been a godly taylor in London, and perswaded and egg'd on by a godly minister of that city to take up arms for the righteous cause.'"

Was this "godly minister" perchance Hugh Peters, whom Benjamin Disraeli, in his *Life and Reign of Charles I.*, calls "that Merry-Andrew in the pulpit"? Disraeli further says of this future "king's gaoler," Hugh Peters, that "he grew wealthy under his masters, who bestowed on him an estate," &c.: so, in like manner, the ex-godly taylor Joyce—who, as Lilly states, was "as resolute a man as lives"—may very probably, under the same masters and by the same means, have acquired the "competent fortune" spoken of (2nd S. iv. 290). As regards the "righteous cause," singularly enough, I possess an autograph letter of Cornet Geo. Joyce which he ends with that word. I should like to know what "good work" the letter alludes to. It runs thus:—

"Honred Gent men & frends,

"I perceive that You are ording this bearer Dandy Dons to take up Seamen, wh^h is a good worke. That wh^h I haue to offer is that You will speake all of You with Maior Galaway, about that wh^h he agreed upon wth me. And because I am willing to promote the Seruice, I shall, as I promised the Maior, doe what I can in this busnes, & did intend to haue imployed this bearer with another wise, able man to haue done Y^r whole worke in the Westrne parts from Portsmouth to Plymouth; and further, if a frigett or to may be had as runs by to Jarsey & Gorusey, where I haue a promise to 3 hundred able Seamen; I haue no more but to lett You know; if I haue an order, moneys, & a frigett, You shall haue men for Y^r & the Comon wealth Seruice spedely prest. Y^r & the Nations faythfull Seruant for Justice & rightousnes tell death.

"GE: JOYCE.

"White hall the
26th of January, 1652.

"for the Right Hon^{ble} ye
Comitoners of Parl^t for
the Admaralty

thes
haest hast prent."

And in aanother hand:—

"26 Jan. 1652,
"Cornett Joise."

P. A. L.

BISHOP.

The following receipt, which I find noted down in my commonplace book, has too lively an interest for the imagination—let alone the actual enjoyment—of a *gourmet*, to be forgotten or laid aside. And as it is most probable that the pages of "N. & Q." will outlive the novel from which I have extracted it, I give it here for the benefit of "literary men, general readers, &c."

"Take a quince, large and fair, like this," replied the chaplain, pointing as he spoke to a quince which he had detected among a dish of winter pears; 'scoop out his eye, and pierce him all over with a lady's silver bodkin, stick him full of cloves, tie a string to his tail, hang him up to roast thereby before the fire, sift sugar upon him diligently as he roasteth till he is well incrusted and soft to the core; then pour a bottle of claret into a silver skillet, with four ounces of honey and the rind of a lemon, plunge the spiced quince into it, and you will have a cup fit for the Speaker of the parliament.'"—(Agnes Strickland's *How will it End?* London, 1865, vol. i. p. 236.)

I should think so! Fit for the Speaker of the parliament! Probably, most probably, invented by some dignified prelate, or "dedicated," as receipt, to some mighty bishop of old: whence its name. For the authoress calls it *bishop*. She does not say, or else I have forgotten to note it down, whether or not this seemingly delightful beverage is served "hot and hot," like young Dombey's awful Brighton friend's cutlets and toast, as appears from the mentioning of the "silver skillet." I should think hot. How daintily she describes the making of it! A "lady's silver bodkin"—a "silver skillet": well knowing thereby, I take it, that steel and copper would spoil the delectable fragrance of the whole. Wipe your mouths and drink it slowly, all ye "lucky dogs" who may enjoy it on a winter's night—say, Twelfth Night.

The drink that goes by the name of *bishop*, (Germ. *Bischof*), on the Continent is of a simpler preparation, but a most delightful and refreshing stomachic. I should like to recommend a small wine-glassful to ladies at luncheon.

Take a small bitter orange, the size of a walnut, cut the rind off with a silver fruit-knife (iron or steel will destroy much of the exquisite bitter flavour), most tenderly and daintily, as if you were afraid of hurting it; put it (the rind merely) into a china or glass bowl, and sift a pound of good white lump sugar, powdered, over it; pour a small quantity of pure spring water over the sugar and a wine-glassful of good old sherry or pale brandy, and allow it to stand for two hours. Then add a bottle of claret to it, and let it stand, well covered, for another hour, stirring it, however, once or twice; take out the rind and bottle it. It is better to be kept for a day or two, as the aromatic flavour will then be more "toothsome," as Beaumont and Fletcher have it. If persons are fond of a higher potency of aromatic bitter, they will have to take more of the bitter orange rind. Once more, cut the rind off very thin and daintily. To be served cold, of course. Ham sandwiches, salmagundi, eggs on richly buttered toast, "hot and hot," of course, will form a nice relish with it. I hope many will drink my health in it.

Apropos of *bishop*: milk, in Yorkshire (as I have heard myself), is said to be *bishoped* when it is burnt. Grose, in his *Provincial Glossary*, writes about it:—

"Formerly in days of superstition, whenever a bishop passed through a town or village, all the inhabitants ran out in order to receive his blessing; this frequently caused the milk on the fire to be burnt in the vessel, and gave origin to the above allusion."

Tindale, Dr. Richardson says, seems to point to a more specious origin of this expression, in the rancour of the reformers, which ascribed "every ill that did betide them" to the popish bishops.

"If the potage be burned to, or the meate over roasted, we say, the *bishop* hath put his foote in the potte, or the *bishop* hath played the cooke, because the *bishops* burn who they lust, and whosoever displeaseth them."—(Tyn-dall.) Vide Richardson's *New Dictionary of the English Language*, new ed., London, 1860, p. 73.

I think Miss Agnes Strickland's or my own receipt of *bishop* is better than either *bishoped* milk or *bishoped* meat. HERMANN KINDT.

Germany.

HANSARDISE.—Half a dozen years hence, when members of the legislature will talk familiarly of *hansardising* one another, some curious inquirers will be bothering "N. & Q." as to the origin of the phrase. In compliance with your motto, and the well-known apophthegm of my excellent kinsman, please make a note that the word was first used in a debate on the Life Peerage Bill (April 27, 1868), when Lord Derby assured Lord Granville that, in referring a second time to his speech on life peerages in 1856, "he had no desire to *hansardise* the noble earl." CUTTLE, JUNIOR.

MAY-DAY GARLANDS.—In these iconoclastic days the sight of a simple, old-time custom is quite refreshing. I thought so on this May-day morning, when, passing through Sevenoaks town, I saw the children carrying their tasteful boughs and garlands from door to door. The boughs consisted of a bunch of greenery and wild flowers tied at the end of a stick, which was carried perpendicularly. The garlands were formed of two hoops interlaced crossways, and covered with blue and yellow flowers from the woods and hedges. Sometimes the garlands were fastened at the end of a stick carried perpendicularly, and sometimes hanging from the centre of a stick borne horizontally by two children. Either way the effect was pleasing, and fully worth the few pence which the appeal of "May-day, garland-day; please to remember the May-bough," made one contribute. EDWARD J. WOOD.

SIR FRANCIS PEMBERTON.—The date of the death of this chief justice is wrongly stated by Mr. Foss (*Judges*, vol. vii.), and by all his biographers whom I have been able to consult. As they all agree in the wrong month and year, their error must be derived from a common source, which I suspect to be the blunder of Lysons in copying the date on his monumental tablet at

Highgate. Lysons has printed this date as being "10th June, 1699"; but the true date was evidently Jan. 10, 1697-8, for the registers of Highgate chapel record his burial on "15th Jan. 1697."

TEWARS.

"QUALTAGH": A MANX CUSTOM.—

"A company of young lads or men generally went in old times on what they termed the *Qualtagh*, at Christmas or New Year's Day, to the houses of their more wealthy neighbours; some one of the company repeating in an audible voice the following rhyme:—

"Ollick ghennal erriu as blein feer vie,
Seihll as slaynt da'n slane lught thie;
Bra as gennallys eu bio ry-cheilley,
Shee as graih eddyr moaane as deiney;
Coooid as cowryn, stock as stoyr.
Palehey phuddase, as skaddan dy-llooar;
Arran as caashey, eeym as roayrt;
Baase, myrlugh, ayns uhllin ny soalt;
Cadley sauchey tra vees shiu ny lhie,
As feeackle y jargan, nagh bee dy mie."

"When this was repeated, they were then invited in to partake of the best that the house could afford."

The above is a *verbatim et literatim* copy (on my part), and perhaps MR. HARRISON, of Rock Mount, will favour "N. & Q." with the precise English, as it may lead to the discovery of analogous Irish, Welsh, Scotch, and English customs. And if he could at the same time furnish the words of "Moylley Charane," he would confer a favour on O. O. another correspondent. (See "N. & Q." 4th S. iii. 288.)

The purport of the foregoing rhyme appears to be: A merry Christmas to you and a happy new year. Long life and health to all the family. Your lifetime and cheerfulness live together. Peace and love between women and men. Goods and flummery, stock and store. Plenty of potatoes and herrings enough. Bread and cheese, butter, and the spring tide. Stealthy death in neither stackyard nor barn. Safe sleep when you lie down. And may the flea not make a meal of you. J. BEALE.

BELL INSCRIPTIONS.—In the tower of Brinny church, near Inishannon in this county, are three small bells. On the centre one, which is about fourteen inches high, is the following inscription: LAMBERT. MA. FAIT. A. NANTES. 1721. They are said to have been taken from a French frigate which was brought as a prize into Kinsale harbour about the middle of the last century. R. C. Cork.

PREDICTION.—Hartley, in his *Observations on Man*, &c. published in 1749, predicted the fall of the existing governments and hierarchies in these two simple propositions:—

"Prop. 81. It is probable that all the civil governments will be overturned."

"Prop. 82. It is probable that the present forms of church government will be dissolved. We are told that Lady Charlotte Wentworth, much alarmed at these falls

of Church and State, asked Hartley when these terrible things would happen. The predictor answered, 'I am an old man, and shall not live to see them; but you are a young woman, and probably will see them.' We can hardly deny that the prediction has failed;—it has taken place in America, and it has occurred in France. A fortuitous event has comfortably thrown back the world into its old corners; but we still revolve in a circle; what is dark and distant shall be clear as we approach it; and these 81st and 82nd propositions of our vaticinator may again come round in a crisis."—*Blackwood's Magazine*, vol. iv. p. 272.

SPECTATOR.

MANNING FAMILY.—The following inscription in capital letters on a tablet affixed to the south wall of the chancel of St. Mary Cray, Kent, is not printed in vol. vi. of the *Archæologia Cantiana*, which contains some inscriptions in that church relating to the Manning family:—

"Arms: Gules on a cross patonée between four trefoils or, a pellet." (Manning.)

"Disce mori didicisse mori pars prima salvtis
Lector Manningo disce docente mori
Est dvplcis vitæ dvplici cvm morte dvellvm
Post hanc militiam vita trivmphvs erit
Nam vitæ mihi vita novæ spes altera vitæ
Et diræ mortis mors didicisse mori
In Christo dvm disco mori svavissima vita est
Dvm disco in Christo vivere svave mori
Dvm morior meditor mansvrā in sævla vitā
Peccati mortem dvm meditor morior
Sic vivus morti moritvrvs consvle vitā
Sacra sit vt sancto vitaqve morsqve deo.

Avocat e vita me climactericvs annvs
Annos tot disco vivere disco mori."

W. W. KING.

OXFORD LIBRARIES.—The libraries of Oxford are exciting more and more the attention of foreign scholars and governments; and the Bodleian Library in particular, which possesses such treasures in every department of printed and manuscript literature, has just been made the subject of a Report to the French Minister of Public Instruction by M. Paul Meyer. M. Meyer was commissioned to make researches in the Bodleian—of course with permission granted to him by the librarian and curators—for the purpose of ascertaining what MSS. there might be in the library bearing upon French literary history. The result of M. Meyer's examinations is a Catalogue, extending to 101 pages, including descriptive accounts of MSS. relating to the literary history of the Middle Ages, and containing fresh materials for better editions of some of the old French poets. M. Meyer acknowledges that he has not exhausted by any means the subject entrusted to him, during the limited time at his command, but has left much to be done by his successors.

J. MACRAY.

Oxford.

A CANCELLARIAN QUOTATION.—In Campbell's life of Brougham (p. 436), it is recorded that Lord Brougham in the House of Lords resented

the Duke of Buckingham's application to him of the phrase "pottle-deep potations," and retorted that the duke had "picked up the terms of his slang dictionary in an *alehouse*."

This singular blunder Lord Campbell as singularly—so it seems to me—overlooks, and I have not seen it detected as yet by any of the critics. But it deserves note that, unfortunately for Lord Brougham, the *alehouse* bore the sign of the *Shakespeare's Head*, for the words are from the mouth of Iago. (See *Othello*, Act II. Sc. 3.) W. T. M.

HUNTINGDONSHIRE SAYINGS.—I have heard the following in Huntingdonshire:—

"Bell-horses, bell-horses, what time o' day?

One o'clock, two o'clock, three, and away."

"If you kill one wasp, four come to the funeral."

"One's none,

Two's some,

Three's a few,

Four's enew (enough),

And five's a little hundred."

Are they familiar to CUTHBERT BEDE? The last line of the last I have heard explained as referring to percentage. W. D. SWEETING.
Peterborough.

Queries.

ARTILLERY IN THE MIDDLE AGES.

What work contains an intelligent and intelligible account of the artillery engines used in the middle ages previous to the introduction of gunpowder, such as the *mangonel* and the *trebuchet*, giving good illustrations from mediæval authority? or what MSS. in public libraries of England or the Continent contain good representations of such engines? I am aware that there is something on the subject in Grose's *Military Antiquities*, but that book is not accessible to me. Is Grose's account at all precise, and are his illustrations trustworthy? There is a curious passage on the advantages of *long range* with those engines in the work which old Marino Sanuto wrote in the beginning of the fourteenth century to instigate a new crusade, followed by some details regarding the dimensions of such engines. From these it may be gathered that the engine described (probably the *trebuchet*) consisted of a long yard mounted by an axle or swivel near the butt end on a lofty pyramidal frame of timber, and that a heavy counterpoise hung by a swivel to this short or butt end gave the motive force to the shot slung from the other side. But as to details how the shot were lodged and released, how the machine was let off, and how it was possible to take any aim with such a structure, we have no light. All that is said on this last subject is as follows:—

"You should understand that the art of shooting straight and far depends entirely on the adjustment of the weight of the stone-shot to the size of the engine, and to the

amount of counterpoise in the *capoa*, and on using round stones; and it depends also on the amount of twist given to the iron top of the yard (*pertica*) by which the bag of the *casola* is detained; this must be modified according as you want to shoot high or to shoot far."

An extract from the author's introductory remarks on long range may be interesting as an instance of the "*nihil sub sole novum*":—

"On this object the engineers and experts of the army should employ their very sharpest wits. For if the shot of one army, whether engine-stones or pointed projectile, have a longer range than the shot of the enemy, you may rest assured that the side whose artillery hath the longest range will have a vast advantage in action. Plainly, if the Christian shot can take effect on the Pagan forces, whilst the Pagan shot cannot reach the Christian forces, it may be safely asserted that the Christians will continually gain ground from the enemy, or in other words, they will gain the battle."—(*Secreta Fidelium Crucis*, bk. ii. pt. iv. ch. xxii. in the *Gesta Dei per Francos* of Bongars).

H. Y.

Palermo.

ARMS IN IFFLEY CHURCH.—In a south window, Or a lion ramp. gu., a fess between six lions' faces or, q. arg. a chief gu., a lion ramp., tail forked; or, 3rd as 2nd, 4th as 1st, impaling qu. France and England; a file of three points arg., charged with nine bezants. In the west window, Gu. two chevrons az., in fess point a crescent arg. The above are described in Dr. Rawlinson's MSS. as being in Iffley church. To whom do they belong?

E. MARSHALL.

BYZANTINE SEAL.—Can any correspondent learned in Byzantine history inform me to whom or to a member of what family a sigillum may have belonged, on which is the following device and inscription?—Three lions chasing each other round an inner circle, outside of which is the inscription, in uncial characters—

* Σίγα· λελχῶσιν χρυσῶ τρίττοι σκύμνοι.

'Hush! in the gold lurk three lions' whelps' (or young lions).

C. D. E. F.

ABP. CRANMER'S RELATIVES.—One of the articles of accusation preferred against Archbishop Cranmer in 1543 (Strype's *Mem. of Cranmer*, ed. Oxon. i. 168) states, that "his sister married a Milner, and in his lifetime had married one Bingham, and her daughter was the wife of Mr. Commissary."

Can any one tell me what was the name of this Milner, and who was this Commissary? It has been suggested by the editor of Cranmer's *Remains and Letters* (ed. Parker Society, p. 265) that Bingham is the same as "my kinsman and servant Henry Bingham," whom Cranmer recommended in 1538 for "the auditorship of the church of Lincoln." But he gives no reasons for the suggestion, and as the families of Bingham and Cranmer both belonged to the gentry of Notting-

hamshire, they might easily be related to each other in a more honourable way. TEWARS.

PERFORATED ROCK AT EYAM.—I shall be obliged for information respecting the perforated rock near the village of Eyam, Derbyshire, its position, dimensions, and peculiarities; and the superstitions, if any, connected with it. There is a plate of the rock in the *Gentleman's Magazine* for September 1801, p. 785, but it is of rough execution. E. H. W. D.

GIGMANITY.—This word (with numerous variations thereon), a coinage of Thomas Carlyle's, appears likely to take a certain place in the English language as an illustration of sham respectability, or rather respectability from a costerdom point of view, and was, I believe, first used by him in 1832 in his essay on Boswell's *Life of Johnson*, which appeared in *Fraser's Magazine* of that year. The authority quoted for its use is the answer of a witness on the famous trial of Thurtell for the murder of Weare, which took place in October, 1823:—

"Q. What do you mean by respectable?

A. He always kept a gig.

"Thus does society naturally divide itself into four classes: Noblemen, Gentlemen, Gigmen, and Men."

On referring, however, to a volume printed by T. Kelly, Paternoster Row, 1824, 512 pp., in which the murder of Weare is treated in a very exhaustive manner, and the examination of witnesses (fifty-four in number) both at the inquest and the subsequent trial, given in the most minute detail, I am unable to find the answer on which Carlyle founds his very quaint definition.

Although the word "gig" occurs on the trial several hundred times, yet in no instance do I find it used as a voucher either for its owner's or occupant's respectability.

Perhaps some of your readers may think this a subject of sufficient interest to inquire further whether Carlyle is right in his authority for the use of the word in question or not. H. H. Portsmouth.

GOUGH.—What is the origin and meaning of this surname? In the seventeenth and eighteenth centuries I have seen one man's name variously given as Gough, Goffe, Goche, Gock, Cox, Cook; and in other instances I have noticed slight variations of some of these. W. C. B.

HUDDLESTONE PEDIGREE.—More than fifty years since my father copied a pedigree of the family of Huddleston of Sawston Hall, Cambridgeshire. The copy was given to me several years before my father's death. The following statement heads the pedigree:—

"This Pedigree, Genealogy, or Lineall Descent of the Aynient and Right worthy Famylie of Hodleston of Salstone, in the Countey of Cambridg, and of Hodleston Lords of Milham, in the Countey of Cumberlande, and of

diuers other Manners and Lordshipps, shewing their Matches and Aliances with many Princely and Honorable and Right Noble famyleyes, faithfullly and Carefully Drawne and Collected out of the Publick Records of this Kingdom, Ayntient deedes, and Euidences, bookes of Armes and other venerable Prooves by John Taylor at the Lute in fleete street, finished in Ann^o 1641."

The pedigree appears to be correct as far as I have examined it, and I conclude that "John Taylor at the Lute in fleet street" was not like the notorious W. Dakyns, "a maker of false pedigrees." Is any reader of "N. & Q." acquainted with another pedigree drawn out by John Taylor? and is anything known about the compiler of the Huddleston pedigree?

R. D. DAWSON-DUFFIELD, LL.D.

Sephton Rectory, Liverpool.

JESSE WINDOWS. — Is there any rule about the proper place for these in churches? Several of the best-known ancient examples are *east* windows, but I think I have seen or heard it stated that the *west* is the most appropriate place, for some symbolical reason.

H. S. R.

MASONRY. — Any information a brother could give me relating to the medal I describe would much oblige. *Obv.*: "CAROLVS . SACKVILLE . MAGISTER . F . L." "NATTER," 1731. His bust. *Rev.*: "AB . ORIGINE." Nude figure (the genius of Secrecy?), left arm resting upon the column; the cornucopia in the hand; the plumb-rule, the level, the square, and other emblems of Masonry at his feet.

BELFAST.

"HARIE MONTGOMERY, sometyme one of the sub-brigadeers of the troupe of Horse Guards," was living near Edinburgh in 1709. I shall be glad to know something of the regiment to which he belonged.

F. M. S.

MOTTO: "BYDAND": GORDON. — Whose motto is this? and what is its meaning? In Burke's *Peerage* (1847, p. 1154,) I find it in the list of mottoes thus—"Bydand. Gordon, B^t," without explanation. In the body of the work I cannot find it assigned to any of the Gordon families.

Gordon of Embo, Bart.: "Forward without fear."

" of Earlston, Bart.: "Dread God."

" of Gordonstoun, Bart.: "Courage."

" of Halkin, Bart.: (No motto given.)

" of Niton, Bart.: "Animo non astutiâ."

" Marquis of Huntly: "Stant cætera tigno" (qu. meaning?).

" Earl of Aberdeen: "Ne nimium."

" Viscount Kenmure: "Dread God."

Is "Bydand" the old English participle present of the verb to "byde" or "bide," and equivalent to biding or waiting, or "I bide my time"? Halliwell gives "Bydande, bearing?"

'And ye, ser Gye, a thousande
Bolde men, & wele Bydande.'

MS. Cantab. ff. ii. 88, f. 158.

H. K.

THE PRINCESS OLIVE OF CUMBERLAND: HAD SHE A SON? — I have a cutting from a newspaper (I suspect the *Observer*, and somewhere about 1822), but it is undated, and I wish to identify it if possible. It is as follows: —

"MARLBOROUGH STREET. — A young man who represented himself a son to the *soi-disant* Princess of Cumberland, applied to Mr. Conant on Monday evening for relief, and after having received some aid, was sent to the workhouse. As some doubts arose as to his having gained a settlement elsewhere, the assistant-overseer, Mr. Bigg, was deputed by the parish to *Her Royal Highness* to ascertain the correctness of the youth's account. The *Princess Olive* seemed much surprised, and while she admitted having protected the boy, stoutly denied her maternity, adding that, 'even if he was her son he was illegitimate, and had no claim on her. But that he was not hers, so help me God.' Mr. Bigg then returned, and further inquiries were ordered to be made, some of which turned out of little advantage to the boy."

Can any reader of "N. & Q." help me, if not to the precise date, to some approximate one? Of what parish was Mr. Bigg the assistant-overseer? When did Mr. Conant become Sir Nathaniel Conant? I think I have met with other allusions to this supposed son, but having neglected Captain Cuttle's advice, am obliged to apply to your Refuge for the Literary Destitute, "N. & Q."

T. P.

THE REV. THOMAS PALMER. — Can any reader of "N. & Q." give me information as to the parentage of Thomas Palmer, who was at one time page of honour to Anne Hyde (wife of James II.), and was subsequently, 1669, vicar of Clonfert and Tullilease, co. Cork? After that year he was appointed Judge of the Admiralty Court of Munster, and of the Consistorial Court of Ardfert and Aghadoe, and became the first Protestant rector of Kenmare, co. Kerry. (*Vide Brady's Records of Cork*, vol. ii. p. 129.) Any reference to the university wherein he graduated &c. would oblige

A. H. H.

Trinity College, Dublin.

"THE LIFE OF PILL GARLICK." — I have bought at an old book-stall *The Life of Pill Garlick*, 2nd edition, 1815, printed by John Miller, 25, Bond Street, and N. Mahan, Dublin; and as I have been unable to find the author, I shall esteem it a favour if you can assist me through "N. & Q."

JESSE TURNER.

SIR RICHARD PRIDEAUX. — In Westcote's and Lysons's *Devonshire*, Wootton's *Baronetage*, and the *Devonshire Visitations*, Sir Richard Prideaux of Orchardton is stated to have married Elizabeth, daughter of Roger Mortimer, Earl of March (executed 1330), and his son Sir Geoffrey the daughter of Wm. Montacute, Earl of Salisbury. On the other hand, I find no mention whatever made of a Prideaux in connection with either of those families in Burke's *Extinct Peerage* and

Eyton's *Shropshire*, both of them reliable authorities on the subject. Can any of your readers explain the discrepancy, and also inform me whether Sir John Clifford, Knt., whose daughter married Sir Roger Prideaux, great-grandson to Sir Geoffrey, belonged to the Chudleigh family?

P. C.

Junior Carlton Club.

ROMAN INSCRIPTIONS IN BRITAIN.—Is there any book which contains a complete or nearly complete list of the Roman inscriptions that have been turned up in Britain?

A. O. V. P.

SKY-LARK.—Who was the author of the following lines, which are supposed to be an imitation of the note of the lark?—

"La gentille alouette avec son tirelire,
Tirelire, à lire, et tireliran, tire
Vers la voûte du ciel, puis son vol vers ce lieu
Vire et désire dire adieu Dieu, adieu Dieu."

F. GLEDSTANES WAUGH.

Exeter College, Oxford.

SUPPOSED MADNESS.—Can any of your readers inform me where I can find a tale in which are related the adventures of a gentleman, perfectly sane, who arrived in a remote village or town where a madman was expected, for whom he was mistaken? Of course all his acts and words were regarded as those of a lunatic. The story, I think, appeared several years ago in a serial similar to *Household Words* or *Chambers's Journal*.

PSYCHOLOGIST.

TAPESTRY MAP.—Among the Gough collections in the Bodleian Library is a curious tapestry map of the Midland Counties, in a somewhat fragmentary condition. It is part of three great maps formerly at Mr. Sheldon's house, Weston in Warwickshire, supposed to be the earliest specimens of that kind of work in England, which was introduced into the country by Mr. Sheldon during the reign of Henry VIII.

The towns and villages in Worcestershire and Herefordshire are in general correctly marked, and the forests and streams, as well as some castellated mansions. The inscriptions on the corners of the map are quaint, and I quote some of them that were sufficiently perfect to decipher:—

"On this side which the sun does warm with his declining beams,
Severn and Teme do run, two ancient streames;
These make the neibors' pastures rich, and yele of fruit
great store,
And do convey throout the shire commodoties many
more."

"Here hills do lift their heads aloft from whence sweet
springs do flow,
Whose moistur good do fertil make the valleys Couche
below.
This Southly part which here below toward Gloucester
fall,
Of corn and grass great plenty yields, and fruit ex-
ceedeth all."

A citie faire so called of old, whose beauty to this day
Right well commends the British name.

This shire whose soile of corn and grain great plenty
yields

By labour's careful toile,

In threefold paths divided is. On

East doth Cotswold stand.

Most fertil hills for sheep and wool,

The like not in this land."

From Macray's *Annals of the Bodleian*, p. 112, we learn the remaining maps are in the Museum at York, given to that institution by Archbishop Vernon Harcourt. Perhaps some correspondent in that district can inform me what parts of England are delineated, and whether any quaint inscriptions remain. THOMAS E. WINNINGTON.

TENDER-EYED.—There has been a difference of opinion respecting this epithet as applied to Leah (Gen. xxix. 17). Some suppose it to signify some "blemish or soreness in the eyes;" others, that whereas Rachel was altogether lovely, Leah's eyes were her only good feature. Not many days since an old woman used this expression to me in the former sense in reference to her grandchild. On my observing how weak the child's eyes seemed, she said, "Yes, she has been *tender-eyed* from her birth." Can any of your correspondents give an instance of its use in either sense? S. L.

TUKE FAMILY ARMS.—In Morant's *History of Essex*,* the arms of Tuke of Cressing Temple are said to be: Per pale az. and gu. three lions passant guardant or, a mullet for difference, no crest. Now these are not the arms of that family according to any other authority. They really are: Per fess dancette az. and gu. three lions passant. Could any of your correspondents explain the source of the error, or say whether there was any other family to which the first-mentioned arms belonged? K. P.

Queries with Answers.

DELESSERT GALLERY OF PICTURES.—The papers have recently contained several notices of the sale of the collection of pictures belonging to the Delessert family at Paris. Can any of your readers give me any information about this collection, or the family by which it was made?

IGNORAMUS.

[This splendid collection of Old Masters was made by Baron Benjamin Delessert, a French financier and philanthropist, born in Lyons Feb. 14, 1778, died in Paris March 1, 1847. He served in Belgium as captain of artillery under Pichegru, but on the death of his eldest brother resigned his commission to assume the direction of his father's bank. He was a patron of savings banks, primary schools, houses of refuge, and other charitable

[* The reference to the volume and page should have been supplied.—ED.]

institutions. He was also an associate of the Academy of Sciences, and formed not only a splendid gallery of pictures, but a magnificent botanical and conchological collection. His herbal, which had been commenced for his sister by J. J. Rousseau, contained no less than 86,000 specimens of plants, 3000 of which were previously unknown. His botanical collections are illustrated in the important work, in which he was a collaborator with De Candolle, *Icones selectæ Plantarum*, 2 vols. 4to, Paris, 1820-46, and his conchological treasures were described in 1847 by Dr. Chenu. Charles Blanc has devoted two elaborate and learned articles to the old and modern pictures in the Delessert collection in the February and March numbers of the *Gazette des Beaux-Arts*, 1869. There is an excellent memoir of Baron Delessert in the new edition of the *Biographie Universelle*, x. 319-323. Consult also the *Notice sur la Collection de Tableaux de MM. Delessert*, Paris, 1844, 8vo.]

"THE LIBERAL."—In the preface to the first number [?] of Leigh Hunt's magazine, *The Liberal*, he tells the object of the periodical; namely, "to contribute our liberalities in the shape of Poetry, Essays, Tales, Translations, and other Amenities," and he goes on to say that—

"Italian literature, in particular, will be a favourite subject with us; and so was German and Spanish to have been, till we lost the accomplished scholar and friend who was to share our task; but perhaps we may be able to get a supply of the scholarship, though not of the friendship."

Who, pray, was this accomplished scholar and friend?

JAMES J. LAMB.

Underwood Cottage, Paisley.

[The accomplished scholar and friend was no doubt poor Shelley. It will be remembered that Leigh Hunt arrived at Genoa on June 14, 1822, and was heartily welcomed by Shelley in a letter which he wrote to him. But so desirous was the latter of seeing his friend personally, that he determined to go in his boat with Williams to Leghorn, where Hunt had speedily proceeded, to arrange with Lord Byron the final preliminaries of *The Liberal*. On the 8th of the following month Shelley perished in a storm, at the early age of thirty. Leigh Hunt, after speaking of this melancholy occurrence, says: "We remained but three months at Pisa subsequently to this calamitous event. We then went to Genoa, where we received the first number of the periodical work, *The Liberal*, which Lord Byron had invited me to set up, and in which Shelley was to have assisted. He did assist, for his beautiful translation of the 'May Day Night' from Goethe appeared in the first number." (*Autobiography*, ed. 1860, p. 323.)

Again, Lord Byron, writing to Mr. Murray from Genoa, Oct. 9, 1822, says: "I have done all I can for Leigh Hunt since he came here; but it is almost useless: his wife is ill, his six children not very tractable, and in the affairs of this world he himself is a child. The death of Shelley left them totally aground, and I could not see them in such a state without using the common feelings

of humanity, and what means were in my power to set them afloat again." It must be borne in mind that the preface to *The Liberal*, as well as the title-page, must have been written after the completion of the first volume in 1822.]

SATIRICAL MEDAL.—I have in my possession a very curious medal which was dug up in the grounds of the abbey at Barnwell, near Cambridge, more than forty years since, when my father was curate of that parish and resided in the abbey, and it has been in my possession ever since. It is supposed to have been struck at the Reformation, and is made of brass, with a part attached to it forming, as I conjecture, a tobacco-stopper. There is also a small round hole in it, through which a ribbon was most probably put in order to suspend it round the neck. On both sides of the medal are heads, with mottoes in Latin running round as a border. It is four and a half inches in circumference. On one side is a cardinal's head, which, when inverted, forms the head of a fool with cap and bells. The motto is "SAPIENTES STULTI ALIQUANDO." On the other side is a profile of the Pope with his mitre, which being inverted, represents a likeness of his Satanic Majesty. The motto is "ECCLESIA PERVERSA TENET FACIEM DIABOLI."

A similar medal was dug up in Armagh in the autumn of 1856, with this exception, it had not a part attached like a tobacco-stopper and the hole for the ribbon. I wish to know the date, the occasion of its being struck, and the value?

EDWIN W. R. PULLING.

[Our correspondent will find the medal engraved and described in the curious volume entitled *Monnaies des Evêques, des Innocens, des Papes, etc.* It is, of course, directed against the Court of Rome, and emanated from the Protestant party. In the same volume our correspondent will find described and engraved the medal which the Roman Catholic party issued in ridicule of their opponents: on one side of which is a double head, representing Calvin and the Devil, with the motto "JOAN. CALVINUS, HERESIARCHA PESSIMUS;" and on the reverse, a double head of a Cardinal and a Fool, with the legend "ET STULTI ALIQUANDO SAPITE. PSAL. XCVI."]

POOR JOHN.—What is the "poor John" mentioned by Massinger, *The Guardian*, Act III. Sc. 1?—

"Or live, like a Carthusian, on poor John."

C. B. T.

[Poor John is a coarse kind of fish, salted and dried. The fish itself is called also hake. It is said to resemble ling. Malone said that it was called *pauvre gens* in French; perhaps rather *pauvre Jean*. It was, of course, very cheap fare, as noticed by Harington, *Ep.* ii. 50:—

"But suddenly thou grewst so miserable,
We thy old friends to thee unwelcom'd are,
Poor John and apple-pyes are all our fare."

See Nares's *Glossary* for other examples.]

THE AGE FOR ORDINATION.—In *The Christian Leaders of the last Century*, by the Rev. J. C. Ryle, just published by Messrs. Nelson, are the following passages:—

“At the early age of twenty-two Whitefield was admitted to holy orders by Bishop Benson of Gloucester,” who had “offered to ordain him; though only twenty-two years old, whenever he wished.” (P. 34.)

Daniel Rowlands was ordained “in London, at the early age of twenty, in the year 1733.” (P. 182.)

Were these exceptional instances of early ordination?
CUTHBERT BEDE.

[These were certainly exceptional instances of ordination, as in the cases of Archbishop Ussher and Bishop Jeremy Taylor, who both received the order of Deacon before they were twenty-one. By Canon xxiv., as well as by the preface to the Form of Ordination, no person can be admitted into the sacred orders except he be twenty-three years of age, unless he have a faculty, which must be obtained from the Archbishop of Canterbury. So that it appears a faculty or dispensation is allowed for persons of superior qualifications, to be admitted deacons sooner. But for the admission of a priest under the age of four-and-twenty years there seems to be no dispensation. *Vide* “N. & Q.” 2nd S. iv. 112; 3rd S. ix. 509.]

PAPIER-MÂCHÉ.—What is the origin of papier-mâché?
C. M. NICHOLS.

[*Papier-mâché*, the French term for moistened or pulped paper, was probably first suggested by some of the beautiful productions of Sindh and other parts of India, where it is employed in making boxes, trays, &c., as well as in China and Japan. In 1740 one Martin, a German varnisher, went to Paris to learn this manufacture from Lefèvre. On returning to his own country he was so successful in his exertions that his paper snuff-boxes were called after him “Martins.”]

Replies.

“THE REVERED AND RUPTURED OGDEN.”

(4th S. iii. 383.)

Mr. Canning is misreported as having used the phrase “the revered and ruptured Ogden” in a debate on the Indemnity Bill, on March 11, 1818. The misreport appeared only in the *Morning Chronicle*. The *Times*’ report gives “the ever-to-be-revered and unhappy Ogden.” The *Chronicle* version is reproduced in the collection of Canning’s speeches published by Ridgway, but *this* speech was not corrected by Canning. The editor, Mr. Therry, says that—

“The discrepancy in the reports has given rise to some doubts whether Mr. Canning uttered the word ‘ruptured.’ It is now retained in the text because it is undoubtedly the correct one. Mr. Canning did not disavow it.”

This is a singular reason for the “undoubting” belief of the editor. At that time members of

the legislature were not very solicitous about correcting errors in the reports of their speeches, and, as a rule, they never did so except from their places in Parliament. But though Mr. Canning did not disavow the word, the reporter himself did—a circumstance of which the editor was not aware. Assuming the word to have been spoken, the editor thinks Canning was justified in using it, and I agree with him.

Ogden was one of the persons arrested for sedition under the Habeas Corpus Act in 1817. When released, he caused a petition to be presented to the House of Commons full of outrageous falsehoods. Ogden’s violation of truth in this matter is sufficiently exposed by Mr. Therry in a note to Canning’s speech, and therefore I will reproduce it:—

“Nothing can elucidate Ogden so clearly as himself. After describing in his petition the indignity with which he was treated at Manchester upon his arrest, and the suddenness of his being ‘posted off for London,’ Mr. Ogden thus expresses himself:—

‘The ponderous irons the petitioner was loaded with broke his belly, and caused an hernia to ensue about eight o’clock in the evening when going to bed, and it was impossible to alarm the gaoler. The petitioner remained in that dreadful state more than sixteen hours, in the most excruciating torture. On the turnkey appearing in the morning two surgeons were sent for, who, after using such means as seemed to them necessary, found nothing would do but the knife, and apprehended from the petitioner’s age (74) he would die under the operation. The pain he endured was so great that he insisted on that means being resorted to; they unwillingly commenced the operation, which continued for one hour and forty minutes; and, praised be God and the skill of the surgeons, the petitioner survived it,’ &c. &c.

“But what must be the execration of every honest man at learning the facts—that the disease had actually been of more than twenty years’ standing; and that the auspicious operation, so far from being performed the morning immediately succeeding his imprisonment, did not take place ‘till four months after that incident—the entire interval from the 18th of March, the day on which his fetters were removed, to the 27th of July, the day on which the operation was performed, being fraudulently skipped over in order to deceive the House of Commons. Besides, in his private communications to his friends, Ogden blessed his stars for being, by his cure, made—as he expressed himself to the gaoler—‘a better man than he had been for twenty years before’; and (after stating ‘the courtesy and attention’ which he experienced from the Privy Council—the hospitable manner’ of his treatment in the prison—the excellence of his fare—the humanity of the governor—and his own improvement, even in religion) concluded a letter from Horsemonger Prison to his wife in these words: ‘Dear wife, have no fear for me, I am in good hands’; also in a communication to Lord Sidmouth, dated in January last, he used this sentence: ‘I have no complaint to make against the regal government whatsoever,’ yet was afterwards capable of the base abuse of the right of petition which is manifest from the imposture of his principal allegations.”

Now that my hand is in, I will transcribe the rupture passage in Canning’s speech, and another in which he afterwards alluded to it in a speech at Liverpool.

"Ward and all his patient sufferings being thus abandoned, next, with all the pomp of eloquence and all the flexibility of pathos, was introduced the revered and ruptured Ogden; his name was pronounced with all the veneration belonging to virtuous age and silver hairs; and yet, on inquiring, what did his case turn out to be, but that he had been cured of a rupture at the public expense? The greater part of the petition of this ill-used personage consisted of a nice and particular description of the manner in which his extruded bowels writhed round the knife of the surgeon; and it is impossible to forget the general shudder felt by the House when that part of the petition was read. Yet the plain truth was that this man had laboured under this affliction (asserted in the petition to have been produced by the severity of his confinement) many years; and that he took advantage of his imprisonment to have it cured gratis, expressing afterwards to his friends and relatives the comfort and delight which he experienced on being thus made a new man again. His case might be a very fit case for the Rupture Society; but to require the decision of Parliament upon it was such a daring attempt upon its credulity as would probably be never again attempted."

It was hardly necessary to inform the reader that this speech was not revised by the great orator. Imagine Canning speaking of the "flexibility of pathos," and of the House feeling a shudder! Canning probably alluded to the sensibility of pathos (which fell upon the reporter's ear as flexibility), and spoke of a shudder running through or pervading the House. When Canning was a candidate for the representation of Liverpool in 1820 (and I may be permitted to say, by parenthesis, that his speeches during his election contests for that town, published in one volume, little known, contain passages equal to any to be found in the speeches which charmed the House of Commons), Mr. Rushton censured the passage above quoted, whereupon Mr. Canning spoke as follows:—

"A petition had been presented from a man whose name he (Mr. Rushton) has mentioned, stating that the irons with which he had been loaded, when taken into custody, had brought on that complaint under which he described himself as labouring. It was distinctly stated in that petition, not that, having such a complaint upon him, he was nevertheless taken up, (as the gentleman seems to imagine,) but that the apprehension and restraint had produced on this poor man so terrible a calamity. The petition went on to describe the process of an operation, rendered necessary in this case, with all the disgusting detail of surgical particularity. It was quite obvious, that this description was intended to inflame the minds of all who should hear it against the supposed authors of the calamity under which the poor man laboured, and, by necessary inference, of the sufferings incident to the treatment of it. I made inquiry into the matter of this petition, and communications were voluntarily made to me, from which I learnt, to my infinite astonishment, that, so far from its being the effect of his irons, and the immediate consequence, therefore, of his confinement, the man had been afflicted with his complaint for about twenty years; and that, so far from being aggravated by his imprisonment, he had, during that imprisonment, been cured at the public expense. Nay, I learnt, on what I believed, and still believe, to be incontestable authority, that in the first moment of his liberation he had expressed his gratitude for the care

which had been taken of him; and that it was not till some time afterwards, and upon mature reflection or advice, that he was induced to accuse government as the author of his long-standing disease. Could any thing be more gross than such an imposture? The calamity was itself grievous enough; but was it not shameful to ascribe to harsh and cruel treatment the result of natural infirmity? And, if I indignantly exposed the baseness of such a fraud, is it to be inferred that I was, more than any man who heard me then, or who hears me now, insensible to human suffering? Those who draw such an inference are guilty of a gross calumny against me. If, in expressing a just indignation at such a fraud, any words escaped me which could, in any fair mind, be liable to a misconstruction, I am sorry for it; but I bate no jot of the indignation which I then expressed. I think now, as I thought then, that this case, in the shape in which it was brought before the House of Commons, was a foul and wicked attempt to mislead and to inflame. To that statement I immovably adhere."

C. Ross.

CALIBAN: A TORTUGA ISLANDER.

(4th S. i. 289.)

In a former note I endeavoured to show that all available evidence tended to prove that the hag-born Caliban—the monster of whom Ben Jonson, in his Prologue to *Bartholomew Fair*, sneeringly said that nature was afraid, and whom Prospero described as not honoured with a human shape—was a tortoise man-monster. The following extract from a broad farce scene in Jonson's *Volpone*, first acted in 1605, will further show that turtle near upon man's size were then known in England: yet so little known that they were rare curiosities, as witness the attempt at disguise, the exclamations of the merchants, and the excuse and explanations of Peregrine; and again, that the like had probably been exhibited in the fair to Shakespeare's "holiday fools," and "made more than one man."

Sir Politic Would-be, in fear of pretended officers of the Venetian state, has recourse to "an ingine thought upon before time." A tortoise-shell is laid over his body; and while his legs are concealed in a nook, or beneath some piece of furniture, his head, covered with a cap, stands out as a tortoise-head, and his hands in black gloves as the fore-fins:—

"Sir Pol. Marry it is, sir, of a tortoise-shell
Fitted for these extremities;—'pray you, sir, help me!
Here I've a place, sir, to put back my legs.
Please you to lay it on, sir. With this cap,
And my black gloves, I'll lie, sir, like a tortoise
Till they are gone.

1st Merch. What
Are you, sir?

Pereg. I'm a merchant that came here
To look upon this tortoise.

3rd Merch. How?

1st Merch. St. Mark,
What beast is this!

Pereg. It is a fish.

2nd Merch. Come out here.

Pereg. Nay, you may strike him, sir, and tread upon him;
He'll bear a cart.

2nd Merch. Can he not go?

Pereg. He creeps, sir.

[Sir Pol. is made to creep, and they pull off the disguise and discover him.]

1st Merch. 'Twere a rare motion to be seen in Fleet Street.

2nd Merch. Aye, i' the Term.

1st Merch. Or Smithfield, in the Fair."

Volpone, Act V. Sc. 2.

It is not improbable that this scene was one of the various remembrances which led to the conception of Caliban; neither is it unlikely that Jonson was afterwards the more bitter, because Shakespeare's was the more taking idea. I think, too, that we gain another limit as to the time within which *The Tempest* was written. From some apparent remnants of rhyme, it has been supposed to be in its present form a re-written play. It may be so, but (unless Caliban was entirely recast) I do not think that the original play was produced prior to 1605: for though Shakespeare may have brought forth this tortoise man-monster after seeing Sir Politic's stratagem, it is most unlikely that Jonson would have introduced this short episode after Caliban had possession of the stage. Sir Politic's stratagem, and its course, read like an original idea; there is not the slightest appearance of its being a squib or parody on *The Tempest* or on Caliban, and, if it were not a parody, the audience would have cried "Caliban" and mewed. Neither would Ben Jonson have liked to appear as even a possible borrower from a contemporary and successful rival.

BRINSLEY NICHOLSON.

West Australia.

THE OATH BY THE COCK.

(4th S. ii. 505.)

"I would further ask, are there any superstitious beliefs regarding this bird which would tend to show that 'By the cock' was a pagan oath?" &c.

"It is not known that the cock was recognised as a mystical bird in Scotland. Resuming the substance of previous observations: the cock was consecrated to Apollo, the god of day, also the tutelary divinity of medicine; and to Æsculapius, his son, by the nymph Coronis. Some of the ancients believed that the heart of the cock was acceptable in sacrifice, which is interpreted as relative to predictions, for Apollo was the god of vaticination. During the prevalence of infectious diseases in the East, the cock forms an oblation to a sanguinary divinity: it is sacrificed at the entrance of the temples dedicated to one corresponding to the Hecate of the Greeks; or it is killed over the bed of the invalid, who is sprinkled with its blood. The same oblation is offered by the women of Malabar. Formerly, and it may be still, a red cock was dedicated by sick persons in Ceylon to a malignant divinity, and afterwards offered as a sacrifice in the event

of recovery. Though reprobated by the priests, it is frequent in certain parts of the island. At length medicine came to be administered in Europe at the crowing of the cock, which was considered superstitious. In Scotland, it will be recollected that a cock was buried alive for insanity; that the blood of a red cock was administered in a flour cake to an invalid; and that the female of this bird was burnt alive as the remedy for a distemper.

"As the crowing of the cock announced the approach of Phœbus or Apollo, the god of day, it became mystical as offensive to sorcerers, who hasten to shun the light: for Lucian says that, during certain conjurations, the moon, brought down, flew up to heaven, Hecate sunk into the earth, and the other spirits vanished, when the cock began to crow. Cock-crowing at an untimely hour was deemed ominous: 'Peter denied again, and immediately the cock crew'; in commemoration of which, it is said, a festival has been instituted wherein the celebrators imitate the crowing of a cock, accompanied by ceremonies 'most deafening to the ear, and perfectly ridiculous to the eye.' Thus the cock, consecrated to the divinities of ancient and modern pagans, became mystical among the Jews and Christians: nor has it been neglected as an ingredient of the superstitions of Scotland."—*The Darker Superstitions of Scotland*, by John Graham Dalyell, Esq., F.A.S.E., Glasgow, 1835.

Moreover, it was associated with the sacerdotal courses in Jerusalem, and (I am not going to revive the cock and bull, or cock and bell question,) probably it has been no less serviceable in the celebration of Christian worship. In reference to the former, a rabbinical commentator writes:—

"Non instabat galli cantus, quin atrium refertum esset turba Israëlitarum. Denique in codice Succa legitur, quum festi dies, aut noctes verius, tabernaculorum agerentur, sacerdotes duos stetisse in porta superiore, quæ ex atrio Israëlitarum ad atrium mulierum descenditur, et ad cantum galli tubas inflasse."—Blasii Ugolini *The-saurus Antiquitatum Sacrarum*, vol. xxvii. Cf. Petron. cap. 74, not. Burmanni; Plin. lib. x. c. 21; Athenæi *Deipn.* lib. ix. p. 374; Jo. Saresbur. *Polycrat.*, lib. i. c. 18.

We must also mention, as having a tendency to the origination of the oath, divination by the cock, 'Ἀλεκτρομαντεία:—

"The cock, commonly placed by the side of Horus and Anubis, or Mercury, very plainly signified what was to be done in the morning, as the owl marked out the assemblies that were to be held in the evening. Cocks and cockrels were then made so many new monitors foretelling futurity; and the owl acquired in this matter a talent which many people earnestly contend she is still possessed of. When this bird, which is an enemy to light, happens to shriek as she passes by the windows of a sick person, where she perceives it, you never can beat it out of their head that this shrieking, which has no manner of relation to the condition of the dying man, is a foreboding of his end."—Abbé Pluche's *History of the Heavens*, translated by J. B. de Freval, vol. i. p. 247. Cf. Luciani *Somnium seu Gallus* (*Opera*, Lehmann. vol. vi. p. 332) Potter's *Antiq. of Greece*, vol. ii. p. 407.

BIBLIOTHECAR CHETHAM.

MYRC'S "PARISH PRIEST": THE WORD
"VSE."

(4th S. i. 263, 353.)

I was much obliged to MR. W. M. ROSSETTI when, about a year ago, he answered some queries of mine about passages in Myrc's *Instructions for Parish Priests*, E. E. T. S. It was to be regretted that MR. ROSSETTI (as he says himself) had not the book by him at the time of his answer. However, I hoped that my chief question might attract the attention of some one who would answer, not lacking "the advantage of seeing the context."

With MR. ROSSETTI's note, however, the matter dropped in "N. & Q." Since that "additions and corrections" to the book have been issued by the society, but of the passage in question no notice is taken. I now give the passage with its context, and ask again for information.

The subject is the Cup of the Eucharist. Before my quotation, it has been ordered that if a drop of the blood fall upon the corporax it shall be sucked up ("sowke hyt vp"), and the corporax put away among the relics; that if it fall upon vestment or pall, the piece shall be cut out, burned ("and hyt brenne"), and the ashes put among the relics; and that if it fall elsewhere, upon "tabul or ston, vrpe or mat," it shall be licked up ("lyk hyt vp"), the place shaved, the shavings burned, and the ashes put among the relics. Then come the following lines (pp. 59-60, l. 1937-1946):—

"3ef any flye, gnat, or coppe
Doun in-to þe chalys droppe,
3ef þow darst for castynge þere,
Vse hyt hol alle I-fere,
And 3ef þy herte do wybstonde,
Take vp the fulþe wyb þyn honde,
And ouer the chalys wosche hyt wel
Twyes or thryes, as I þe telle,
And *vse* forth þe blod þenne,
And do þe fulþe for to brenne."

The italicised lines and those following are explained in the side-notes:—

"... swallow it. If you are afraid of vomiting, take it out with your hand and wash it over the chalice, and then burn it."

MR. ROSSETTI's explanation of *vse* (the word asked about) is—"Vse, if I am not mistaken, here signifies *burn*, from the Latin *urere*, *ustum*."

The first italicised line he explains—

"If thou darest to plunge [thy fingers] therinto."

The lines following those italicised make MR. ROSSETTI's far-fetching from Latin *urere* a needless trouble. Can a single instance of *vse* meaning *burn* be found anywhere? But, on the other hand, can another instance be produced of *vse* meaning *swallow*?

Vomiting is a common meaning of *castynge*; but the word *cast* has forty distinct meanings given

to it in Halliwell's *Dictionary*, and more might be added now. Moreover, would the priest be commanded to swallow the deadly poison of the *attercop*? This morning (April 25) I have happened upon a story in that not very recondite book *Wanley's Wonders*, how Conradus, Bishop of Constance, unwittingly swallowed a spider from the chalice, and *by miracle* was not poisoned. This story, in fact, reminded me of my unanswered question. Spider-poisoning legends are common enough, and one is given by the editor on this very passage of Myrc.

Vse occurs again in the last line but one of my quotation; and here also *swallow* might be its meaning from the context, though *empty away* seems the simplest and readiest interpretation.

Perhaps the editor of Myrc—who, I see, sometimes contributes to "N. & Q."—would vouchsafe an answer.

JOHN ADDIS, JUN

Rustington, near Littlehampton, Sussex.

CUSTOMS OF MANORS.

(4th S. iii. 335.)

For the information of EDWARD PEACOCK, Esq., and others who may be induced to pursue a very interesting branch of historical inquiry, I beg to offer my little mite touching the manor of Sidmouth in Devonshire. From Domesday Book, fol. 104, it appears that in the Saxon times this manor pertained to Gutda or Ghida, the mother of Harold who fell at the battle of Hastings. After the Conquest William seized it, and gave it to the abbey of St. Michael's Mount, Normandy. From that abbey it was taken in 1415 by Henry V. of England, and presented to the convent of Syon at Isleworth, near London. Of the abbess, Agnes Jordan, Richard Gosnell took a ninety-nine years' lease for 51*l.* 17*s.* 7*d.* per annum, beginning Feb. 5, 1538. Henry VIII. seized the convent and its possessions in 1539, but does not appear to have interfered with Gosnell's lease. Queen Elizabeth was owner of the fee in 1558. Thomas Baron and John Leigh or Lee appear as lessees in 1559. Sir William Peryam, Chief Baron of the Exchequer (his monument is in Crediton church, Devon), became possessed of a quarter of the manor, April 15, 1578. John Scutt, having an interest in a moiety of the manor and rectory, and the residue of Gosnell's lease, demised half of his half to Sir W. Peryam, 1579. Giles Dottyn and William Hakewill held the manor and rectory in 1598. King James I. was lord of the fee 1602. Christopher Mainwaring took a lease of the king for 38*l.* 7*s.* 8*d.*, beginning Dec. 21, 1604. He afterwards bought the manor before 1623. Sir Edmund Prideaux of Netherton Hall, Farway, Devon, Bart., bought it before 1627. Sir Peter, his son, succeeded on the death of his father,

March 28, 1628. Sir Peter, son of Sir Peter, succeeded Jan. 1682. Sir Edmund, son of the preceding, followed Nov. 22, 1705. Sir Edmund, son of the preceding, succeeded Feb. 25, 1719-20. Sir John, half-brother of the former, succeeded Feb. 26, 1728-9. Sir John Wilmot Prideaux, grandson of his predecessor, succeeded August 25, 1766. Thomas Jenkins purchased the manor and some outlying estates for 15,000*l.*, May 2, 1787. Thomas Jenkins, great-nephew of the preceding, succeeded in 1798. Edward Hughes Ball Hughes became possessed in 1836. George Edmond Balfour purchased the manor for about 80,000*l.* in 1866, and is the present possessor. Behold then, in brief, a history of the manor of Sidmouth "from the earliest ages down to the present day," as the historians phrase it.

From the time of William the Conqueror down to the dissolution of Syon House in 1539, a period of four hundred and seventy years, the customs of the manor were such as were prescribed by the ecclesiastics who were the lords thereof. From the record offices in London I have transcribed a *compotus* or two, and a host of subsidies of the fifteenth and sixteenth centuries, which, though not customals, give some insight into local customs. In deed numbered 39 in the parish chest, a manor court is alluded to. No. 77, in the same chest, is a customal more to the point. It is endorsed —

"Sydmoh new [?] p^{se}ntment [and then, in a different ink,] of ther Custom to Christoph^r Maynwarynge at his first Courte helde within the Maner of Sydmouth."

This customal is written on paper in a miserably cramped hand, and is without date. It consists of thirteen answers in reply to certain questions, but the questions unfortunately are not given. They were probably written on another sheet of paper, now lost. The document is of course too long to transcribe; nor could a copy of it come within MR. PEACOCK'S desire, seeing that it refers only to customs of local interest, which would not be understood at a distance. It is enough now to put it on record that such a customal exists, and where it may be found. P. HUTCHINSON.

[9th from Edw. H. olim de Alford in com. Linc.]

FREE TRADE.

(4th S. iii. 171, 266, 343.)

The conclusions arrived at by MR. T. J. BUCKTON embrace so wide a range of time and place, that, in questioning some of them, it has seemed desirable to leave out of view those relating to the days of Aristotle down to the days of James I. of England, and to restrict the following notes to those conclusions which have reference to the last two centuries. MR. BUCKTON says that —

"with the house of Brunswick came the financial principle of perpetual indebtedness, the effect of which is

profusion by the privileged and famine to the working classes: for the capital by which trades would employ labour is transferred to the privileged, to be employed in purposes of public uselessness or injuriousness."

This remark is inaccurate. Four millions of perpetual debt existed at the end of one Stuart sovereign's reign (William III.), and twenty-one millions at the end of another's (Anne). This shows an average of new perpetual debt, growing at the rate of 840,000*l.* per annum, in the twenty-five years from the accession of William III. to the death of Queen Anne. Now, if this annual rate of growing indebtedness be compared with the figures for the first twenty-five years after the advent of the house of Brunswick (or Hanover), we find the perpetual indebtedness, as at the close of the year 1789, had not augmented by more than an additional nineteen millions: showing an average of 760,000*l.* per annum only, as contrasted with the 840,000*l.* per annum above referred to. It might probably be proved that the privileged became less profuse in proportion to their means, and that the working classes died in lesser numbers from famine after, than they did before the introduction of the funding system. The principle of borrowing upon perpetual instead of upon temporary mortgages of taxes was resorted to in aid of the necessities of the state, for the simple reason that it was always the most economical as well as frequently the only practicable way of borrowing. The *pros* and *cons* were well discussed at an early period in the last century. (See particularly Paterson's *Conferences on the Public Debt, in the Proceedings of the Wednesday's Club in Friday Street*. London, 1717, &c.) The system of perpetual funding may not deserve all the eulogiums passed upon it by writers of a subsequent date, of the class of Payne for example, but there is much to be said in its favour; and far less does it warrant the diatribes of others of those writers of the class of Payne, whose pamphlet on *The Decline and Fall of the English System of Finance* went through at least nine editions. Its telling epigraph—"On the verge, nay even in the gulf of bankruptcy"—avowedly retorted on Mr. Pitt as the expression he used against France, may have had something to do with the temporary interest felt in this production of the English republican. But I must forbear from trespassing on your pages with longer details on the subject of the comparative practice of perpetual and temporary funding systems, particularly as I have said my say upon it elsewhere, and, on the last occasion, in the *Dictionnaire de Politique* (Paris, 1863-5), art. "Annuités, or Rentes à Terme."

MR. BUCKTON proceeds to observe that —

"in 1694, the Bank of England was established to raise the wind for the government; and having lent all their money to it, suspended payment in 1797."

Now the Bank of England was certainly helped in its inception by the desire to aid the government, but on its establishment, in turn, it aided the people: for, since the date of the government of the Revolution, it would be hopeless to endeavour to prove that we had any real antagonism between government and popular interests. A national bank, for the purposes of deposit and circulation, had long previously been hoped for, and its establishment desired, by far-seeing practical men. On my own bookshelves, as probably on those of many of the readers of "N. & Q.," are several projects of the kind, printed and manuscript, dating from the time of Queen Elizabeth to that of William III. As to suspension of payment in 1797: of course, payment in ringing metal was suspended for a time. The gold and silver went out of the country, as they will again, of their own wayward accord, out of every country, however rich, with adverse exchanges and in a state of foreign war, or even of domestic war, on the largest scale. But so far as the Bank and this country (of which it is the instrument) are concerned, financial credit was never really disturbed. All engagements were ultimately met with punctilious honour. The national good faith was preserved with equal wisdom and generosity. The history of the Bank of England is certainly not the dark page of our commercial annals.

MR. BUCKTON next remarks:—

"The same principle of lending the assets entrusted to them (the Bank), repayable on demand, to the government in perpetuity, is continued, but not quite to the same extent as in 1797."

The fact is that the assets of the Bank, repayable on demand (or at fixed dates to depositors, public and private), amount at the present time to about twenty-two and a half millions in the banking department; against which are held, on the asset side of the account, other securities, i. e. first-class bills, gold and silver coin, notes payable in gold at the issue department, and other convertible property, amounting to upwards of twenty-five and a half millions. So there is a surplus of about three millions, without trenching on the very marketable item of government securities held by this department to the extent of fifteen millions; and which, with the three millions surplus above alluded to, is a collateral or further security to depositors, and balances the liability of the Bank to those of us who are proprietors, and to whom the capital, and the surplus profit, or rest, belong. All this is quite independent of the notes issued, the issue department being a separate and automatic branch; and the government debt to it but little exceeds one-third of the present note circulation.

MR. BUCKTON proceeds to say that the government—

"is also absorbing fast all the savings-bank deposits,

also the telegraphs, to be soon followed by the railways; so that in effect free trade is still in constant course of violation."

But we may question if the circumstance of savings-banks being in the hands of government has any bearing at all on free trade? It appears to be merely a matter of public polity whether the savings-banks should be brought into a safe and simple form, home, as it were, to the very doors of the labouring classes; and, for such a purpose, no other machinery exists except that of the Post Office, whose ramifications extend, like the blood in the body, to every pulsation of daily social life. So it is with the electric telegraph. The price of the dispatch of a message is not variable and speculative, like that of commodities or of the ordinary results of labour, of art, or of science—all more or less affected by free trade or protection: and if government centralisation of telegraphs, or even of railways (now, for many uses, as much the Queen's highways as the common roads of old), can be made productive of greater speed, economy, and convenience, than if administered by private enterprise, the cause of free trade is not violated, but really administered to. Of course there are certain limits to interference; but the sound sense of legislation will prevent any degeneracy in our days into a too paternal government, or into administration on the Japano-Chinese system of pure meddlesomeness and mutual distrust.

MR. BUCKTON's excellent concluding sentence, that "perfect freedom of trade is essential to the production of individual, and therefore, taken in the aggregate, of national wealth," commends itself to those waverers from the theory of free trade who are always to be found amongst us. At the same time, I would differ from him in the impression "that the labours of the working classes who made Cobden their leader are becoming nugatory by legislation." In what way is it so? Have not the working classes rather reason to be thankful and grateful for the general tenour of present legislation? And however much their social condition may have been neglected in the England of olden days—the "merry England" as it, perhaps only conventionally, was called—it is a fair query, Whether in matters of taxation they have not, from time immemorial, been tenderly and liberally dealt with in this country? There is reason to think that an erroneous sentimentalism is over-petting what are termed the working-classes; who, as a rule, can help themselves more than is generally supposed. We may recall to our memories the old monkish saw, full of worldly wisdom, and embracing the whole secret of mediæval fiscal science:—

"Deux-ace non possunt,
Et size-cinq solvere nolunt;
Est igitur notum
Quater-trey solvere totum."

But if this form be too archaic for the occasion, we may modernise it, to some degree at least, by clothing the expression in the words in which the Marquis of Halifax quoted the same sentiment, when he observed, about a century and a half ago, that, in taxes, the ancient saying was, that—

“*Size-cinq* [the upper classes], was to be easy; *quatre-trois* [the middle classes], to be fully charged; and *deuce-ace* [the lower classes], to be exempted.”

FREDK. HENDRIKS.

Palace Gardens Terrace, Kensington.

Besides the early treatises on free trade, referred to above, there was published in 1645—

“The humble Remonstrance of William Sykes, Merchant, for free Trade in transporting and importing of lawfull and needfull commodities,”—

addressed to Parliament, and commencing:—

“Whereas of late the Remonstrant, and Thomas Johnson, Merchant, for themselves, and on the behalfe of all the freemen of England, did petition both Houses of Parliament for Free Trade, which they are confident is the Commonwealth's BIRTHRIGHT,” &c.

This William Sykes belonged to a Leeds family engaged in the cloth trade. He joined the society of Quakers, and publicly incited the inhabitants of Knottingley to refuse payment of tithes, for which he was imprisoned in York Castle. (*Surtees Society*, vol. xl.) Is anything known of the co-petitioner, Thomas Johnson, merchant?

JOHN SYKES.

Doncaster.

MANCHESTER BUILDINGS.

(4th S. iii. 378.)

It seems remarkable that the court once existing in Canon Row, Westminster, called, I believe, Dorset Court,* which was swept away between fifty and sixty years since, should have had so imperfect a notice as the *Hand Book for London* and the article headed as above have bestowed upon it. It was entirely occupied, before the new building was erected and handed over to the Board of Control, by the office briefly designated the Transport Office; the three departments being—the service of transports, the care of sick and wounded seamen, and the care and custody of prisoners of war. The old building occupied two sides of the court, had a garden fronting the river, and an entrance under an arch and passage from Canon Row; it became dangerously dilapidated, and was at last entirely unoccupied—the Transport Board removing to a house in Parliament Street, I think No. 44. Before the new building in Canon Row was finished, the transport service had been placed under the Navy Board, and ceased to exist as an independent establishment. I feel almost certain that the pediment of the existing

portico contains the arms of the original Transport Board, viz., a chamber and an anchor in saltier; and I shall feel obliged by a report of the examination made on this point. Any *Red Book* prior to 1815 or 1816 will show what an important department of the public service the Transport Office was then found; and not a few names appear among the commissioners and chief functionaries held in honour by perhaps the now only surviving official who entered upon public life whilst the old Admiralty of Charles II. was still remaining, but in such dilapidation as to call for a frequent minute—“Mr. Pilkington to survey and report.” It was stated, but I cannot vouch for the correctness of the statement, that the cost of the new building was defrayed from the accumulations of the fee fund—fees paid to government upon the issue of imprests for transport hire on account. This may have been the mere official gossip of the day.

E. W.

SIR WILLIAM BLACKSTONE'S PLAGIARISMS.

(4th S. iii. 30, 372.)

The statement of Maine (*Ancient Law*, ch. v. p. 114), that some of the theories concerning the first principles of law “may be read in the introductory chapters of our Blackstone, who has transcribed them *textually* from Burlamaqui,” needs confirmation. Bentham and Priestley knew he did not. I contend that it is a false impeachment. None of our authors are more careful to show their authorities—not even Gibbon or Robertson. Both these writers on law—the one on municipal, the other on natural and politic—necessarily lay their bases on the same foundations as Grotius (*Droit de la Guerre et de la Paix*) and Pufendorf (*Droit de la Nature et des Gens*), whom both quote as authorities. The passage of Blackstone quoted by MR. RALPH THOMAS as a plagiarism from Burlamaqui is merely the definition of law which Burlamaqui and Blackstone found ready to their hands, with slight variations and in an expanded form, in Grotius (I. i. 9) and in Pufendorf (I. vi. l. 2-4), and in Barbeyrac's notes. A geometrician would be as justly chargeable with plagiarism on Simpson who should venture to assert that “things equal to one and the same thing are equal to one another.” When Blackstone wrote his *Commentaries*, Burlamaqui had not then risen (nor has he yet) to be a high authority in England. Hooker's *Ecclesiastical Polity* was probably the work most in regard by Blackstone when treating of the origin of the notion of law generally. As lecturer in a *clerical* university (?), he did not venture to found *law* on the heathen and incontestible dogma of Justinian *sum cuique*. In this respect, law is like grammar, logic, and geometry: its general principles must be the same, and the variation can only be in the arrangement

* See Collins' *Peerage* under “Earl of Dorset.”

and handling. One high merit of Blackstone is, that he constantly keeps in view the inimitable Digest of Justinian. From his position, Blackstone had to defend the existing law as against dissenters. Hence the attacks of Bentham and Priestley, who were right; but whilst the former did justice to Blackstone's style, the latter only depreciated it. In opposition to these dissenters may be set the high opinions of Sir William Jones and the great historian Niebuhr. Fault may be found with some of his legal etymologies and origins of English law *non scripta*; but his style of composition is a model for imitation. Gibbon in vain essayed to rival it. Perhaps it is proper that I should say that I have no pretension to be considered a student of English law, *rudis indigestaque moles*, and a national scandal.

T. J. BUCKTON.

CURIOUS RINGS.

(4th S. iii. 242.)

BRILLIANT will find some interesting remarks respecting these relics in Lady Morgan's *Memoirs* (ed. by Hepworth Dixon), which furnish many interesting details of persons, places, and manners of our century. He will find it in vol. iii. in the Index under "Mrs. Damer" (Dawson); but I cannot inform him of the exact pages, as I have but the Tauchnitz edition (Leipzig, 1863) at hand. Mrs. Dawson Damer was "the adopted child of the Prince [George IV.] and Mrs. Fitzherbert, whose property she has inherited, and *such* property!" Lady Morgan speaks of her in most exalted terms ("but the flower of all flowers in my garland of friendship is Mrs. Dawson Damer"); and in an interesting letter (to whom addressed Mr. Dixon does not say), written in the spring of 1837, she says:—

"I spent two hours with her yesterday, in her house in Tilney Street, *tête-à-tête*—the house, observe, of Mrs. Fitzherbert. What a *causerie*! Tilney House is full of reminiscences of its celebrated, but, I suspect, unhappy late mistress—the true, legal wife of that type of heartless *ronés*, George IV. Mrs. Dawson Damer said she had got up a table expressly for me—it was covered with beautiful relics. In a coffer filled with pledges of love and gallantry from the Prince in the hey-day of his passion—a Pandora's box *without* Hope at the bottom—the most precious were a number of their own portraits, set in all sorts of sizes and costumes, and oh, *what costumes*! Toupées, chinons, flottans, tippy-bobby hats, balloon handkerchiefs, and relics of all the atrocious bad taste of succeeding years, from the days of Florizel and Perdita, to the 'fat, fair, and *fifty*' of the neglected favourite, a series of disfigurements rendering their personal beauty absurd.

"There were two locketts of very curious description, minutely small portraits of the Prince and the Lady [Mrs. Fitzherbert]; they were each covered with a *crystal*, and this crystal was a diamond cut in two! They were less than the size of a halfpenny, set in small brilliants. Each wore the portrait of the other next their heart—at the depth of their love.

"On the death of George IV., Mrs. Fitzherbert sent to William IV. to request back some of her pictures, gems, and letters, left in the late King's hands.

"William IV., always the kind and constant friend of Mrs. Fitzherbert, sent her everything that he could find in the cabinet of his brother, and a beautiful picture in oil of Mrs. Fitzherbert; but the diamond-enshrined miniature was not forthcoming. After some time, however, she received a letter from the Duke of Wellington, who wrote to say, having heard that such a locket had been enquired for, he would be happy to place it into her hands, as it was in his possession. He added, that in his quality of the king's executor, he had gone into his room immediately after his decease, and perceiving a red cord round his neck, under his shirt, discovered the locket containing the miniature." (Lady Morgan's *Memoirs*, Tauchnitz ed. Leipzig, 1863, pp. 188–190.)

Could these locketts then also be worn as *rings*, being fastened to a plain gold hoop?

HERMANN KINDT.

Germany.

ISABEL SCROPE.

(4th S. iii. 104, 184.)

Having succeeded on my third visit to the Museum in finding Blore's *Rutland* in its place, I have seen his remarks upon this lady; but really the conclusion of his very qualifying note is simply that in all probability Isabel was *not* the daughter of Robert Lord Tibetot. I may still repeat my question, who was Isabel Scrope? but with the Editor's permission I will add a few notes which may help to identify her. There must have been some strong reason to induce Henry IV. to provide handsomely for the widow of William Scrope.

1. Was she identical with Elizabeth, daughter of Robert Lord Tibetot and wife of Philip le Despenser?

No. Elizabeth Tibetot married Philip le Despenser before 1386 (see Blore's own remarks) and died before 1401; for Philip died in or before that year (*Calend. Inq. Post. Mort.*), and he survived her. "Philip le Despenser, deceased. Elizabeth, sometime his wife . . . he held of her lands *after her death*. She was mother of Margery, wife of Roger Wentworthe, daughter and heir of the said Philip and Elizabeth." (*Rot. Pat.* 3 H. VI. Part 1.) Isabel Scrope was living and in receipt of her crown pension July 3, 1420, after which date I find no further mention of her name up to 1433.

2. Who, then, was Isabel Scrope?

In an early Patent Roll of Henry IV. she is styled "*Consanguinea Domini nostri Regis Henrici Quarti*"—as if to intimate that she did not stand in the same relation to his predecessor. Now, as these two kings were themselves cousins, the relationship between Henry and Isabel must have come through one of four persons, if she were cousin only to one of the two. These were Henry's two great-grandmothers, Alice Comyn,

and Maude Chaworth; his grandmother, Isabel Beaumont; or his wife, Mary Bohun. I purposely omit his mother, Blanche of Lancaster, since she was herself the cousin of King Richard, and Isabel could not therefore be of her family.

Through Henry's great-grandmother Alice Comyn his relatives were all Scotch, except by the very remote branch of the Black Comyn; these latter were the families of Athole and Talbot. I dismiss Athole, because there was a second relation by the grandmother, of which I shall speak below. If Isabel Scrope were a Talbot, she is (to me) a still undiscovered one.

Through his other great-grandmother, Maude Chaworth, Henry had no cousins, unless there were descendants of Eva and Anne, daughters of Patrick Chaworth, and aunts of Maude.

The cousins of Mary Bohun, Henry's wife, were many; but as descendants of Elizabeth daughter of Edward I., they were cousins of King Richard as well, so that I think on this question I must confine myself to her cousins-german, the daughters of Elizabeth Countess of Arundel. Of these there were five:—Elizabeth, Duchess of Norfolk, four times married, the last time in 1400; Eleanor, widow of Robert de Ufford; Margaret, wife of Sir Rowland Lenthall; Joan, wife of William Lord Abergavenny, died 1435; and Alice, wife of John Lord Powis. Here, again, except as another daughter, hitherto undiscovered, I see no room for Isabel Scrope.

Henry's cousins through his grandmother, Isabel Beaumont, were of two families, Lucy and Athole. But whether Agnes Beaumont, Lady Lucy, left issue, at least surviving in 1420, I very much doubt, as in that case her children would have succeeded to her husband's estates instead of his sisters. Let us now look, lastly, at the Athole family. Now, Elizabeth de Strabolgi, elder daughter and coheir of David, last heir of Athole, almost fulfils the conditions for Isabel Scrope. Elizabeth de Strabolgi was twice married, her first husband being Sir Thomas Percy, who died in 1388, and her second *Sir John Scrope*, uncle of William, Earl of Wiltshire. Is it possible that there has been a mistake of the uncle for the nephew, and that here at last we find Isabel Scrope? She was Henry's cousin by two channels, and she was the widow of one of his old friends the Percys, son of that special friend Northumberland who gave him his crown. That Northumberland afterwards took part against him might not interfere with the favour shown to his daughter-in-law, any more than the fact of her being also the widow of one of the loyal Scropes, whom Henry had beheaded for his fidelity to Richard.

Since writing the above I have searched vainly for any inquisition of Elizabeth de Strabolgi or Isabel Scrope; but I find from the *Calend. Inq.*

Post. Mort. that "Isabella Domina le Scrop" (misprinted Strop) held certain lands in the 3rd of Henry VI. [1424-5],—a fact which suggests the question, Why did her crown pension cease in 1420, if she survived that period by at least four years? Is there any record which gives the date of death, either of Elizabeth de Strabolgi or of Isabel Scrope? These two dates, if they can be discovered, will either disprove the identity or strongly confirm the presumption of it.

HERMENTRUDE.

"NIGHTES VERRAY" (4th S. iii. 379.)—So far am I from holding, along with Spenser, that we should deem —

"Dan Chaucer, well of English undefyled" —

that I look upon him as the foremost of those writers who brought foreign words and phrases into our then almost Anglo-Saxon tongue, up to the days in which he wrote. Fond was Chaucer of borrowing from France and Flanders, from which latter country he took the word "verray," at least to my thinking.

By the late E. J. Delfortrie, president of a college at Louvain, and professor of philosophy in that university, was (A.D. 1858) published a work in 4to at Brussels, entitled *Mémoire sur les Analogies des Langues flamande, allemande et anglaise*; in which (p. 367), at the word "verre," he tells his readers to look at "varre" (p. 361), which he says is identical with the Anglo-Saxon *fear*, which means, a bull, or ox, or incubus. Warton tells us that *mara*, from whence our "nightmare" is derived, was, in the Runic theology, a spirit or spectre of the night, which seizes men in their sleep and suddenly deprives them of their speech and motion. Now, as all animals of the bovine tribe have, when angry, the custom of running after people, and if they catch them thrown by chance on the ground, kneeling on them, hence from those sensations which all of us have had on first awaking from a nightmare's frightful dream, we can well imagine how, in a pastoral land like Flanders, the sufferer's first thought was that he had got safe away from being crushed by the knees of a vicious cow or bull. To my mind, therefore, "nightes verray" is only and simply another word for our present term "nightmare."

DANIEL ROCK.

ST. MARY-LE-STRAND (4th S. iii. 82.)—The print of the west front of the church of Saint Mary-le-Strand, having a statue apparently of Queen Anne, as mentioned by "L. L.," is very probably the one given in Gibbs's *Designs of Buildings*, fol. 1728, pl. 21. In his description of it, he states that the church was at first intended only to have had a bell turret, and at a distance of eighty feet there was to have been "a column

250 ft. high, intended to be erected in honour of Queen Anne, on the top of which her statue was to be placed." The queen's death stopped (!) its erection, and he was ordered to erect a steeple to the church: he explains how it came to be made wider from north to south than from east to west. It may at the same time have been in contemplation to place a statue (as shown) on the front of the church, as this building (erected 1714-17) was one of the first, if not the first, of the fifty new churches ordered by Act of Parliament 1711.

W. P.

LETTER FROM LOUIS XIV. TO MILTON (4th S. iii. 405.)—Louis XIV. was born on September 16, 1638; he could not, therefore, write to Milton on September 2, 1639. Galileo died in 1641, and consequently Louis XIII. himself cannot have said, *two years before*, to the great English poet, "You kept up to the time of his death a correspondence with the illustrious Florentine." There is evidently a mistake in the date, September 2, 1639.

Is it probable that the narrow-minded, bigoted, and ignorant Louis XIII. (for it cannot be his son) had "so great an esteem and consideration for Galileo," whom he calls "the beacon of the world," and who, at that period, had so few friends and declared admirers?

AD. D. F.

Is not this letter a palpable forgery? Louis XIV. was born on September 16, 1638, and at the date of the letter was under one year old. And if the *Daily Telegraph* means Louis XIII., it will require much proof to show that a prince who cared nothing for literature, who could not be induced to read Corneille, then in his greatest fame, would interest himself about Milton and Galileo.

J. C. M.

• PRINCE CHARLES EDWARD IN MANCHESTER (4th S. iii. 399.)—As MR. AXON has desired, I have searched the Stuart Papers for 1744, but I can find no indication of this alleged visit. All the letters written by the prince are dated "Frankfort," which is *decyphered* in one instance by Edgar as *Paris*; and in December he plainly dates "Paris." Nevertheless, he may have paid such a visit at another date, and I will make a further search as soon as possible. B. B. WOODWARD.

Royal Library, Windsor Castle.

"YOU BE BLOWED" (4th S. iii. 361.)—It is difficult to derive an adequate explanation of this phrase, used as it is commonly used in low life, either from "blow-out," a feast, or from "blow-up," a jobation. The explanation now to be submitted may not please the fastidious; but it is offered under the impression that among the readers of "N. & Q." not many are so over-nice that they will turn from a plain attempt to throw light upon a phrase in vulgar use. Indeed the

very form of the expression, "You be blowed," not "You be blown," sufficiently indicates that we have here to do with language drawn from the lower strata of our choice vernacular.

In ordinary cases, when death has ensued, a different lot awaits the departed, according as he is laid beneath the sod or remains above ground. In the former instance he is food "for worms, brave Percy." In the latter, exposed to sun and air, as suggested by the noble Hamlet where he speaks of "maggots in a dead dog," he is liable to be *fly-blown*.

This idea, indeed, appears to have been again in Hamlet's mind when, being asked "Where's Polonius?" *before* the corpse of the old courtier was discovered and *laid under ground*, he replies: "Not where he eats, but where he is eaten."

"You be blowed," then, though not so understood at present, is in its proper sense an aggravated form of that other vulgar ill-wish, "You be hanged": aggravated, because it means not merely "You be hanged and buried in Newgate," but "You be hanged *in chains*," and consequently "fly-blowed."

SCHIN.

In Hotten's *Slang Dictionary* this ridiculous and unmeaning expression, inferring a wish that the person addressed should be blown up, is stated to have been in use a century ago (see Parker's *Adventures*, 1781)—it was then "Blow me up." Tom Hood wrote to his butcher that it was necessary, for the sake of cheap literature and the interest of the reading public, that he should furnish him with meat at a very trifling percentage above cost price. Mr. Stokes replies:—

"Sir, Respectin' your note, Cheap literater *be blowed*! Butchers must live as well as other pepel—and if so be you or the redin' publick wants to have meat at prime cost, you must buy your own beastesses and kill yourselves. I remane," &c.

J. PIGGOT, F.S.A.

SILVER FONT (4th S. iii. 312.)—The silver font sold with the other effects of the late Marquis of Hastings had little beyond its number of ounces to recommend it. Instead of the usual font shape, it, in appearance, was simply a huge punch-bowl. I am informed it was a royal present to the first Marquis of Hastings; the arms therefore would be, I suppose, those of George III.

P. E. MASEY.

"TIP-CAT" (4th S. ii. 371, 474; iii. 368.)—This game appears to have been known to the Persians as well as in India. See Castell's *Persian Lexicon*, quoted by Mr. Garnett in his *Philological Essays* (London, 1859), p. 16. The Persian name is *chelu chub* (i. e. *parillus et baculus*). Mr. Garnett quotes also from the same author an exact description of the game of "leap-frog," called in Persian *mezhid*.

F. NORGATE.

"TO MAKE A VIRTUE OF NECESSITY" (4th S. iii. 173, 368.)—This phrase occurs, not only in the "Squyeres Tale," but also in the "Knights Tale" (2183-4):—

"Thar is it wisdom, as it thenketh me,
To maken vertu of necessité."

F. N.

WILLIAM CRASHAW (3rd S. vii. 111; 4th S. iii. 219, 314.)—Both the new edition of Lowndes and Mr. Hazlitt's *Handbook to Popular Literature* give very different particulars as to the bibliography of this author's works from those furnished by Juxta Turrim in his very interesting note in "N. & Q." 4th S. iii. 314. As he states that nearly all these works have been personally inspected by him, I should feel greatly obliged if he would kindly reply to the following queries, as it is very desirable that even minor bibliographical errors should be noted and corrected as far as possible. I take the works as they are numbered in Juxta Turrim's list:—

5. *Sermon before Lord Lawarre, &c.* (? Lord Delaware: see "N. & Q." 4th S. i. 126.)

I conclude this is the same as the following mentioned in Bohn's *Lowndes*:—

"CRASHAW, —. New Year's Gift to Virginia, a Sermon before the Adventurers in that Plantation. Lond. 1610. 4to."

6. *The Jesuites Gospell.* 4to. 1610.—Lowndes gives "Second Impression, corrected and enlarged. Lond. 1621. 4to." Hazlitt also mentions both editions.

8. *Manual for True Catholics.*—The first edition, according to Lowndes and Hazlitt, appeared in 1611, and a copy is said to be in the British Museum. In Latin and English. Also 1622 and 1632.

9. *The Complaint [or] Dialogue, &c.* 4to. 1616. Is not 4to a misprint for 16mo? There were editions in 1622 and 1632, and according to Hazlitt, in all of them the corresponding edition of the *Manual* forms a part.

14. *Rules of the Pope's Custom House.*

15. *Mittimus, &c.*

Are these two distinct works? Lowndes has "Mittimus to the Jubilee at Rome, or the Rates of the Pope's Custom House, &c. Lond. 1625. 4to."

Life of Galeazzo Caracciolo.—Lowndes gives the title as "Newes from Italy of a second Moses; or the Life of Galeacius Caracciolus, the noble Marquesse of Vico. Lond. 1608. 4to," but does not state that it is a translation.

Juxta Turrim says: "His wife would appear to have died . . . on Oct. 8, 1620 . . ." It is therefore probable that the following piece is a production of William Crashaw's:—

"CRASHAW, or CRASHAWE (Lady Elizabeth).—The honour of vertue; or, the Monument erected by a sorrow-

full Husband, and the Epitaphs annexed by learned Men to her Memory. Lond. 1620, 4to." (Hazlitt's *Handbook*.)

JAMES DELANO.

In the Rev. Dr. Gatty's edition of Hunter's *Hallamshire*, just published, the following note occurs at the foot of p. 488:—

"The birth at Handsworth of William Crawshaw, the writer, may be mentioned: he was father of Richard Crawshaw, the author of *Steps to the Temple*."

This note, which may not have met the eye of MR. GROSART, suggests certain queries, *e. g.*:—
1. Did Dr. Gatty copy it from Hunter's autograph, and the name spelled as above? 2. If so, what was Hunter's authority for the statement? 3. Does the name occur in the register of baptisms at Handsworth? 4. Is not the mention of this village a slip of the pen, or memory (curious in so exact an authority as Hunter), for Hernsworth, near Doncaster? the latter being mentioned as the birth-place of William Crashaw, in *The Poets of Yorkshire*, by J. H.

P.S. Since writing the above, I have read the ample account of the parish of Hernsworth in Hunter's *Deanery of Doncaster*, but it contains no allusion to Crashaw. I wait to learn whether MR. GROSART has more precise information.

STAHR'S "LIFE OF LESSING" (4th S. iii. 257, 348.) I beg to thank MR. MACRAY for his reminding me of an erroneous statement I have by some mistake or other made, in regard to the editions of Mr. Stahr's excellent *Life of Lessing*. Six editions have appeared of this valuable work, which, once more, I wish to recommend to all students of German literature and of the German language, which latter Mr. Stahr has handled to perfection in every respect. HERMANN KINDT. Germany.

DOUBLE NAVE (4th S. iii. 382.)—Possibly MR. SWEETING may mean Suffolk for Sussex, as at Pakefield the churches of All Saints and St. Margaret consist of a double nave of similar architecture and dimensions, each formerly having its separate altar.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

St. Helen's, Bishopsgate, is bisected by a line of pillars dividing the minster from the parish church; and the old chapel of Exeter College, Oxford, consisted of two parallel alleys.

The church of SS. Peter and Paul, Eythorne, Kent, answers this description. I do not think an example exists in Sussex. GEORGE BEDS. 6, Pulloss Road, Brixton.

ASCANIUS (3rd S. vi. 349.)—As in the note replying to this query it is said, "We have not met with any foreign editions," I beg to say that I have the French one mentioned in Bohn's edition of Lowndes' *Bibliographer's Manual*—

"L'Ascanius Moderne; ou l'Illustre Aventurier, etc., traduction de l'Anglois, augmentée de nombre de remarques historiques. En deux parties. Edimbourg, MDCCLXIII."—

with five miserably poor engravings. The first represents young Ascanius led by Minerva, landing from the Dutilly of Nantes. Underneath is written: "Valet indefessos spes nobilis sufferre labores." In the fourth he is seen saving a young person from a house on fire. The second is the Battle of Culloden. In the third he embarks. In the fifth he is attacked on the road. The first part is the most interesting of the two. Is it known whom they were written by? P. A. L.

QUOTATION WANTED (4th S. iii. 263.)—The line which your correspondent quotes comes from an epigram of Glyco, which will be found in Jacobs' *Anthologia*, tom. ii. p. 254.

Πάντα γέλως, καὶ πάντα κόπῃς, καὶ πάντα τὸ μηδέν.
Πάντα γὰρ ἐξ ἀλόγων ἐστὶ τὰ γυγνόμενα.

D. J. K.

THE LETTER H (4th S. iii. 260, 323.)—I conceive the "aspiratio," alluded to by Nigidius and Aulus Gellius, to have been rather that harsh and guttural pronunciation which is characteristic of modern German, and is rather the result of the insertion of the letter H in the *middle* of words, than the undue placing or omitting of it at the *commencement*. I have not Beloe's translation of the *Noctes Atticæ* at hand—which is, by the way, a poor one—and transcribe, for the purpose of collation, the French one of Victor Verger, 3 vols. 8vo, Paris, 1830:—

"Au lieu d'entendre par *προσφθίσας*, ce qu'entendent les Grecs, nos anciens savans ont employé ce mot pour désigner les lettres, les accens et les signes de la prononciation. Ils appelaient rusticité ce vice de locution que nous nommons aujourd'hui barbarisme, et on disait de ceux qui faisaient ces fautes de langage, qu'ils parlaient d'une manière rustique. P. Nigidius, dans ses Commentaires sur la Grammaire, dit: *Le langage devient rustique si vous prononcez avec trop de dureté*. Quant au mot barbarisme, il ne se trouve dans aucun des bons écrivains qui ont précédé le siècle d'Auguste." (Tome ii. p. 195.)

The letter H, which, as an initial, is prefixed by the Italians to three or four words only, and there merely to distinguish them to the eye from their homonyms, is used in other places to lengthen vowel sounds, and gives rise to that guttural element which, still perceptible in modern Tuscan, is as old as Catullus, and was ridiculed by him in one of his epigrams:—

"DE ARRIO.

"*Commoda dicebat, si quando commoda vellet
Dicere, et insidias Arrius insidias:*

*Et tum mirifice sperabat se esse locutum,
Cum, quantum poterat, dixerat insidias," &c.*

Epig. lxxxv.

Following the Italians, the French omit the aspirate in all words derived from the Latin, and

indeed aspirate the others so little that the non-elision of the final vowel of the preceding article is almost sufficient to mark the difference. The undeviating rule should, I conceive, also prevail in English, to aspirate no word whatever which is derived from the Latin, either directly or indirectly.

It is curious to be reminded that this troublesome letter was also a stumbling-block to the ancient Hebrews,—at least to the unfortunate Ephraimites, who, after their defeat by Jephtha, seeking to escape by denying themselves, were questioned, each man, by the victorious Gileadites:—

"... Say now *Shibboleth*: and he said *Sibboleth*: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan," &c.—*Judges*, xii. 6.

The same letter has had a tendency to insinuate itself into certain Latin words as used by mediæval authors. Thus *thorus* for *torus*; *cathena* for *catena*, &c. (Conf. Pegge's *Anonymiana*, cent. vii. 45.)

WILLIAM BATES.

Birmingham.

I heard of a Mr. Hillier lately who remonstrated with a friend for calling him Illier. "What do you mean?" asked the friend. "If a hache and a hi and a hel and a hel and a hi and a he and a har don't spell Illier, what do they spell?"

HENRY F. PONSONBY.

"NE SUTOR ULTRA CREPIDAM" (3rd S. iii. 302; x. 401; 4th S. iii. 396.)—Had MR. TEW availed himself of the Index to the Third Series, he would have found not only the reference to Pliny (xxxv. c. 10), but the origin of this proverb—how originally the preposition used was *supra*, but that subsequently, when the occasion of the expression being applied was forgotten or disregarded, *ultra* was substituted.

The *Adagia* of Erasmus (*Opera*, vol. ii.) furnishes so abundant a collection of "Flowers of Wit" that it ought to be in the hands of every Latinist. Those correspondents who have not seen the articles above referred to in "N. & Q." will doubtless be interested in the extract here subjoined:—

"*Ne sutor ultra crepidam*, i. e. Ne quis de his judicare conetur, quæ sint ab ipsius arte professioneque aliena. Quod quidem adagium natum est ab Apelle nobilissimo pictore. De quo Plinius, libro xxxv. cap. 10, scribit in hunc modum: 'Idem perfecta opera proponebat in pergula transeuntibus, atque post ipsam tabulam latens, vitia quæ notarentur auscultabat, vulgum diligentiorum judicem quam se præferens: feruntque a sutore esse reprehensum, quod in crepidis una intus pauciores fecisset ansas. Eodem postero die superbo ob emendationem pristinae admonitionis cavillante circa crus, indignatum prospexisse, denunciantem, ne supra crepidam sutor judicaret. Quod et ipsum in proverbium venit.' Hactenus Plinius. Huic simillimum est, quod refert Athenæus. Stratonicus citharædus fabro secum de musica contendenti: 'Non sentis,' inquit, 'te ultra malleum loqui.'

Eodem pertinet, quod hujus nepos in Epistolis scripsit, 'de artificio non recte judicare quenquam, nisi et ipsum artificem;' quodque primo Moraliū libro dixit Aristoteles, earum rerum unumquemque judicem esse idoneum, quarum sit eruditus; et quod idem scripsit libro secundo Naturalium, 'Cæcum disputare de coloribus.' Quæ verba jam inter nostri temporis scholasticos in proverbium abierunt, quoties quispiam de rebus ignotis disputat. Ad eandem sententiam referendum, quod ait Fabius Pictor apud Quintilianum, 'Felices futuras artes, si soli artifices de iis judicarent.' "

BIBLIOTHECAR. CHETHAM.

DEFOE'S "DUE PREPARATIONS FOR THE PLAGUE" (4th S. iii. 402.)—I am bound to confess to a strange lapse of memory with respect to this book, and to state my regret that it does not appear in my catalogue of Defoe's writings. I have no copy of the book itself, but find a reference to it in my memoranda dated many years ago; and, on sight of MR. CROSSLEY's article in your last, it came quite fresh to my recollection. What makes the fact more strange is, that I had only to reach out my hand to the shelf containing my collection of books relating to the plague, for the full evidence, in Mr. Ainsworth's *Old St. Paul's*, and Mr. Scott's publication in 1832 of the *Narratives of Two Families exposed to the Great Plague of London, A.D. 1665*. I became possessed of the latter work soon after its appearance, and although I could then make little pretence to any critical knowledge of Defoe, yet, I remember being much impressed with the similarity, in spirit and manner, between it and Defoe's *Journal of the Plague Year*. A glance at the reprint is now sufficient to convince me that MR. CROSSLEY rightly ascribes the authorship of the original work to Defoe. The only way in which I can account for my forgetfulness is, that when I commenced my long-continued investigation of old journals and pamphlets, I became so much absorbed with the rich mine of Defoe's wealth in which I was "digging," as to be oblivious of the "nugget" lying close to me on the surface.

I beg, through you, to thank MR. CROSSLEY for the favourable terms in which he mentions my work, and I do this with more satisfaction, because I know no man so competent to express a correct judgment on the subject. W. LEE.

SIR EDWARD SAUNDERS (4th S. iii. 381.)—Your correspondent TEWARS is not altogether right, nor altogether wrong. The date of Sir Robert Bell's appointment, if in January, 1576-7, must have been in January, 1577.

The registry of St. Peter-le-Poor, which I received after the publication of my work, records that Sir Edward Saunders's corpse was *carried into the country* on November 24, 1576; and Cooper says (*Athen. Cant.* i. 359) that he died on November 12, which is no long time for preparation for the removal. The "country" to which he was removed was no doubt Weston-under-Wethele,

where Cooper describes his monument. Cooper's first volume, containing an excellent account of Sir Edward, was not published till a year after my volume appeared.

TEWARS, if he looks again at my account, will find that I do not say anything like Sir Edward's residing at the time of his death in his house in Whitefriars, but simply that he had a house there.

EDWARD FOSS.

AN EVERLASTING POT (4th S. iii. 382.)—May not this have been the *pot-pourri*, which was so much more common in the days of our grandmothers than now, and on the composition of which vases of dried-leaf perfume the housewives of olden time bestowed much loving care? I can testify to the claim of the contents of some of these pots to a tenacity of scent which a little poetic license might exalt into everlastingness.

J. B. D.

CARDINAL OF YORK (4th S. iii. 243, 366, 418.) OXONIENSIS will find the words I have quoted from Lord Mahon confirmed by Murray's *Rome*, p. 101. There is nothing original in them, except their misapplication to the matter in hand.

HERMENTRUDE, I think, can only differ from me in words, certainly not in the facts. William the Conqueror was Duke of Normandy, from which dukedom the sovereigns of France claimed, as they did of Burgundy, the duty of homage, not however frankly, fully, or uniformly conceded by either. Henry V. having gained the battle of Agincourt, Oct. 25, 1415, succeeded in being declared heir to the French monarchy by the Treaty of Troyes in 1420. Henry VI. was crowned not only at Westminster in 1429, but as King of France, at Paris, in 1430. The portion of France in which the house of Lancaster reigned was north of the Loire. Charles VII. of Valois held the portion south of that river. The contentions of the houses of York and Lancaster kept at home the force needed to maintain the Treaty of Troyes; and the enthusiasm created by Joan of Arc enabled Charles VII. to obtain a coronation at Rheims, for his previous coronation at Poitiers was deemed insufficient by the privileged classes—nobles and priests—as well as by the community at large. Then the withdrawal or ejection of our troops from France left nearly all regal power in the hands of Louis XI. and his successors. English territorial influence in France was greatly reduced in the time of the Tudors, and with the exception of Jersey, Alderney, and Sark, which geographically belong to France, the Stuarts had only a nominal, although a rightful title to be styled Kings of France.

T. J. BUCKTON.

Waterfield House, Rickmansworth.

"Lewis was well pleased that, in his own palace, an outcast living on his bounty should assume the title of King of France, should as King of France quarter the

lilies with the English lions, and should as King of France dress in violet on days of Court mourning."—Macaulay's *History*, ch. x.

Cardinal York, therefore, in styling himself King of France, only followed the precedent which Louis XIV. had sanctioned. To this day the white worsted lace of the drummers in the English household troops is spotted with blue fleurs-de-lis.

With reference to the character of the later Stuart, one would quote the following note by A. Hayward, the editor of *Memoirs of a Lady of Quality* (p. 147):—

"It is a singular proof of the fidelity of the adherents of the fallen race, that even now the real character of Charles Edward is so little known. The veil thrown over the drunken and dissolute end of his career was not fully withdrawn by an English writer until Earl Stanhope edited for the Roxburghe Club the *Decline of the Last Stuarts*. Alfieri was unwilling to speak of him or his brother, 'laudare non li potendo, nè li volendo biasimare,' but tells enough to prove him an odious and brutal monster."

Were not the misfortunes of the later Stuarts attributable to the Bourbon blood they inherited from their ancestress, Henrietta Maria? The experience of history proves that the Bourbons were "bad eggs." If it had not been for our ancestors and "the glorious revolution," England might have been subject to the rule of a Louis Quinze, a King Bomba, or a Queen Isabella.

It must not be forgotten that Mary and Anne, the children of the Duke of York by an English mother, were passable average sovereigns; but when the foreign element was again introduced into the Stuart line, through the marriage with Mary of Modena, her son and her grandsons, inherited all the faults of their Stuart ancestors.

Macaulay says:—

"On the morning of Sunday, the tenth of June—a day long kept sacred by the too faithful adherents of a bad cause—was born the most unfortunate of princes, destined to seventy-seven years of exile and wandering, of vain projects, of honours more galling than insults, and of hopes such as make the heart sick. The calamities of this poor child began before his birth."—*History of England*, ch. viii.

Surely our latest historian cannot be said to have written that passage in "the rancour of party spirit."

J. WILKINS, B.C.L.

DUTCH DRAMA (4th S. ii. 581.)—There are several lists of "dramatic pieces" in Dutch, which are all to be found in the catalogue of the Booksellers' Association library in this city. Perhaps if R. I. took the trouble to address Mr. Frederick Muller here, he would obtain the information wanted. The catalogue of the Leyden Society of Dutch Literature library is also well provided with titles of dramas and other theatrical pieces. R. I. might find a copy of this catalogue at the British Museum.

H. TIEDEMAN.

POETS OF HOLLAND (4th S. iii. 59.)—There are several valuable collections of Dutch poets, for instance:—

1. Bloemen gegaard uit den Lusthof der Vaderlandsche Poëzy. Amst. Van Kampen. 12°. 1865. Fourth ed. [Flowers collected in the Garden of National Poetry.]

2. Bloemlezing mit de Nederlandsche Prozaschrijvers en Dichters, van Hooft en Vondel tot op onze dagen, S'Hertogenbosch (Bois-le-duc) Verhoeven. 1856. 3 vols. 8vo.

[Selections from Dutch Prose-writers and Poets, from the days of Hooft and Vondel to the present time.]

3. Witsen Geysbeek (P. G.), Biographisch, Anthologisch en Kritisch Woordenboek der Nederlandsche Dichters. Amst. 1821-1827. 6 vols. 8vo.

[Witsen G. (P. G.), Biographical, Anthological, and Critical Dictionary of Dutch Poets.—The best work we have in this respect.]

4. Nieuw Biographisch, Anthologisch en Critisch Woordenboek, etc. Amst. 1844. 3 vols. 8vo.

[New Biographical, Anthological, and Critical Dictionary of Dutch Poets.—A supplement to the foregoing work, published by A. J. Van der Aa and other Dutch literati.]

5. Vloten (J. Van), Nederlandsch Dicht en Ondicht der 19^{de} Eeuw. Deventer. 1861-64.

[VI. (J. Van), Dutch Poetry and Prose of the Nineteenth Century.—A valuable book, containing selections and biographical notices. Vols. i. and ii. (of which there appeared a corrected edition in 1867-1868) contain the poetry, and vol. iii. the prose.]

H. TIEDEMAN.

Amsterdam.

BURIDAN'S ASS (4th S. iii. 107, 204.)—The story of this ass is one of the many that deserve a thorough investigation. The problem, however much attributed to Buridan, is not to be found in his works. Is it then probable that he ever proposed it?

H. TIEDEMAN.

Amsterdam.

THOMAS BAKER'S BOOKS (4th S. iii. 346.)—

"There are two copies (of Parker's *Antiquities*) in Christ Church Library, both formerly in the possession of the learned Thomas Baker of St. John's College, Cambridge, and filled with his MS. observations. One of them had been Lord Chancellor Hatton's."—Dr. Bliss's note, Hearne's *Reliquiae*, 2nd ed., i. 264.

E. H. A.

SIR WALTER SCOTT'S NEPHEW (4th S. iii. 171, 273, 344, 396.)—The subjoined cutting, from the *Daily News* of April 26, will be interesting in connection with the previous communications on this subject:—

"DEATH OF A NEPHEW OF SIR WALTER SCOTT.—William Scott, the nephew of Sir Walter Scott, who has been for some time back a sick inmate of the St. Andrew's Home in Montreal, died in that institution on Tuesday evening, from cancer in the stomach. He was sixty-four years of age.—*New York Times*, April 10, 1869."

E. H. W. D.

SUBSIDENCE OR SUBSIDENOR (4th S. iii. 147, 226.) I asked the pronunciation of this word, and stated that most naturalists made the second syllable short. Your polite correspondent, EDM. TEW,

p. 226, derides the opinion of naturalists, quotes the proverb "Ne sutor supra crepidam," and tells us to mind our own business. Now as the word is of frequent occurrence in geology and chemistry, we poor naturalists would wish to learn upon better authority than MR. TEW's mere assertion, whether and why it should have the penultimate syllable long, contrary to the rule to make it short without regard to its quantity in Latin, as, *e. g.* in ignorance, confidence, diffidence, radical, summāry, lapidāry, primāry, Amāzon, cursōry, purgātive, purgātory, lunātic, fanātic, mendicant, infāmy, melōdy, culpāble, probāble, and so many more words which in Latin have it long and in English short.

LORD LYTTLETON's answer on the same page (226) deserves every respect; but is he justified in his assertion that the word is derived from *subsido*, and not from *subsideo*? Besides, as he admits, the derivation proves nothing. How little we can trust to pronouncing dictionaries we may see in the word *neither*, which they all give as pronounced *neether*, and yet nearly every clergyman in the third collect reads it *nither*. P.

"THE TAILORS: A TRAGEDY FOR WARM WEATHER" (4th S. iii. 84, 160, 295.)—My authority for stating that this piece was attributed to Foote on insufficient grounds by Thomas, in the preface to his edition (*Thomas's Burlesque Drama*, 12mo, 1838), is the *Biographia Dramatica* of Baker, Read, and Jones, 1812. Here it is affirmed that Foote received the MS. from Dodsley's shop, and a letter from the former to Tate Wilkinson, dated the November previous to its appearance, is preserved, in which the dramatist distinctly states that the piece is "not his own." (See vol. iii. p. 315.) Moreover, *The Tailors* is not generally included in the various editions of the works of Foote, and is not to be found in the excellent one edited "by Jon Bee, Esq." (John Badcock), 3 vols. small 8vo, 1830, in the "biographical essay" prefixed to which (p. cxxxiv.) the reasons are given for its exclusion. WILLIAM BATES.

Birmingham.

AMBASSADORS (4th S. iii. 313.)—As there appear to be lists in existence of ambassadors to and from England, may I repeat a former query, and ask who was the ambassador to Sweden in the reign of Charles II., who immediately preceded Robinson, afterwards Bishop of Bristol and London in succession? E. H. A.

MINIATURE PAINTER OF BATH (4th S. iii. 126.) I have in my possession a miniature of a lady—which is considered of great artistic merit—painted by an artist at Bath of the name of Vaslet, about the time mentioned by T. S. C.; also two crayons, one of them representing the same lady, the other her husband. Perhaps this is the miniature painter whose name is sought. W. D.

JOSIAS WELSH (4th S. ii. 542.)—In reference to the notes of ANGLO-SCOTUS and T. G., I condense the following from printed memoranda left by my grand-uncle, Mr. Thomas MacGill of Percy Street, Liverpool:—

"My mother Jean Welsh, daughter of George Welsh, Dalkeith; son of Alison (wife of Thomas Welsh), eldest daughter of Walter Welsh of Lochquaret; son of Josias Welsh, of Templepatrick; son of Elizabeth Knox, wife of John Welsh of Ayr, and youngest daughter of John Knox. This Walter Welsh of Lochquaret was born at Templepatrick, married Helen Parkinson, and besides daughters had sons Josias and Alec, who died in 1696 and 1707."

WILL. M. CUNNINGHAM, C. E.

St. Petersburg.

P.S. Should any further information be wished, a note addressed 18, Patrick Street, Greenock, will be forwarded to me. W. M. C.

WALLER'S RING (4th S. iii. 312.)—The curious fact mentioned by MOODIAN of the root of a cedar tree passing through a ring on Bermuda beach, and reburying itself in the sand, reminds me of one somewhat analogous. I recollect seeing in the King's Palace at Berlin, many years ago, amongst other curiosities, a beautiful pair of antlers which once adorned the head of a noble inhabitant of the forest. Hotly pursued by some "wilder Jäger" or other, the poor creature—like Lafontaine's stag—got entangled in the thick brushwood and lost its life, through those very defences it was so proud of, and which it thought intended to protect it. Unable to extricate itself, the deer died there weeping, unheeded by man or beast. The body gradually decaying, served as manure to the very tree which in a long course of years grew all round these antlers, and got so entwined with them as to form but one and unique whole. P. A. L.

CERIPH: SERIF (4th S. iii. 381.)—It is not unlikely that this typographical term takes its origin from a similar source as the Belgian word. If that is the case its explanation would be very simple. In the Belgian tongue the tiny stroke on the top and bottom of most of our capital letters is called a *schreef*. Pomey in his dictionary gives: "*schreef*, or *schreve*, linea." There is such a family likeness between *serif* and *schreef*, that I hardly hesitate to say that "serif" is a synonym of "stroke" or "scratch." The thin line passing through the centre of the type known as "erased type," bears the name of "scratch" amongst type-founders, and is in shape something like the serif; this erasure goes in Belgian under the name also of *schreef*. Even the stroke over a long vowel (ā) is called *schreef*; in fact, that word is accepted for anything that resembles a line.

J. VAN DE VELDE.

DIAMONDS (4th S. iii. 336.)—The mishkāl or metakāl of the Arabs has never varied more than

about three grains. In an elaborate investigation of the subject by Mr. N. Maskelyne, the highest example that he gives is 74.5 grains troy, and the lowest 71. He deduces from all his facts that the original mishkál was close upon 74 grains. (See *The Mitial Coinage of Bengal* by Edward Thomas Eyre, p. 7-9.)
H. Y.
Palermo.

BYROM ON THE "GIFT OF TONGUES" (4th S. iii. 194.)—A. V. P. inquires about a work by Byrom on the gift of tongues. I have in my possession a small volume of poems by Byrom, including one in which the views of the writer on that subject are given. If A. V. P. will forward me his address, I shall feel pleasure in giving him the little book.
JASPER W. HALL.
Wirksworth.

FRENCH HUGUENOTS AT THE CAPE (4th S. iii. 378.)—In Lady Duff Gordon's letters from the Cape, published in *Vacation Tourists*, 1862-3, is a short but interesting account of a descendant of one of these French Huguenots. His name was De Villiers, which had been corrupted into "Filljee," and he told Lady Gordon that his family came from the neighbourhood of Bordeaux. He was then just about to visit Europe, the first of his family since the revocation of the edict of Nantes. The letter says:—

"He is a pure and thorough Frenchman, unable to speak a word of French. When I went in to dinner, he rose and gave me a chair, with a bow which, with his appearance, made me ask, 'Monsieur vient d'arriver?' This at once put him out and pleased him."

During the last year, one of two commissioners deputed by the Orange Free State to confer with the Secretary of State for the Colonies was a Mr. de Villiers; but whether this latter was the same gentleman as Lady Duff Gordon's acquaintance, or of the same family, I do not know.
L. E. Q.

E. J. COLLINS (4th S. iii. 359.)—Elizabeth Johanna Collins (not, I think, Jane) practised as a draftswoman about the middle of the last century, and six designs by her from *Jerusalem Delivered* were engraved, but, I believe, possess no rare value.
S. R.
Kensington.

EDMUND KEAN (4th S. iii. 69, 382.)—Neither the name of Kean nor Carey appears in the recently published Eton lists. The story is absurd. As observed by MR. WILKINS, he would hardly have been admitted at sixteen, but allowing that Dr. Drury's influence as a brother head-master could have prevailed on Dr. Goodall to admit his *protégé*, Kean is not stated to have had any knowledge of Greek. He would not have been placed higher than the fourth form, at an age when he ought to have been on the upper division. The fifth then consisted of but two divisions. No boy at Eton would have mastered in two years Virgil,

Sallust, and Cicero. Virgil was done in school at the rate of sixty lines a week, Sallust not at all, and Cicero only in the extracts in *Scriptores Romani*. Private business with your tutor was then unknown.
J. H. L.

The name of Edmund Kean, nor of Carey, does not appear in the Eton school lists. By the statutes no one is to be elected a king's scholar who has exceeded his twelfth year; *unless*, being under seventeen, he has made such progress that, in the judgment of the electors he can be made a sufficiently good grammarian before completing his eighteenth year. By one of the rules of the head-master an oppidan cannot be admitted after fourteen.
H. M. VANE.

74, Eaton Place.

DR. JOHN FRYER (2nd S. iv. 251.)—MR. COOPER would seem to be in error in stating (*Athenæ Cant.*, i. 302) that this physician removed from Godmanchester to settle at Padua; for I find in the register of Heckington, co. Lincoln, that "John Frier, of Godmanchester, doctor of physick," was buried there on August 23, 1579.

TEWARS.

PROG (4th S. iii. 173, 216.)—There can be no doubt about the connection of this word with our *pragchen**, *pragcher*, &c. These terms are related to the Old-German *phrengen*, German *prägen*, Sw. *präglä*, from the root *rak* (denoting the act of seizing, taking hold of, doing damage to), and signifying to press, to press together, to squeeze †; hence a man who gathers and scrapes together whatever he may find, commits the act of *pragching*, and is a *pragcher* = a beggar. In olden times the Dutch *pragcher* also meant a miser, from his chief attribute, which consists in collecting money, and keeping it, so to say, squeezed together. Now *pragchen* is simply to beg, but the expression does not often occur, the term *bedelen* (to beg; *bedelaar*=beggar) having taken its place.
H. TIEDEMAN.

Amsterdam.

COBBETT'S INDIAN CORN (4th S. iii. 404.)—Several reasons, I think, may be assigned for the failure of Cobbett's corn; that is, for its cultivation not being taken up by the public in this country. First, the process of planting, which was troublesome. Then, the summer cultivation, which involved unusual pains to keep off rooks, partridges, pigeons, and numerous other birds; besides slugs, mice, hares and rabbits, and wireworms. Next, the hoeing, and the first and

* The modern way of spelling is *prachen*, and I write it thus; only for the sake of clearness I here give the old form.

† As such, *phraghen* is but another form of *prangen*, the *n* being introduced as a nasal. *Pragchen* and *pragcher* exist in German as *prachen*, and *pracher* with the same signification as in Dutch.

second ploughing between the plants, and after this double ploughing, the earthing up, and taking off the suckers from every plant. Finally, the labour of topping the corn in September, and of harvesting ears, and cutting down stalks so late as November. All this process of cultivation appeared alarming; and people could not be convinced that the advantages were in proportion.

But the great drawback was the coldness and uncertainty of our climate; and when it was found that Cobbett's corn would ripen only in seasons which are quite exceptional with us, and when, in consequence, Cobbett was obliged to recommend kiln-drying for the completion of the ripening, it was no wonder that the cultivation was speedily abandoned, which indeed had never been taken up with much ardour. Cobbett certainly, one year, received many fine samples of the corn grown in various parts of England, and proclaimed, in his usual sanguine style, that the thing was done, and the cultivation an accomplished fact; but he soon had to escape as best he might from his exultation, by recommending the process of kiln-drying, which gave the death-blow to the grand speculation. F. C. H.

ANCIENT ALTAR CLOTHS (4th S. iii. 86, 183.)—A very interesting specimen is preserved at Little Gidding, Huntingdonshire, placed in his own church on the cedar-wood table by Nicholas Ferrar, and supposed to be worked by the sisters. It resembles a Persian carpet. (See Mayor's *Two Lives of N. Ferrar*, 1855, p. 300, and the *Life of N. Ferrar*, published by Masters, 1852, p. 154.) I have preserved careful water-colour sketches of the exterior and interior of Little Gidding church, with its altar-cloth and various objects of interest, as they were to be seen prior to the late alterations. The massive altar-rails, excellent in workmanship and style (although Jacobæan), were removed; and it may be worth a note to say, that they now form the altar-rails of Caldecote church, Huntingdonshire. CUTHBERT BEDE.

BROOCH OR BROACH: CHAMELEON OR CAMELEON (4th S. iii. 286.)—*Brooch* and *broach* are two convenient forms of the same word: for while the latter has retained the original meaning of a spit or pin, the former has come to mean the ornament with which we are familiar; just as in Greek, *περόνη*, which originally signified any thing pointed for piercing; and so the tongue of a buckle or brooch at last meant the brooch itself. It is not certain that *brooch* has always been pronounced as at present: for while Richardson derives *broach* from Fr. *broche*, Webster gives Slav. *obrutsh* as the original of *brooch*. With regard to *chameleon*, whether supported by the authority of Shelley or others, the omission of the *h* is probably owing to a false analogy suggested by *camel*; but the Greek original, *χαμαιλέον*, imperatively demands that

G. C. S.—unless, with Lord Duberley, he is prepared to spell *physic* with an *f*—should conform to the recognised usage. W. B. C.

I am of opinion that it would be wrong to omit the *h* from any word of Greek origin which has *χ* for its initial letter. *Ch* is the power assigned to it by the best grammarians. Dr. Donaldson, in the *New Cratylus* (p. 189, 2nd ed.), says it corresponds with *kh* in Sanscrit. Were the view of G. C. S. universally adopted, it would be fruitful of endless confusion, and render our orthography and pronunciation a thousand-fold more perplexing than at present.

I fancy that scholars of any calibre would hesitate long before, on questions of this kind, they endorsed the opinions or the practice of either Sir W. Scott or P. B. Shelley.

EDMUND TEW, M.A.

Patching Rectory.

SWIFT'S EIGHT BEATITUDES (4th S. iii. 310, 415).—There are *eight* beatitudes in the Sermon on the Mount, and I have always heard Swift's spoken of not as the *eighth*, but as the *ninth*. I have been hoping to see some evidence of its authorship by reference to Swift's works or to contemporary records. J. T. F.

The College, Hurstpierpoint.

THE PERCH, A MEASURE (4th S. iii. 360.)—The customary "Lancashire" perch is seven yards long, and the "Cheshire" is eight. Of course five and a half is the legal or statute measure in England. JAMES HIGSON.

CHARLES TOWNE (4th S. iii. 406.)—In Otley's Supplement to Stanley's edition of Bryan's *Dictionary of Painters and Engravers*, 1866, p. 160, your correspondent will find an account of Charles Towne, landscape painter, &c., and notices of some of his works. He died about 1850.

T. E. WINNINGTON.

BARONETS OF IRELAND (3rd S. ix. 238; xi. 409.) In No. 4821 of the Sloane MSS. in the British Museum, I find the following (p. 27):—

"*Baronets of Ireland.*"

Sir Dominick Sarsfield, Cork, 1619.
Sir Francis Annesley, Armagh, 1620.
Sir Francis Blundel, 1620.
Sir William Parsons, 1620.
Sir Charles Coota.
Wilmot.
Sir H. Courteny.
Sir Thomas Nugent."

In "N. & Q." 3rd S. xi. 409, the Mowbray Herald Extraordinary says:—

"... The first who was advanced to this hereditary dignity in Ireland was Sir Francis Blundel."

How can these be reconciled?

Δ.

MISS RAY (4th S. iii. 339.)—Doran (*Saints and Sinners*, vol. i. p. 139) tells us Miss Ray was forty-five, and had nine children. "Captain the Rev. Mr. Hackman" had adored and repeatedly offered to her for years, and even got ordained (an easy matter in those days), in hopes a parsonage might prevail when a marching regiment had not attracted. At last, maddened by his infatuated passion, he shot her. As the case has been mentioned, these facts seem worth adding to what has been said. P. P.

THE SYON COPE (4th S. iii. 317, 363, 408.)—Without presuming to explain the elaborate heraldry noted by your correspondent D. P., will he allow me to remind him that Alianora de Clare, widow of Hugh le Despenser, married, secondly, William, Lord Zouche de Mortimer, this being a younger branch (in the male line) of the great Mortimer family? Can the Despenser coat be hers? There is, as D. P. observes, the absence of the De Clare arms to be accounted for. This marriage took place (just before France entered the royal shield) in 1329.

Will D. P. also permit me to correct a slight, perhaps clerical, error? Thomas le Despenser was beheaded, not in 1399, but Jan. 5, 1400.

HERMENTRUDE.

MEDAL OF ST. GEORGE (4th S. iii. 288.)—The legend wanted by your correspondent WILLIAM BLACKBURN is—*Obv.* "S. Georgius equitum patronus"; *Rev.* "In tempestate securitas." Some pundits say "it was probably struck (*temp.* Charles II.) on an installation of the Garter—when some naval hero was one of the knights installed." I think it more likely to have been as a talisman, or charm, against shipwreck, of the same nature as the touch-pieces of our Stuarts.

I. N. O.

The legend required by your correspondent on the medal he describes is—

Obv. "S. GEORGIUS . EQUITUM . PATRONUS."

Rev. "IN . TEMPESTATE . SECURITAS."

My specimen of the medal has a ring, which would show that it was intended to be worn. Was it as a charm or talisman against shipwreck?

BELFAST.

POKER DRAWING (4th S. iii. 412).—Saturate it with a solution of corrosive sublimate, about a grain to the ounce. This will doubtless kill the woodworms. Turpentine would probably answer the purpose equally well.

J. T. F.

The College, Hurstpierpoint.

Poker drawings and other wood ornaments may be preserved from being worm-eaten by brushing them over with very hot melted paraffin. Mr. Young, of Barthgate, N.B., prepares a paraffin which requires a high temperature to liquify it. Stone, wood, and other porous bodies readily ab-

sorb it when fluid, and become practically imperishable by time and other contingencies, fire excepted.

I have suggested that MSS. and printed papers placed under foundation stones should be steeped first in this paraffin.

SEPTIMUS PIESSE, F.C.S.

KING CHARLES I.'S STICK (4th S. iii. 358.)—In Hillier's *King Charles in the Isle of Wight*, page 79, is a cut of the cane head, and top of cane head, used by Charles I. at Carisbrook. He says:

"An ancestor of the name of Howe, of Mr. Thomas Cooke, now resident at Newport, in the Isle of Wight, was at this time master gunner at the castle of Carisbrook, and as a mark of the King's sense of the attention paid him by that officer, he on one occasion presented him with the staff he was so using. The ivory head of this relic is still in the possession of Mr. Cooke; it is inlaid with silver, and unscrews, the top forming a scent box."—P. 79.

Of course this cannot be the gold head cropped off at his trial, but is it likely that the king obtained and used another cane on the occasion?

SAMUEL SHAW.

Andover.

WEATHER PREDICTION (4th S. iii. 10.)—The fulfilment of the prognostication noticed by CUTHBERT BEDE (extending over so long a proportion of time) has been so singularly verified by the remarkable prevalence of south-west winds up to this day (Feb. 15) that I cannot resist the desire of appealing to you, to call the attention of observers of the weather to it, as it would really seem to merit further record. PHILAGRICOLA.

CHINESE NOTIONS OF MUSIC (4th S. iii. 381.)—I cannot tell T. B. B. where the story he mentions is to be found, but I can vouch—from auricular knowledge—for the correctness of the following description in W. W. Wood's *Sketches of China*:—

"Well might De Guignes and Walu concur in pronouncing Chinese music a mass of detestable discord, and 'un bruit épouvantable,' for in fact the sounds produced by the instruments of a Chinese band do richly merit the appellation of 'musique infernale.' The din and discord to an ear at all sensitive on the subject of harmonious sounds is shocking, the principal effort of the performers appearing to be the production of noise, without regard to time or anything else. It must not be supposed, however, that the union of the tones of these instruments could produce melodious music, even though harmony and time were attended to; on the contrary, the very nature of the noise is frightful, and no agreeable 'concord of sweet sounds' can possibly be expected. Individual instruments, such as the varieties of guitar, are capable of being used by skilful performers in the most agreeable manner, but in a full band, the gong, cymbals, and their most abominable trumpets, drown all other sounds. The commencing burst is really hideous, and in my estimation certain death to a musical composer."

Which certifieth

P. A. L.

THE GUELPHS OF HANOVER (4th S. iii. 188, 369.) Sir Mathew Tierney appears to have received the

K. C. H. and not the grand cross of the order. Sir J. Wathen Waller was made G. C. H. in 1830, the same year as Sir H. Halford. The word *several* in my former communication was applied, I believe, to physicians and surgeons who were members of the order, and not exclusively to those having the grand cross. H.

THE DODO (4th S. iii. 240.)—To the best of my recollection, an account with a woodcut of the Dodo appeared in *The Athenæum* about 1848, and may be the one required. W. P.

Miscellaneous.

NOTES ON BOOKS, ETC.

Chronica Monasterii de Melsa, a fundatione usque ad annum 1396, auctore Thoma de Burton, Abbate. Accedit Continuatio ad annum 1406, a Monacho quodam ipsius Domus. Edited by Edward A. Bond, &c., Vol. III.

Matthæi Parisiensis, Monachi Sancti Albani, Historia Anglorum, sive, ut vulgo dicitur, Historia Minor. Item ejusdem Abbreviatio Chronicorum Angliæ. Edited by Sir Frederic Madden, K.H., &c., Vol. III.

In these two volumes of the important series of *Chronicles and Memorials of Great Britain and Ireland during the Middle Ages*, students of English History will receive the completion of two very important works. Thomas de Burton's History of the Abbey of Meaux, in Yorkshire, which Mr. Bond has edited with great ability and care, is of much value for the illustration it affords of the inner life of a religious community (a subject of no little interest) and the light which it throws upon local history; but, as Sir Frederic Madden well observes of the Matthew Paris, which he has edited with his well-known scholarship and care, Matthew Paris, the historian of St. Alban's, is almost the sole authority for a large portion of the reign of Henry the Third, and, therefore, on this account, fully entitled to the gratitude of posterity. Great as is the value of both these books, that value is greatly increased by the labour of their respective editors, and by the very full and elaborate indices by which they have given completeness to their labours.

A Treatise on Counterpoint, Canon, and Fugue, based upon that of Cherubini. By the Rev. S. F. A. Gore. Clarendon Press Series. (Macmillan.)

Sir Gore Ouseley being of opinion, upon a careful consideration of the matter, that harmony and counterpoint should be studied *simultaneously*, has published the present treatise on Counterpoint as a companion rather than as a sequel to his Treatise on Harmony. It is based, as he states, on Cherubini; and the author's name is sufficient security for the work being one well deserving the attention of all musical students.

Fugitive Poems connected with Natural History and Physical Science. Collected by the late C. G. B. Daubeny, M.D. &c. (Parker.)

It was a happy idea of Dr. Daubeny, and one which his intimacy with all the leading scientific men enabled him to carry out successfully, to gather together the various *jeux d'esprit* with which such men as Whately, Coneybeare, Sir J. Herschell, Daubeny, P. B. Duncan, and Professor Forbes, were wont to amuse their friends. A more amusing little volume than this collection of philosophic fun it would be hard to find.

BOOKS RECEIVED:—

The Afternoon Lectures on Literature and Art delivered in the Theatre of the Royal College of Surgeons, St. Stephen's Green, Dublin, 1867-8. (McGee, Dublin.)

May be safely recommended, especially to the admirers of John Ruskin, for his lecture on the "Mystery of Life and its Arts."

Early Dutch, German, and English Printers' Marks. By P. J. Berjeau. (Rascol.)

Reproduced with Mr. Berjeau's characteristic fidelity, accompanied by useful tables of printers, places, books, &c., is a new and useful contribution to typographical knowledge.

PREROGATIVE COURT.—One of the most satisfactory points in the long report presented by the Camden Society at the general meeting on Saturday last, was the announcement that the threatened alterations in the arrangements for literary researches at Doctor's Commons had, thanks to the united exertions of the Society of Antiquaries and the Camden Society, been abandoned.

FESTIVAL OF THE SONS OF THE CLERGY.—Many of our readers will, no doubt, be glad to be reminded that the 215th anniversary of this admirable charity will be celebrated under the dome of St. Paul's on Wednesday next, the 12th instant.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

PILKINGTON'S DICTIONARY OF PAINTERS. Vol. II. Edition, 1821, or a later edition complete.

Wanted by Z. X. "Journal Office," Worcester.

HOMBACH—J. V. ANDREA UND SEIN ZEITALTER. Berlin, 1819.

WIGAND (PAUL), DAS FEMORICHT WESTPHALENS. Hamburg, 1825.

TRIERSCHE, HISTORY OF THE FREE CITY OF DORTMUND. Dortmund, 1851.

THE VICES: A POEM. London, 1828.

Wanted by William J. Thoms, 40, St. George's Square, Belgrave Road, S.W.

KIRBY'S WONDERFUL MUSEUM. 6 Vols. By R. S. Kirby, London House Yard, St. Paul's, 1820.

Wanted by Mr. W. Stavenhagen Jones, 2, Verulam Buildings, Gray's Inn.

MORANT'S HISTORY OF ESSEX. 2 Vols.

KEATING'S HISTORY OF IRELAND.

WHITAKER'S HISTORY OF RICHMONDSHIRE. 2 Vols.

WARNER'S HISTORY OF HAMPSHIRE.

DALLAWAY'S HISTORY OF SUSSEX.

LIFSCOMBS'S HISTORY OF BUCKINGHAM.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, London, W.

SOBIESKI'S TALES OF THE CENTURY. 8vo. Edinburgh, 1847.

MEMOIRS OF T. SHERRIS, Marine Painter to His Majesty. 8vo. 1826.

Wanted by Dr. Norton, 1, Greville Road, Kilburn, N.W.

Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

EDWARD THE CONFESSOR'S FONT. R. W. S. will find his history of this anticipated in our 1st S. viii. 363, and an article upon it from the Vicar of Islip in our 2nd S. vii. 145.

INQUIRE. Would not SARTOR RESARTUS be fitly translated by The Botcher botched?

QUERIES. We have no room for queries on scientific and other subjects than literary or historical; and Family Queries, not of general interest, can only be inserted when the inquirer subscribes his name and the address to which he wishes the information to be sent.

J. L. O. Initialled.

A SUBSCRIBER (Newport) will find an allusion to the Grecian Daughter in "N. & Q." 4th S. ii. 377.

C. W. S. The motto on the title-page of The Ecclesiologist is from 1 Chron. xxii. 16.

LONDON, SATURDAY, MAY 15, 1869.

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Notes.NOTES ON SOME OF THE ANCIENT STONE
CROSSES OF WEST CORNWALL.

The ancient stone cross forms a conspicuous and interesting relic of antiquity, whether standing in the churchyard, by the wayside, or in solitary and out-of-the-way spots on the moors. Although some of those in Cornwall no doubt belong to a very early period of our history, having been erected either before or soon after the victorious campaign of Athelstan in these western parts about A.D. 930, it is only reasonable to suppose that the greater number date from a later epoch. After the Reformation stone crosses ceased to be generally erected, and many of those that then escaped injury were destroyed by the Puritans at the time of the civil wars in the reign of Charles I., and thus their numbers were again greatly decreased. But in such a remote district as Cornwall, which, owing to its almost insular configuration, was then very difficult of access, these acts of spoliation were limited, although by no means unknown; and thus it is that so many specimens of antiquities, belonging both to the prehistoric and mediæval periods, but more especially to the former, still remain for our inspection in the western half of the province of Damnonium. We must confess, however, that of late years many stone crosses have been thoughtlessly destroyed, and used up by the farmers to serve as gate-posts and other

ignominious positions—sometimes even with the head intact, but buried in the earth. Those whose shafts have been partially or entirely broken off, but whose circular discs have been preserved, may often be seen imbedded in a hedge by the roadside or perched on the top of a granite-built wall.

While on the subject of the destruction of these ancient bygone memorials, the following anecdote of a labourer who refused to assist in removing an old cross to serve the purpose of a gate-post may not be out of place:—

"Near Carleen, in Breage, an old cross has been removed from its place, and now does duty as a gate-post. The farmer occupying the farm where the cross stood set his labourer to sink a pit in the required spot for the gate-post, but when it was intimated that the cross standing at a little distance off was to be erected therein, the man absolutely refused to have any hand in the matter, not on account of the beautiful or the antique, but for fear of the old people."—*Quarterly Review*, July 1867, p. 63.

Such acts of Vandalism, which unhappily are of no rare occurrence, might often be prevented if the members of local antiquarian societies would use their influence, and co-operate in persuading the occupiers of land to refrain from demolishing the antiquities on their estates. For a slight compensation this end could generally be attained, and many relics of antiquity which are of the greatest value in elucidating the history of the earlier periods of our race would thereby be preserved.

The general form of Cornish crosses is similar, consisting of an oblong block of granite dilated at the top into a circular, but flat, disc. Usually, the lower end of the shaft is fitted into a square or circular base of granite, by which means the monolith is preserved in a perpendicular state. The height of these monuments sometimes exceeds seven feet, while in other instances they are little over a foot above ground. On their round-heads we generally find on one side either a Latin or a Greek cross, and on the reverse a carving of rude workmanship representing the crucifixion. Another form of cross, called by Cornish archaeologists Maltese, is also common. There seems here, however, a diversity of nomenclature, which, to say the least, is rather perplexing. In Maunde's *Scientific and Literary Treasury*, p. 180, a Maltese cross is defined as having "arms increasing in breadth towards the ends, which terminate in double points." And, on referring to Didron's *Christian Iconography*, vol. i. p. 387 (Bohn's edit.), I find it stated that "the Maltese cross is *pattée*," but the extremity of each *pattée* is notched at a sharp angle"; and on p. 399 of the same volume No. 6 of fig. 108 is a representation of such a cross. Now the crosses styled Maltese in Cornwall far more resemble No. 8 of fig. 108, where

* A cross is termed *pattée* when the extremities are spread.—E. H. W. D.

the branches are *pattée* but not notched, which form M. Didron calls a pectoral cross, and ascribes to the tenth century. Perhaps a correspondent can explain which term should properly be applied to the Cornish crosses.*

These ancient crosses have obviously been erected for various purposes. Those on wild and lonely moors, or in unfrequented lanes, probably mark the exact localities where, in days of yore, some tragic event occurred; some were planted where four roads met; others again may have served as boundary stones to the estates of religious houses; while those in the churchyards were often used as resting-places for the body of the deceased previously to his burial. Mr. Erredge, in his *History of Brighthelmston*, remarks that —

"In primitive times, the south side of every churchyard contained a column placed on a pedestal, having on its summit a cross; and the nearer to this a corpse was interred, so much the sooner, it was believed, would the soul be relieved from purgatory. Hence the reason why the south side of a churchyard most frequently contains the greatest number of interments, individuals having a solemn dread of being buried in the north, where there was no cross."—p. 116.

So far as I am aware no cross has been noticed in Western Cornwall — if we except the market-cross at Penzance† — on which any inscription can be traced. This circumstance alone would tend to confirm the supposed high antiquity of most of these monuments.

In alluding to the ancient crosses of Cornwall, Mr. Blight, F.S.A., states (*Week at the Land's End*, p. 67) that "the greater number have the Greek form, showing that those who erected them had some connection with the Eastern Church." But from an analysis of the varieties of sculpture on upwards of twenty of these stone crosses, all within the Land's End district, it would seem that the style most predominant is the Latin, comparatively few having a Greek cross carved on them. I have met with only four instances where a pure Greek cross appears—1. On the south side of St. Michael's Mount; 2. In St. Levan churchyard; 3. In St. Buryan town-place; 4. In St. Hilary churchyard. Other examples doubtlessly occur which did not come under my notice, but I can hardly believe that "the greater number have the Greek form."

Perhaps the most perfect, and as good a specimen of the general type of Cornish crosses as can be cited, is that on the south side of St. Michael's Mount, just beneath the castle. It

* In my notes I have considered a Maltese cross to be one having the transverse and vertical bars of equal length, the extremities of which are spread, but not notched or otherwise ornamented.

† On the authority of Mr. Halliwell (*Rambles in Western Cornwall*, p. 29) the following inscription is concealed at the bottom of the shaft:—"Hic procumbunt corpora plorum."

Measures rather more than 6 ft. in height, and is specially noticeable for its good state of preservation, and the evident labour spent in producing the carvings on the circular head and shaft. Although their outlines are not sharply defined — probably owing in a great measure to the destructive action of the atmosphere on the granite in an exposed situation so near the sea — their signification is clearly apparent. Sharp outlines must not be expected in such distant memorials of time, when centuries have elapsed since their first erection. To understand how soon granite decomposes when exposed to atmospheric changes, we have only to visit the monument erected nine years ago at St. Paul, near Penzance, to perpetuate the name of Dolly Pentreath, and see how time is already obliterating the shallow-cut inscription.

But to return. The diameter of the round-head of the cross on the south side of St. Michael's Mount is 1 ft. 9½ in., and the shaft, although most likely originally rectangular, has been worn away towards the side facing the castle. On the north side of the round-head is a Latin cross, having its vertical stem extending from near the top of the circular disc to the granite socket base, and measuring about 5 ft. 10 in. in length. On the reverse appears a Greek cross, the stems of which are each about 1 ft. 3 in. in length; below this is a mutilated figure of Christ with extended arms, intended to represent the crucifixion. The length of this figure is about 10 in. Still lower down the shaft is another Latin cross, which is of less dimensions than that on the opposite side, and is considered by some to be "of more recent work than the others." Its length is about 3 ft., and the transverse bar occupies the entire breadth of the stone.

It will be interesting here to note similar instances where a Latin cross extends the entire length of the shaft, as well as of the round-head. The sanctuary cross, St. Buryan; one on a hedge at Sennen Green; one in Madron churchyard; one at the village of Whitecross, on the turnpike-road between Penzance and Hayle; one between Lizard Town and Landewednack church; and another on Pradanack Downs, near Mullion church-town may be mentioned as examples. The cross near the ruins of the ancient building known as the Sanctuary, stands on the highway from the church-town of St. Paul to that of St. Buryan, and deserves more than a passing notice. It is situated on the north side of the road, and at the time of my visit was in close proximity to the shattered remains of a cottage, towards which it somewhat inclined. Its total elevation is 3 ft. 7 in., and the dimensions of its shaft at base 1 ft. 1 in. by 8 in., the lower end of which is fixed into a granite foundation. A similar Latin cross is seen on both sides of the monolith.

In the parish of Lelant I had the opportunity

of measuring no less than five ancient crosses. Two of these in Lelant town are in a sadly disfigured and mutilated condition. On one, however, a Latin cross is plainly seen, but on the other nothing decided can be traced. The remaining three near the church are more valuable specimens. That just without the churchyard near the door of the tower is a well-proportioned and on the whole perfect cross. The soil here is entirely formed of sand, consisting of minute particles of marine shells covered with turf, mosses, and other binding plants. During excessive gales the sand is swept inland from the adjacent shore with such violence that it has sometimes threatened to overwhelm the church. Ray the naturalist, who visited this spot in 1662, remarks in his *Itinerary*—"We saw a church almost quite covered with sand blown up by the wind; the name is Uny Lalant."* It is thus quite probable that the cross may owe its preservation partially to this cause, and, like the ancient church at Peranzabuloe, has been brought to light by a sudden drift of the sand, after being buried for centuries and its actual site forgotten. However, the cross is now entirely exposed down to the lower extremity of its shaft. Its total height is only 3 ft. 6 in., about the same elevation as the Sanctuary cross. The diameter of the round-head is 1 ft. 4½ in., on which is a Maltese cross, having the transverse and vertical arms each 10 in. in length. There is a peculiarity here which I have not noticed on other crosses. The vertical branch is extended downwards for about 5 in. in an oblong form, but of less width than the spread extremities of the cross. Whether this is a later addition or not is uncertain. The eastern side of the round-head exhibits a figure of the Saviour expiring on the cross.

Within the churchyard, and in a conspicuous position, is another fine old cross, in appearance one of great antiquity. The round-head has a diameter of 1 ft. 7 in., on both sides of which is a Maltese cross. The branches are each 14 in. long. The shaft is plain and almost square, its dimensions being 1 ft. 4 in. by 1 ft. 2 in.

The last cross I shall mention in Lelant parish is in a lane leading from the church westward into the St. Ives road. It stands 6 ft. 3 in. high on the west side of the lane, about 4 ft. from the hedge. The round-head, mutilated and not perfectly circular, measures 2 ft. 2 in. in diameter. On the south side is a Latin cross about 3 ft. long, and on the reverse the usual figure of the crucifixion.

About two miles south of Lelant church is the village of St. Erth. Here is a granite cross which differs from the usual style of those in Cornwall, in having a square-head, the summit of which is

between 6 and 7 feet above ground. A Latin cross has been carved on the north side of the square-head, while the reverse is ornamented with an effigy of the Saviour. This monument has recently been enclosed within the courtyard of the Bible Christian Chapel, so that the shaft is concealed by a high wall and the square-head only can be seen from the road.

One of the most elevated crosses in the Land's End district, measuring nearly 7 ft. in height, stands in St. Levan churchyard, a remarkably solitary and picturesque spot. On the east face of the monolith is a Latin cross, and on the reverse a figure of the crucifixion. The former, of an uncommon pattern, suggests the idea of its having been originally simply a Greek cross with square bosses at the extremities of the vertical and transverse arms; subsequently, however, the vertical stem was extended to the ground, thus transforming it into a Latin cross. On a hedge near the eastern entrance to the churchyard is another, but smaller monument, having a Greek cross on both sides of the circular disc, which has a diameter of 1 ft. 10 in. Its total height above the top of the hedge is 2 ft. 5½ in. Probably this is one of those that has, by some means or another, lost its shaft; in such cases it must generally be considered that they do not now stand on their original sites.

Two crosses on the Land's End road must not be passed unnoticed. The first is seen soon after leaving Penzance, on the south side of the road opposite to the lodge-gate of Trewidden, and is 4 ft. 6 in. high from the socket-base to the summit of the circular-head, which is 1 ft. 9 in. in diameter. On the west side of the monolith are two small Latin crosses, one on the round-head, the other lower down on the shaft. The figure on the east face of the circular disc is in the usual manner indicative of the crucifixion.

Further on, at the village of Crows-an-wra (the Cornish for "the cross by the wayside"), where roads branch off to St. Buryan and St. Just church-towns, is another ancient cross having a Maltese cross facing the road on the round-head. On the reverse is an incised Latin cross about 1 ft. 9 in. long. The whole height of the monolith above the surface is about 5 ft.

The wayside cross near the stone-circle of Dawns Mén has already been noticed in "N. & Q." (4th S. ii. 392.) Its close proximity to several primeval British remains, and the rude character of the incisions on the round-head, have given rise to the supposition that it was erected by the early Christians, in a locality where superstitious practices then prevailed. This is one of the instances where a Maltese cross occurs.

Many Cornish crosses have their round-heads perforated by four circular holes. These are called four-hole crosses. The best example of

* *Memorials of Ray* (published by Ray Society), p. 187.

this class in West Cornwall is in St. Buryan churchyard. Elevated on a flight of four steps near the porch, this weather-beaten and venerable object cannot fail to impress the mind of the most casual beholder. On the north face is the usual representation of the crucifixion, and on the reverse are five bosses. This cross is generally supposed not to be of such high antiquity as many others. The date assigned to it is between the fourteenth and fifteen centuries.

Similar four-hole crosses occur at St. Erth and St. Paul. That at St. Erth is of low elevation, and stands at the south-east corner of the church. Its flattened disc, which is perforated, is about 2 ft. 3 in. in diameter. At St. Paul the cross in question is fixed into the churchyard wall, not far from the granite monument erected in 1860 to the memory of old Dolly Pentreath. The circular disc, measured horizontally, has a diameter of 1 ft. 11½ in. A similar cross was dug up a few years since in Breage churchyard, and may be now seen near the south entrance.

My last example of Cornish crosses is of an unusual type for the western part of the county. I was fortunate in meeting with this specimen near Madron church-town, by the side of a field-path from thence to Nancealvern. It is conspicuously placed on the slope of the hill, just after leaving the church, and consists of a block of granite worked into the form of a Latin cross. Unfortunately the transverse arms are partially broken off, and altogether the monument appears to be in a most dilapidated condition. Its height is 4 ft. 9 in. The dimensions of the shaft at base are 1 ft. 5 in. by 10½ in., which is plain without any indication of carving on either side. In Eastern Cornwall the cross by St. Cleer's Well is of this form, but in excellent preservation.

In conclusion, I may be permitted to remark that the foregoing notes are based entirely on my own memoranda, made during a four weeks' sojourn in the county in the summer of 1868. I have been compelled, for fear of occupying too much space, to curtail, and sometimes to omit, my measurements; but I trust that the result of my labours, as I now lay it before the readers of "N. & Q.," may encourage others who have leisure at their command to personally inspect and record the positions and peculiarities of these ancient monuments, which are found, with more or less frequency, in almost all the counties of England and Wales.

Greenwich.

E. H. W. DUNKIN.

ENGLISH VERSIONS OF GOETHE'S "FAUST," PART I.

"If none but great originals should claim our attention, in the course of two thousand years we should not count twenty authors. Every book, whatever be its character, may be considered as a new experiment made

by the human understanding; and as a book is a sort of individual representation, not a solitary volume exists but may be personified, and described as a human being." —D'Israeli, *Curiosities of Literature*..

Will any of your literary correspondents help me towards completing a list of the names of all the English translators of Part I. of Goethe's *Faust*? And whilst such bibliographical notes of a book which may well be "personified, and described as a human being," will be on the *tapis*, other facts, as *dates*, *personalia*, *curiosa*, &c., relating to the *English* version of Goethe's *Faust* will doubtless be interesting to most English readers.

Some time ago—if I remember right, in summer 1866—my attention was drawn to a short article in a New York paper to the effect that Mr. Bayard Taylor, the author of the *Story of Kennet*, was engaged in an "English metrical version of the *Faust* of Goethe."

"A conjecture," the article said, "has been made that Mr. Taylor is only the seventeenth English translator—at least, translated into English verse—who has accepted the task. An American writer says, it is to be 'presumed that he is aiming to do it better than any of his predecessors, or else he thinks he has discovered a new *stand-point*, as his German friends are fond of calling any opportune means by which they can with decent pretext meddle with an old subject. The novel scheme in Mr. Taylor's case seems to be the preservation of the ever-changing rhythm and variable rhyme of the original.'"

Has this "new stand-point" version since appeared? I think the first who meditated an English translation were S. T. Coleridge, "Christopher North," and Sir Walter Scott. We read in Lockhart's *Life of Scott*, under October 1818—

"—; presently Scott hailed me [his son-in-law] at the casement, and said he had observed a volume of a new edition of Goethe on my table—would I lend it him for a little? He carried off the volume accordingly, and retreated with it to his den. It contained the *Faust*, and, I believe, in a more complete shape than he had before seen that masterpiece of his old favourite. When we met at breakfast, a couple of hours after, he was full of the poem—dwelt with enthusiasm on the airy beauty of its lyrics, the terrible scene before the Mater Dolorosa, and the deep skill shown in the various subtle shadings of character between Mephistopheles and poor Margaret. He remarked, however, of the introduction (which, I suspect, was new to him), that blood would out—that, consummate artist as he was, Goethe was a German, and that nobody but a German would ever have provoked a comparison with the book of Job, 'the grandest poem that ever was written.' He added, that he suspected the end of the story had been left in *obscure*, from despair to match the closing scene of our own Marlowe's *Doctor Faustus*. Mr. Wilson ("Christopher North") mentioned a report that Coleridge was engaged on a translation of *Faust*. 'I hope it is so,' said Scott; 'Coleridge made Schiller's *Wallenstein** far finer than he found it, and so will do by this.

* Vide passim, the two most interesting letters by Ferdinand Freiligrath on "Coleridge's Manuscript of Schiller's *Wallenstein*," in *The Athenæum*, June and August, 1861.

No man has also the resources of poetry in such profusion, but he cannot manage them so as to bring out anything of his own on a large scale at all worthy of his genius. He is like a lump of coal rich with gas, which lies expanding itself in puffs and gleams, unless some shrewd body will clap it into a cast-iron box and then compel the compressed element to do itself justice. His fancy and diction would have long ago placed him above all his contemporaries, had they been under the direction of a sound judgment and a steady will. I don't now expect a great original poem from Coleridge, but he might easily make a sort of fame for himself as a poetical translator—that would be a thing completely unique and *sui generis*."—*Life of Scott*, ed. 1842, p. 380.

Were any specimens of such a translation by Coleridge found amongst his papers?

Goethe's *Faust*, the conception of which he had carried about with him ever since 1769, appeared at first as a fragment in 1790, in the seventh volume of his collected writings (8 vols. Leipzig, 1787-1790). What he had been reading of it ten years previous, on July 16, 1780, in the evening, to the Duke of Weimar, the Duke Ernst Ludwig of Gotha, and Prince August, had been sketched at Frankfort, and remained unchanged until his Italian journey, 1787. In 1807 appeared *Faust, eine Tragödie*, at Tübingen; a new edition in 1821. As early as 1828, November 8, the tragedy was represented at Paris, at the Théâtre de la Porte St.-Martin. The year following, 1829, Hector Berlioz composed some music to it. Nearly forty years later it was brought on the English stage for the first time. In doing so, Mr. Phelps made use of Mr. Hayward's version, if I remember right; which version Messrs. Moxon advertise as "the most careful English translation."

The first English translator, at least of specimens of Goethe's *Faust*, was Taylor of Norwich, I think, whose blunders Carlyle has chastised, especially the laughable one of his translating *Fläschchen*, in the church-scene, where Gretchen is fainting, by "brandy-bottle," reminding one of that French translation of *Macbeth*, where "Hail! hail! hail!" has been translated "*Grêle! grêle! grêle!*"

Lord Ellesmere, too, was one of the earliest translators, preceding Professor Anster of Dublin, if I remember right, by some years. Anster's excellent version has also been reprinted in the Tauchnitz (copyright) edition, and is much thought of in Germany. Two English editions of it have appeared; the first in 1834 (?), the second shortly before Anster's death. Next to this translation, the most popular English versions will be those by Professor John Stuart Blackie of Edinburgh, Theodore Martin—two editions, April 1865 and 1867—and Charles T. Brooks (an American edition). For scenic representation, Mr. Martin's would probably be the most convenient one. It possesses great beauties of adaptation of the English language to the original, reminding one of the happy saying—that the art of translating is like

the art of preserving fruit.* What a pity that an accomplished translator's renowned lady, Helen Faucit, has never graced the boards as Margaret!

Mr. Charles T. Brooks' fine translation appeared at Boston in 1855. He (born at Salem, Mass., U. S. A., 1813,) is well known as an excellent translator from the German. Besides a great number of metrical translations of German songs and ballads (Schiller, Goethe, Rückert, Freiligrath, Körner, Uhland, &c.), he has translated Schiller's *Tell*, Jean Paul's *Titan* and *Hesperus*, Kortüm's *Jobsiade*, Schefer's *Laienbrevier*, &c. In comparing the different versions of the dedication (*Widmung*) to Faust, I have always considered those by Theodore Martin, Professor Blackie, and Mr. Brooks equally beautiful and, moreover, truthful; and I cannot refrain from transcribing here that of Mr. Brooks, as his *Faust* translation will not be as easily attainable in England and on the Continent as those of his accomplished *confrères*.

"Once more ye waver dreamily before me,
Forms that so early cheered my troubled eyes!
To hold you fast doth still my heart implore me?
Still bid me clutch the charm that lures and flies?
Ye crowd around! come, then, hold empire o'er me,
As from the mist and haze of thoughts ye rise;
The magic atmosphere, your train enwreathing,
Through my thrilled bosom youthful bliss is breathing.

"Ye bring with you the forms of hours Elysian,
And shades of dear ones rise to meet my gaze;
First love and friendship steal upon my vision,
Like an old tale of legendary days.
Sorrow renewed, in mournful repetition,
Runs through life's devious, labyrinthine ways,
And, sighing, names the good (by Fortune cheated
Of blissful hours!) who have before me fled.

"These later songs of mine, alas! will never
Sound in their ears to whom they first were sung!
Scattered like dust the friendly throng for ever!
Mute the first echo that so grateful rung.
To the strange crowd I sing, whose very favour
Like chilling sadness on my heart is flung;
And all that kindled at those earlier numbers
Roams the wide earth or in its bosom slumbers.

"And now I feel a long-unwonted yearning
For that calm, pensive spirit-realm, to-day;
Like an Æolian lyre (the breeze returning),
Floats in uncertain tones my lisping lay.
Strange awe comes o'er me, tear on tear falls burning,
The rigid heart to wilder mood gives way;
What I possess I see afar off lying,
And what I lost is real and undying."

The name of Sir Walter Scott, whom I have mentioned in the beginning, reminds me of a letter written by William Bewick the painter (born 1795, died 1866), in which he says—

"I am reminded of an extremely interesting evening at Sir Walter Scott's at Abbotsford, when he was good

* "The art of translating is like the art of preserving: it is impossible to keep the colour and the aroma in their first freshness, and yet the degree in which this point is approached is the test of skill."—*Quarterly Review*, Oct. 1862; p. 308.

enough to show me and the company present a copy of the original illustrations to *Faust*, that had been sent to him by the poet Goethe, and which had just arrived. And I still remember with what delight, as an artist, I examined for the first time those beautiful works, and that too in the house of a mutual friend and brother poet, as well as a correspondent of Goethe—for Sir Walter was an excellent German scholar."

These illustrations were probably the well-known outlines by Retsch, which first appeared at Stuttgart in 1820. An English edition of them, "Retsch's Outlines to Goethe's *Faust*, engraved by J. Kennerly, containing twenty-six plates, with a portrait of the author," was published in London, 1827. Has any English draughtsman or painter drawn a series of illustrations to Goethe's *Faust*?

HERMANN KINDT.

Germany.

"ARS MORIENDI," PRINTED BY CAXTON.

The discovery of this tract having excited a great deal of interest among bibliographers, I offer the following account of it to your readers:—

It is a quarto of only sixteen pages, or four half-sheets folded inside one another. The first four rectos are signed A j, A ij, A iij, A iiij. A full page has twenty-four lines; the type is the same as the *Eneydos* and *Fayts of Armes* by the same printer. It is probably a translation from the Latin, possibly by Caxton himself. The author has not yet been recognised, for although treatises upon *Ars Moriendi* are by no means uncommon, they all differ from this, which, I need hardly add, has no connection whatever with Caxton's *Arte and Crafte to know wel to die*. It is always unsafe to call anything unique, but certainly no other copy is known to exist. It was discovered by Mr. Bradshaw, of the Public Library, Cambridge, in a thick volume of black-letter pieces in the Bodleian Library, the very next to it being a poor copy of Caxton's *Gouvernayl of Helthe*, the copy of which at Ham House has been hitherto considered unique. The tract commences on sig. A j:—

"¶ Here begynneth a lytyll treatyse schortely compyled and called ars moriendi, that is to saye the craft for to deye for the helthe of mannes sowle.

"Whan ony of lyklyhode shal deye, thenne is mooste necessarye to haue a specyall frende, the whiche wyll hertly helpe and praye for hym. * * Thenne is to be remembred the grete benefeytes of god done for hym vnto that tyme, and specyally of the passyon of our lorde, and thenne is to be rede somme story of sayntes, or the vij psalmes wyth the letanye or our lady psalter. * * And holy water is oftymes to be cast vpon and about hym for auoydyng of euyl spirytes the whiche thene be full redy to take theyr anauntage of the sowle yf they may."

Upon the verso of the same leaf is the priest's exhortacion, who begins with "iij p'nosters, iij auees and a credo." At the foot of A ij verso—

"¶ Than aske hym thyse questyons followynge a fore his deth. Be ye glad that ye shall deye in cristen by

leue? ye (yea). Knowe ye that ye haue not so well lyued as ye shold? ye. Haue ye wyll to amende yf that ye shold lyue? ye."

Quotations from the Psalms in Latin, and "words whiche be of grete vertue" follow, and upon A iij verso

"¶ Here foloweth a shorte & swete remembraunce of the sacrament of the aulter,"

the greater part of which is a beautiful and fervent confession of sin. Upon A iiij verso—

"By thyres folowyng are venyall synnes taken awaye yf they be done deuoutly. In takyng holy water, holy brede, also by seyng of a pater n'r. * * Also by knocking of the brest for onis synnes, & also for seyng De° ppici° esto. * * Also by heryng of masse & by the syght of the sacment (sic) of the aulter." * *

On A 5 recto is another form of confession by "the famos doctour Johan gerson," and upon A 6 recto—

"¶ Here foloweth a synguler prayer to be sayde in the fest of the dedycacyon of ony chirche or at any other tyme."

On A 7 verso—

"¶ Here ben the xii degrees of humylyte:" followed by—

"¶ The vii degrees of obedyence."

On A 8 recto—

"The xii degrees of pacyence."

On the verso the tract ends with "The xv degrees of charyte," the last eight lines being—

"Be glad in trouthe & ryghtwysnesse & hate symulacyon.

"For suche right bere adūsate or oni tribulacōn.

"To that the chirche techeth y° put ful credulyte.

"That god hath promysed trust it well withou (sic) defallacyon.

"In hope abydyng his reward and eulastyng glorie. Amen. Explicit."

WILLIAM BLADES.

11, Abchurch Lane.

PEDESTRIANISM.

A paragraph in the *Weekly Times* to-day (April 17) records the presentation of a testimonial from the inhabitants of Oswaldkirk in Yorkshire to their postman, who for twenty-one years has walked seventeen miles daily in the discharge of his duties. The worthy official, in his acknowledgment, stated that during that time he had walked over eleven thousand miles more than four times the circumference of the earth; and I find on calculation that (even allowing his Sunday holidays) he has considerably understated his pedestrian achievement. Such a note seems to me to be of itself worth chronicling; but it suggests a still more curious speculation,—what are the greatest walking-tours that might be recorded of ordinary men in the pursuit of their ordinary avocations during an ordinary lifetime; and what

is the average distance that different classes traverse on foot per annum? Of course this average will vary tremendously. Only a short time back I remember travelling in a third-class carriage on the Metropolitan Railway late at night with a cowherd and his young son, who had been employed ever since 4 or 5 A.M. up on "the northern heights" somewhere between St. John's Wood and Hendon, and had taken the train for Hammer-smith. They found themselves at last, along with me, at Victoria; and when, about midnight, I asked them, with very natural sympathy, how they meant to get home, the answer was, with a perfectly honest indifference, "Why, we shall walk, of course." It struck me then, as it strikes me now, that men of this class must tramp over a good many more miles, in the course of their threescore years and ten, than "we gentlemen of England, who live at home in ease" can easily realise. I feel pretty certain that if the Editor of "N. & Q." or I were to announce one day that we had just returned from a pedestrian trip all round the world, we should find ourselves very famous; yet I doubt much if any ordinary labouring-man, supplied with money enough to keep body and soul together, would not undertake the task without reward, and be back again within five years.

R. C. L.

ANDREAS AMMONIUS: THOMAS MOORE. — I think the following coincidence noteworthy and extraordinary if accidental: —

"Lignorum pretium auctum esse non miror: multi quotidie hæretici holocaustum nobis præbent, plures tamen succrescunt." — Letter of Ammonius in Jortin's *Life of Erasmus*, vol. i. p. 35, ed. London, 1808.

"On seeing the champion, loud cries of 'Fight, fight!' 'Ring, ring!' 'Whip the gemmen,' were heard left and right.

But the kids, though impatient, were doomed to delay, For the old P. C.* ropes, which are now marked H. A., Being hacked, in the service it seems had given way, And, as rope is an article much up in price Since the Bank took to hanging, the lads had to splice."

Moore, *Tom Crib's Memorial*, p. 12, ed. 1819.

FITZHOPKINS.

Garrick Club.

WORDSWORTH. —

"Upon the forehead of a jutting crag
Sit perched, with book and pencil on their knee:
And look and scribble, scribble on and look,
Until a man might travel twelve stout miles,
Or reap an acre of his neighbour's corn."

If Virgil wrote such nonsense as that, the *Georgics* cannot be taken as a veritable account of Roman agriculture. In arranging with harvesters, it is considered that a good reaper, "putting his back into it," cannot reap more than half an acre of wheat during a very long day of fourteen working hours, extending from 4 A.M. to 9 P.M.

* P. C., "Pugilistic Club"; H. A. "Holy Alliance."

I apprehend that the scribbler would be rather hungry, not to say famished, if he scribbled until an acre of corn was reaped. Three miles an hour is very slow walking, so that there is no correspondence between the ratios of time.

J. WILKINS, B.C.L.

"DOCTOR SYNTAX'S TOUR." — The re-issue of the original edition of this work, with life and adventures of the author (William Combe), by Mr. John Camden Hotten, may give interest to the following note of the first suggestion of those well-known sketches: —

"John Bannister, who, before he became an actor, was a student at the Royal Academy, and was something of an artist all his life, was asked by Rowlandson to furnish him with a hint for some work. Being asked of what kind, he answered, 'I feel in a humour to sketch a series where the objects may be made ridiculous without much thinking. I have been making a tour in Devonshire and Cornwall with a friend, who, as I have made sketches on the coast for him, wishes me to introduce adventures at inns and other comic incidents.' . . . 'I have it,' said Bannister; 'you must fancy a skin-and-bone hero, a pedantic old prig in a shovel hat, with a pony. . . Come,' he proceeded, 'give us a sheet of paper, and we'll strike off a few hints.' The paper was produced, Bannister gave his ideas, Rowlandson adopted them, Coombes (*sic*) explained them by a well-written poem; and to this conversation, and to the lively inventions of Bannister, the public is indebted for a highly favoured publication, *The Tour of Dr. Syntax*." — *Memoirs of John Bannister*, vol. i. p. 290-1.

CHARLES WYLIE.

RAIT: KEATE: REIT. — In Shrewsbury this term is applied by fishermen to the *Ranunculus fluitans* (Lam.), which plant forms a transient but very elegant and conspicuous ornament of the river Severn during the month of June, copiously expanding its large pure white blossoms, and gracefully undulating its bright-green stems and hair-like leaves, elongated to several feet in the rapid and shallow currents. As this plant abounds in the Severn and in the rivers Teme and Corve at Ludlow, I have always fancied that Milton must have had it in mind when he alludes to the "tresses fair" of Sabrina in *Comus*: —

"Sabrina fair,
Listen where thou art sitting
Under the glassy, cool, translucent wave,
In twisted braids of lilies knitting
The loose train of thy amber-dropping hair."

W. A. LEIGHTON.

Shrewsbury.

O RICHARD! O MON ROI! — Observing in your "Notices to Correspondents" that inquiry had been made after the origin of this ballad, I recollected that I have a very old copy of it, with the music, which was purchased in Paris at the time of the first Revolution. As this was but a few years after the first performance of Grétry's opera, and as my copy differs somewhat from later editions which I have seen, it may be acceptable to

readers of "N. & Q." to give it from the old fly-sheet, "Chez M. Vein a l'estoile d'or." F. C. H.

ARIETTE—*O Richard! O mon Roi!*

"O Richard! O mon Roi!
L'univers t'abandonne:
Sur la terre il n'est donc que moi
Qui s'intéresse à ta personne.
Moi seul dans l'univers
Voudrais briser tes fers,
Et tout le monde t'abandonne,
O Richard! O mon Roi!
L'univers t'abandonne:
Sur la terre il n'est donc que moi
Qui s'intéresse à ta personne.
Et sa noble amie, hélas!
Son cœur doit être navré de douleur,
Oui, son cœur est navré de douleur.

"Monarque, cherchez des amis
Non sous les lauriers de la gloire,
Ou sous les mirthes favoris
Qu'offrent les filles de mémoires;
Un troubadour est tout amour,
Fidélité constante,
Et sans espoir de récompense.
O Richard! O mon Roi!
L'univers t'abandonne:
Sur la terre il n'est donc que moi
Qui s'intéresse à ta personne.
O Richard! O mon Roi!
L'univers t'abandonne:
Sur la terre il n'est que moi, Blondel,
Il n'est que moi qui s'intéresse à ta personne."

SPANISH ETIQUETTE. — I have before me a volume entitled *The Art of Pleasing in Conversation* (1691), translated from the French of the "famous Abbott Richlieu," as his translator is pleased to speak of him.

This work comes under the category of Complete Letter-writers and Gentlemen's Guides to Etiquette—those useful manuals which tell us "how people tie their neck-cloths and eat their dinners in Grosvenor Square." With the exception of an indiscriminate use of capitals, there is nothing very striking besides the following passage, which is sadly at variance with the ideas one forms on reading the chapter on "Spanish Etiquette" in Disraeli's *Curiosities of Literature*:

"I have observed, in a Relation of the Court of Spain, that there is still practis'd a thing very Strange, which is, that a Lover who finds his Mistress in the Queen's presence, may entertain her with the same liberty which he might elsewhere. Nay, he takes that of being covered, without offence; his passion excuses all; it must be supposed to be too Violent to permit him to think of good Manners. The more faults it makes Him commit, the more it appears obliging to the Person he Loves."

JULIAN SHARMAN.

BOTARGOS OR BOUTARGUES. — This expression occurs in the first book of Rabelais' *Gargantua*, and I find in my note-book the following entry, part of which I remember to have taken from Ozell's English translation, 1737, vol. i. foot-note:—

"Cotgrave says they are the hard rows of murene, a kind of mullet salted, and then dried and eaten, to pro-

mote drinking. Miège says the same in the first part of his great Dictionary; but in the second he says a thick and short sausage 'à l'italienne, qui se fait des œufs et du sang du mullet de mer.' [I suppose he means muge, for that's a mullet; mullet is a mule.] According to these words of Miège, the botarge is made of the hard roe and blood of the sea-mullet. Boyer's Dictionary is silent. Now hear what D. C. says: 'In Provence they call botargues the hard roe of the mullet, pickled in oil and vinegar. The mullet (muge) is a fish which is catch'd about the middle of December; the hard roes of it are salted against Lent, and this is what is called boutargues, a sort of boudins [pudding], which have nothing to recommend them but the exciting of thirst.'"

A young Egyptian friend tells me that botargos are still made and used in the East, especially at Damietta, the best fishing port of Egypt. They are made of the hard roe and the blood of the *phytich* (? he calls the fish), and their colour is reddish-brown when dried, sausage-like. The preparation is similar to that of caviare, and they are mostly served before dinner, similar, too, to the use of caviare, *sardines à l'huile*, anchovies, *sardellen*, and other stimulating delicacies.

HERMANN KINDT.

Germany.

INSCRIPTIONS ON PORTRAITS.—I copied the following, amongst others, at the South Kensington Portrait Exhibition of last year:—

664. Sir Robert Naunton. Dated, "Anno Dni. 1615. Ætatis 52." To left of figure the Naunton arms—sable, three martlets argent; crest, a wyvern; and motto, "Prudens simplicitas." Above and below the following lines:—

"Serpentum Princeps, Paradisi cana volucris,
Nauntoni hic galeam protegit, hæc clypeum.
Et caput, et pectus simul, ô simul arnet et ornet,
Consilium PRUDENS, candida SIMPLICI[TAS.]

"The Serpents King, the three white birds of Para[dise],
This NAUNTONS helmet, theis his shield do patr[onise].
O let his head be crown'd and arm'd wth Counsaills
wy[se,]
His heart wth faire and spotles ingenuities."

676. Sir Henry Lee. With motto, "More faithfull than fauoured," and lines in allusion to the story of his dog Bevis (for which see Chambers' *Book of Days*, ii. 590):—

"Reason in man can not effect such loue
As nature doth in them that reason wante.
Vlisses true and kinde his dog did proue
When faith in better frendes was very scante.
My traualles for my frendes haue bene as true
Though not as farre as fortune did him beare
No frende My loue and faith denided knewe
Though neyther this Nor that once equalde were
Onely my dog whereof I made no store
I finde more loue then them I trusted more."

E. S. D.

Queries.

ANONYMOUS.—Can any one inform me of the author of a work bearing the following name? —

"Collections relative to Systematic Relief of the Poor at different Periods and in different Countries, with Observations on Charity, its proper Objects and Conduct, and its Influence on the Welfare of Nations. Printed by Richard Crutnell, St. James' Street, Bath, and sold by Murray, Albemarle Street, London, 1815."

The copy I possess bears the following inscription,—

"From P. B. Duncan to J. H. Markland, Philanthropus Philanthropo D.D.D. hoc opus Philanthropi dilectissimi, Mar. 1850."

The work is full of valuable, almost prophetic material.

ALSAGER HAY HILL.

23, Cambridge Terrace, Hyde Park, W.

BELLS.—I wish to know the name of the founder who used for his mark a shield charged with an arrow in pale, point in base, between a rose and fleur-de-lys in chief, and the letters R. O. in base. Perhaps the arrow is but a rebus on the initials. I have only met with this mark in three belfries, all in Hertfordshire, and within four miles of each other: in Widford and Hunsdon churches two bells each, and in Gilston church one bell. They bear dates between 1624 and 1630.

JOHN E. CUSSANS.

BILL FAMILY.—John Bill, the king's printer, by his will dated April 24, 1630, leaves fifteen pounds to the parish of Much Wenlock, co. Salop, "where I was born." Wanted the date of his birth, and names of his father and mother. I have got all particulars from Wenlock register, but there are several contemporaneous John Bills, which fact renders identity doubtful. Perhaps books of the Stationers' Company, recording his apprenticeship, might give names of father and mother? Who was his wife? Date of appointment of king's printer? Principal publications? He bequeaths five pounds to Dr. Gooch for a funeral sermon. Was this printed? What became of his sons John, Charles, and Henry, and his daughter Anna? Particulars of Josiah Bill who was vicar of Much Wenlock 1663.

W. A. LEIGHTON.

Shrewsbury.

BURIAL CUSTOM.—A friend tells me of a custom which was in vogue some twenty years ago in Ripon Cathedral—that males kept their heads covered during the burial service. Is this still in vogue, and what is the reason for it? Is it usual in any church for the males to keep their heads covered?

ONE WHO WISHES TO KNOW.

LAURENCE COOKE, the last prior of the Carmelites at Doncaster, was executed August 4, 1540. Local historians are not agreed as to the offence for which he suffered. Can any of your readers refer me to an authority that will give the true

nature of his arraignment, with any particulars of the trial and of his execution? W. S.

THE CHANCELLOR'S MARBLE CHAIR.—I noticed that in Lord Campbell's *Memoirs of Lords Lyndhurst and Brougham* the "marble chair took the place of the conventional woolsack (recently noticed in "N. & Q.," ante, p. 384) as expressing the office of chancellor." I fear it may be great ignorance, but I confess that I do not know the meaning or origin of this symbol, nor whether it is more commonly used by lawyers than the woolsack to denote the highest object of professional success.

H.

DILLINGHAM FAMILIES.—How was Dr. William Dillingham, D.D. rector of Odell, Beds, who died in Nov. 1689, related to the family of Dillingham of Bedfordshire, whose pedigree is printed in the fourth volume of Nichols's *Leicestershire*?

TEWARS.

EPIGRAM "UPON A PRIEST THAT HID MONEY." Is the age or the authorship known of the well-known lines beginning —

"A certain priest had hoarded up
A mass of secret gold,"

and ending —

"Wrote 'Resurrexit, non est hic;
Your God is ris'n and gone'?"

Of course the story is an ancient one, but how far back can it be traced? H. RUBICONE.

FAMILY PEDIGREES.—In Heralds' Visitation of Shropshire, 1623, there is a pedigree of "Smith of Crednell, co. Hereford." Where is this place? also "Foxley" and "Derndell" mentioned in the same pedigree? Does the Heralds' Visitation of Herefordshire contain any pedigree of this Smith family? Wanted also particulars of the family of "Welshe," "Davies of Richard's Castle," and "Davies of the Marshe," who married Smiths of the above family. Wanted also particulars of the family of Unton of Dreyton, co. Salop, and arms. And of family and arms of Wyer of Grendon, co. Hereford. And whose arms are the following, occurring on a monument at Acton Burnell church, co. Salop, impaled with arms of Smith, viz. Azure, a cross patée or, spotted erm. sa. between four fleurs-de-lis or? W. A. LEIGHTON.

Shrewsbury.

LIFE PEERAGES IN SCOTLAND.—Is there any published list of peerages granted for life in Scotland? William Douglas, who took the surname of Hamilton on his marriage with Lady Anne Hamilton, daughter of James Duke of Hamilton, was created, in 1660, Duke of Hamilton for his own life; and I have seen several instances named of peerages for life before the union with Scotland.

F.

MEOLE.—What is the meaning of Meole as applied to Meole Brace, otherwise Brace Meole, a

parish near Shrewsbury; Crow Meole, a township, and Cruck Meole, a township, all in the county of Salop?

SALOP.

MILITARY DISCIPLINE.—I have a book in vellum binding, without date, but of very old type, bearing the following title:—

"Mars his Feild, or the Exercise of Armes. And are to be sold by Roger Daniell at the Angell in Lombard Streete,"

within an engraved border of coat armour, head-pieces, &c., a frontispiece consisting of Mars, with buckler and shield, seated amidst arms and armour, engraved below "The Military Discipline." It is instructions for handling the buckler, sword, and pike, with thirty-two quaint illustrations of soldiers in armour and with baggy breeches tied at the knee with a great bunch. Also, fifteen illustrations of "The perfect manner of handling the sword and target, &c." It contains the autograph of Wm. Featherstonhalgh, Mowbray, 1739, and "£5." It appears from a note inside the cover to have been sold by Hayne, or at the sale in 1800, for 5*l*. Can you give me an idea of its date, and if it is rare? *

Pensham Fence Houses.

ST. JOHN CROOKES.

P.S. Can you give me an idea of the value or rarity of a thin black-letter 4to—*Strabi Fuldensis Monachi*, &c. — printed at Norimbergæ, 1512, by Joannis Weyssenburger, with his colophon, &c.

"MISCELLANEA." — Who is the author of a little volume entitled —

"Miscellanea; or a Mixture of Choyce Observations and Institutions, Moral and Divine; composed for private use. Being the product of spare hours, and the meditations of J. H. Second edition, 18mo. London, 1682."†

WILLIAM BATES.

DR. NEWMAN. — Can any of your readers refer me to an essay in which this distinguished writer details the process by which he formed his style?

CYRIL.

ADDRESS TO DR. PARR. — Where can I find a copy of very severe lines addressed to Dr. Parr, of which the following is the first verse: —

"Filled with all elements of strife,
Which tear thee each a different way,
Thou hadst been great thro' all thy life,
But Nature, at thy birth, said nay."

I should like to know also by whom they were written, and on what occasion.

A. C.

[* This may be another edition of the following work which appears in Bohn's *Lowndes*, p. 1548: "*Military Discipline*, wherein is martially shown the Order for Drilling the Musket and Pike set forth in Postures, with the word of Command. Lond. T. Jenner, 1642, small 4to. It contains seventy-seven plates neatly engraved."]

[† The first edition of this work appeared in 1669. Its authorship baffled the researches of Dr. Bliss and the Rev. John Mitford.—ED.]

PENMEN.—Tomkins, Champion, Snell, Webb, Bland, Chambers, Olyffe, Shelly, Clarke, and Velde, occur in a memorandum of 1810 as having been the writing-masters, or "penmen," who set the patterns for Thoroughgood, or Thorogood, the "Mason, Morghen, or Bartolozzi of writing engraving," and to Bickham the master of Hogarth, Ellis, Ashby the master of Gillray, and Vincent, as engravers. Is anything now known of their works, and had they any successors? Ashby lived at the bottom of Holborn Hill. It was stated somewhere that two little streets between Rathbone Place and Tottenham Court Road took their names from a penman, Stephen Gresse: probably he was a relation of John Alexander Gresse, a pupil of Cipriani and a native of Geneva, who taught drawing to Queen Charlotte and to her children. Were not Langford and Smith among recent penmen? Are there any now? And is there any list published of books on penmanship?

W. P.

PORTRAIT BY DE WILDE.—I have the portrait of a lady by De Wilde, signed and dated 1802. The hand, which rests upon a sketch-book, holds a crayon; and I suppose, therefore, that the subject of the painting was an artist. I shall be greatly obliged if any of your readers can assist me in discovering who the lady was, and by information as to whether the picture has been engraved.

CHARLES WYLIE.

THE QUINTAIN.—Hasted, in his *History of Kent*,* says that in the little village of Offham in that county an example of the quintain may be seen fixed "opposite the dwelling-house of the estate which is bound to keep it up." It consisted of a post having a cross-piece moving on a pivot, terminating at one end with a broad perforated board, and at the other with a pendent log of wood. Of course the log of wood struck the tilter if, after giving his blow at the opposite end, he did not quickly get out of the way.

Is this curious relic in existence now? It must be the only one in England.

JOHN PIGGOT, JUN., F.S.A.

REGALIA QUERIES.—What is the date of the armillæ, or coronation bracelets, and of the royal spurs of curiously wrought gold? and is the ampulla of the same date as the anointing spoon? Mr. Timbs says the former is supposed to have been brought from Sens Abbey, in France, by Thomas à Becket. When was the silver-gilt baptismal font made? And I should like to know the history of the service of sacramental plate used at coronations, one plate bearing a fine *alto relievo* of the Last Supper?

JOHN PIGGOT, JUN., F.S.A.

[* The volume and page should have been quoted.—ED.]

HOUSE OF SAVOCH BURNED.—Can any of your Aberdeen awa' readers tell me the date of the destruction of the House of Savoch? Also, which is known as *the* year of the short corn in Scotland?

ABERDEEN GRANITE.

ST. TRIPHON AND ST. SAPHORIN.—Who were these saints, who give names to two villages in the Canton de Vaud, Switzerland? S.

SCUTED.—In 1488, a person who had entered the ranks of the rebels was afterwards "pardoned and scuted." What is the meaning of the latter word? W. S.

THEBAN LEGION, ETC.—Will any correspondent of "N. & Q." kindly answer the following questions?—What connection is there between the Theban legion and the distribution of beans in the canton of Soleure, Switzerland?

Who composed the prayer called "Anima Christi"? L. S.

HENRY VAUGHAN THE SILURIST.—I "note" the following names as requiring biographic illustration, in connection with the writings of this fine old worthy:—

1. Rev. Matthew Herbert, Rector of Llangattock, under whom the poet and his twin-brother were educated.

2. Who is R. W. "a dear young friend," who fell "in the battle of Rowton Heath, near Chester, 1645"? It may be remarked here that a "J. W." edited *Thalia Rediviva* (1678). Of same family? It is somewhat perplexing that in Henry Vaughan's first publication, *Poems, with Tenth Satyre of Juvenal* (1646), there is a prefixed address "to my ingenuous friend R. W."

3. Thomas Vaughan or Eugenius Philalethes is usually represented as having died at Albury on February 27, 1665; but his *Breif Natural History* bears date 1669, and there is no trace of its having been posthumous. The Silurist thus designates his burial-place:—

"..... the Isis and the prouder Thames
Can show his relics lodged hard by their streama."

Can any Albury correspondent help?

4. Lord Kildare Digby (1647) to whom "Olor Iscanus" is dedicated.

5. Sir Charles Egerton (1652) to whom *Mount of Olives* and *Flores Solitudinis* are dedicated.

The slightest references often prove of value, and hence public or private communication of the very least will oblige. A. B. GROSART.

15, St. Alban's Place, Blackburn.

Queries with Answers.

DR. SAMUEL JOHNSON.—In an appendix to the first volume of Bell's *British Theatre* is given a list of works published by J. Bell, near Exeter Exchange, Strand, 1776; amongst them I find

A History and Defence of Magna Charta, by Dr. Samuel Johnson (2nd ed.), with a critique on the same from the *London Magazine*, in which the work is highly commended: the author giving an English translation for the benefit of his unlearned friends, and "displaying no less an extensive fund of knowledge than a laudable exactness in the course of his narration." I have, however, examined the collected editions of the Doctor's works as well as the list given in Croker's *Boswell*, but can find no trace of the work in question, which must have been written about the time he was fulminating his tracts against the American colonists.

Was there then another political writer, besides the real Simon Pure, of the same name? I am aware an attempt had been made some years before to father on him a "foolish piece, said to be written by S. Johnson, and that the eccentric author of *Hurlo Thrumbo*, who died in 1773, was called Sam Johnson. He appears, however, to have been originally a dancing master, and no doctor either of arts or medicine." (*Vide* note in Croker's *Life*, p. 366, 1773.) H. HALL.

Hampshire House, Portsmouth.

[The first edition of *A History and Defence of Magna Charta* appeared in 1772. Though this volume bears the name of Samuel Johnson on the title-page, yet it was not written by him. "Some of my friends," said the Doctor, "wanted me to be very angry about this; I said it would be in vain; it might be said 'It is not you, but a much cleverer fellow.'"—See Boswell's *Journal of a Tour to the Hebrides*, Lond. 1785.]

FULKE GREVILLE.—The book whose title-page follows is assigned to the above in Lowndes and elsewhere; and I wish to know the authority for such assignation, as well as who this F. or Fulke Greville was, seeing that the book was published anonymously: *Maxims, Characters, and Reflections, Critical, Satirical, and Moral*. London: printed for J. and R. Tonson in the Strand, MDCCCLVI., pp. xvi. and 268. A. B. G.

[The work entitled *Maxims, Characters, &c.* is the joint production of Fulke Greville, Esq. and Frances his wife, of whom some particulars are given in "N. & Q." 3rd S. iv. 5, 97. Mrs. Greville was Fanny Macartney, the Flora of the *Maxims*, the author of the "Ode to Indifference," and the mother of the beautiful Lady Crewe. Mr. Greville himself is described under the character of Torrismond; Lord Chatham under Praxiteles; whilst Mrs. Montagu figures as Melissa. For other notices of Mr. and Mrs. Greville consult Miss Burney's *Memoirs of her Father*, i. 242; ii. 101; iii. 134; Madame du Deffand's *Letters*, i. 67, 72-82; Lady W. Montagu's *Letters*, iii. 102, edit. Wharnccliffe; Boswell's *Johnson*; Walpole's *Misc. Letters*, iii. 210; Jesse's *Correspondence of Selwyn*, i. 336; Mitford *Correspondence of Gray and Mason*, p. 154; and *Edinburgh Review*, No. cliv. p. 525.]

SIR JOHN MASON.—Can any of your readers inform me who was the wife of Sir John Mason? Though he was said to have been the son of a cowherd, I have seen somewhere that Lady Mason was connected with the Sidneys, Dudleys, &c., and that a daughter of Sir John married into the Spelman family.
G. F. D.

[Sir John Mason, who was dubbed a Knight of the Carpet at the coronation of Edward VI., married Elizabeth, daughter of Sir Thomas Isley of Sundridge, co. Kent, by Elizabeth, daughter of Sir Richard Guildford, K.G. She was the widow of Richard Hill, Serjeant of the Wine Cellar to Henry VIII., whose third daughter by her married Francis Spelman. Lady Mason's cousin german, Jane Guildford, was the wife of John Dudley, Duke of Northumberland, K.G.: hence her connection with the Sidneys, Dudleys, &c. Sir John Mason and Francis Spelman had a joint grant of the office of Clerk of the Parliament. See a pedigree in Sir Harris Nicolas's *Life of William Davison*, folding at 213, and Strype's *Memoirs* III. ii. 328, and II. ii. 222.]

"THE DEMOCRAT," 1796.—Who wrote this old political novel, "interspersed with anecdotes of well-known characters"? Most of the characters are easily recognisable, but who is the hero intended for?
SPERIEND.

[*The Democrat* is one of the numerous productions of Henry James Pye, from whom, on his appointment to succeed Dr. Thomas Warton, as poet-laureate, much was expected. His first Ode, on the King's birth, was full of allusions to the vocal groves and the feathered choir. George Steevens, on reading it, immediately exclaimed:—

"And when the PIE was open'd,
The birds began to sing;
And wasn't that a dainty dish
To set before a King?"]

LOTTERY BILLS.—I am in possession of a large number of lottery bills, and caricatures relating thereto, consisting of many hundreds, formed by Mr. Upcott, and which are probably unique. I wish to inquire if there is any work in which the rise and progress of lotteries in England, until their suppression, is recorded; and if so, the name of the work. Any information on this subject will oblige.
WILLIAM HARRISON.

Rock Mount, Isle of Man.

[Besides the various Encyclopædias, our correspondent will find a valuable article on the History of Lotteries in Chambers's *Book of Days*, i. 93.]

BLUNDERBUSS.—Did this word originally mean "a fool"? Woolston (*Sixth Discourse on Miracles*, p. 50) says:—

"No wise man hardly ever reprehends a blunderbuss for his bull any other way than by laughing at him."

CYRIL.

[Bailey has the following in his *Dictionary*: "Blunderbuss (*Donder-buss*, Dutch), a short brass gun of a

large bore; also a careless person who commits mistakes and blunders." Halliwell also, "Blunderbus, a stupid fellow.—*North*."]

LITE AND ATE.—The passage in which the name occurs is—"As Lite followed Ate, so Melancthon followed Luther."
L. W. D.

[The allusion is clearly to the passage in the *Iliad*, ix. 502—

καὶ γὰρ τε Λιταὶ εἰσι Διὸς κοῦραι μέγалоι,

where prayers (*Λιταί*) are personified, and which is rendered by Lord Derby:—

"Prayers are the daughters of immortal Jove,
But halt, and wrinkled, and of feeble sight,
They plod in Atē's track."]

"SUNSHINE OF ST. EULALIE."—Can any one inform me as to any proverb which relates to the "Sunshine of St. Eulalie" quoted by Longfellow in *Evangeline*, as believed by the Norman Acadiens to load their orchards with apples?
A. C.

[Longfellow obviously referred to the proverb recorded by Pluquet, *Contes Populaires, Proverbes, etc. de Bayeux*, p. 180—

"Si le soleil rit le jour Sainte-Eulalie,
Il y aura pommes et cidre à folie."

St. Eulalie's Day is the 10th of December.]

GRINLING GIBBONS.—Where can I find the best account of the life and works of Grinling Gibbons, the carver, particularly engravings of his beautiful works?
JOHN PIGGOT, JUN., F.S.A.

[Consult Walpole's *Anecdotes of Painting in England*; *The Builder* of 1862, pp. 797, 846, 861; and the *City Press* of August 10, 1867.]

Replies.

BORDER BALLAD SCRAPS.

(4th S. iii. 215.)

I hoped from the above heading of BUSHEY HEATH's communication that it was the first of a series of similar contributions. Notwithstanding the interest taken of late in ballad lore, much yet remains to be gleaned; but the opportunities of doing so are daily becoming less, as the depositaries of local song are scattered abroad by the sporadic march of civilisation.

Sir Walter Scott tells a touching story in his *Biography of Leyden*, on the authority of Sir John Malcolm, who, visiting his countryman when prostrated by sickness in India, related to him the news of the accidental lighting of the Border beacons in Feb. 1804, when Britain was in hourly expectation of a French invasion:—

"The moment the blaze was seen," so ran Malcolm's communication, "the mountaineers hastened to their rendezvous, and those of Liddesdale swam the Liddel river to reach it. . . . marching into Hawick (a distance of twenty miles from the place of assembly) to the Border tune of 'Wha daur meddle wi' me?' Leyden's counte-

nance became animated as I proceeded with this detail, and at its close he sprang from his sick-bed, singing . . .

"Wha daur meddle wi' me,
And wha daur meddle wi' me?
My name is Little Jock Elliot,
And wha daur meddle wi' me?"

Strange to say, familiar as it must have been at the period in question, this popular ballad is no longer known on the Borders. Repeated inquiries have been made for it, without success; and unless it can be recovered from some of the many emigrants to Australia or Canada, I fear it is lost for ever.

A few days ago I saw a notice in a local journal of a popular lecture by a gentleman of Roxburghshire, who has paid much attention to Border story, in which he gives the following stanza as the only one he had been able to recover of the "Gathering of the Elliots":—

"I have vanquished the Queen's Lieutenant,
And made his fierce troopers to flee;
My name is Little Jock Elliot,
An' wha daur meddle wi' me?"

The hero of the ballad is said to have been John Elliot of Park, and the above lines evidently refer to his personal encounter with Bothwell, in which the earl nearly lost his life—an incident which led to the visit paid by Queen Mary to the warden, when lying disabled in his castle of Hermitage.

I have heard another verse, but it was considered to be of doubtful authenticity:—

"In raids I ride ever the foremost,
My straik is the first in the fray;
My name it is little Jock Elliot,
An' wha daur meddle wi' me?"

A complete version of the ballad is much to be desired. The air to which it was sung is still extant.*

W. E.

ST. DYMPNA.

(4th S. iii. 403.)

Allow me one word in reference to F. C. H.'s note on this subject. I am able to state quite positively that *The Athenæum* reviewer had consulted nearly all the authorities named by your correspondent before he put pen to paper. Being aware of the fact (and the first to point out) that neither Gheel nor its patron saint was an unknown curiosity when the author of *Flemish Interiors* took them in hand, and never having had the opportunity of ransacking the archives of Gheel himself, he took great pains to discover whether lay literature, as distinguished from ecclesiastical, contained anything that would throw light on the story of Dymrna, her subterranean tomb, and her supernatural powers after death. The result of a good deal of research convinced the reviewer

that Dymrna must really have existed (some time before the twelfth century), and have been the cause of Gheel's celebrity; but he could find nothing whatever inconsistent with the idea that she was merely a rich and well-born Irishwoman, and an ordinary founder of a village which superstition has since promoted to the rank of a town.

F. C. H. must forgive the reviewer for making a vital distinction between the trustworthiness of Martyrologies and Histories. I confess, for my own part, that if a romantic tradition be either explicable *verbatim et literatim* by the aid of legends, or reducible to a substratum of truth by remembering that one generation's facts generally grow into the next generation's fiction, I should prefer the latter method as the likelier one of arriving at "the truth, the whole truth, and nothing but the truth," and reduce the tradition to its lowest terms by eliminating everything for which sober history gives neither confirmation nor parallel. If F. C. H. can point me to any authority which may, in ordinary parlance, be designated history, even so recently as the twelfth century, I for one shall feel most grateful to him for information on an exceedingly interesting question. I may add that all the facts which F. C. H. furnishes as to the saint (except the removal of Gereberne to Sonsbeck) are given in the book *Gheel*. As to this omitted fact, and as to Gereberne generally, will your correspondent tell us whether any similar traditions are associated with Sonsbeck, or whether he knows of any memorials there which would throw light on the legend of Gheel?

R. C. L.

GIPSIES.

(4th S. iii. 405.)

The following notes relating to the gipsies of East Anglia may be interesting to some of the readers of "N. & Q." My informant was an old shepherd in the employ of R. Hunt, Esq., of Stanstead Abbots, Hertfordshire. The principal, in fact the only legitimate gipsies of the eastern counties, are the Shaws, Dymocks, and Grays. The Stanleys and Coopers, though occasional visitants, belong to the northern and western counties. All the dwellers in tents are not gipsies. A high caste of gipsy—that is to say, one of the families above mentioned—would be driven from the community were he or she to form an alliance with an ordinary tramp. Their marriage ceremonies are almost invariably conducted in churches. The form of jumping over the bough of a tree laid on the ground in the presence of the chiefs of the tribe, and of the bride fetching a pail of water to the tent of her husband, is now quite obsolete; though another old man in the same neighbourhood told me he saw that form observed in a camp near Sawbridgeworth about forty years ago.

* This ballad was inquired after in "N. & Q." 8th S. iii. 429.]

The Shaws are all remarkably tall, with jet-black hair and eyes, and no less celebrated for their prowess than their beauty. "One of 'em"—I quote from the shepherd—"listed in the army, and killed twenty-five Frenchmen hisself at Waterloo." That a Shaw, man or woman, should not be able to play the fiddle, is unheard of. At all village merry-makings the fiddler was always a member of the family.

Respecting their burials, which is the immediate subject of this reply. For many years they were interred in a field belonging to Mr. Nehemiah Parry, a farmer residing at Strett Hall, four miles from Saffron Walden, though it was no uncommon thing, as MR. MATHER suggests, for bodies to be buried at the road-side. A labourer told me that, about forty years ago, an old gipsy woman died near Littlebury, Essex. The body was swathed in cloths, and laid upon trestles by the encampment. Over the head and feet two long hazel twigs were bent, the ends thrust in the ground. From these hung two oil lamps, which were kept burning all night, while two women, one on either side of the corpse, watched, sitting on the ground. The following day the uncoffined body was buried in Littlebury churchyard by order of the local authorities—not, however, without great opposition on the part of the deceased's friends, who wished to bury her elsewhere.

JOHN E. CUSSANS.

79, Albert Street, N.W.

In the churchyard of Eastwood, Nottinghamshire, was buried a king of the gipsies, in the early part of the present century. Periodical visits were made to the grave by members of his tribe to see that it was kept in order, and, if I mistake not, the sexton was liberally remunerated for so keeping it. This I heard constantly whilst serving the curacy of the next parish, about twenty-six years ago.

To the second member of WILFRED ANGELO MATHER's inquiry I think no very satisfactory answer can be given—the identification of "bodies, or remains of bodies," depends so much upon circumstances, and the state of decomposition at which, upon discovery, they have arrived. The features alone, I presume, would form a just criterion by which to decide whether they belonged to gipsies or not.

EDMUND TEW, M.A.

Patching Rectory.

In Simson's *History of the Gipsies* it is stated that M'Donald, chief of a band of gipsies, was buried in the churchyard of Linlithgow. In *The Romany Rye*, p. 94, vol. i., mention is made of an old gipsy woman who "died at the age of one hundred and three, and sleeps in Coggeshall churchyard." Many passages may be found in the above-mentioned works proving that the gipsies attach some value to the observance of reli-

gious rites. The editor of Simson's work says, in a note on page 128, that—

"In England it was customary with the gipsies at one time to burn the dead, but now they only burn the clothes and some of the effects of the deceased."

W. R. DRENNAN.

Some years ago I heard from a clergyman in the West of England of the burial of a gipsy woman in his village churchyard. She was the reputed mother of the tribe, and the people gladly accepted the offices of the church. There were also some peculiar ceremonies at the burial, which, not having written them down, I am unable certainly to recall.

W. H. S.

ARTILLERY IN THE MIDDLE AGES.

(4th S. iii. 425.)

Your correspondent cannot do better than read the notes on early fire-arms and artillery in Hewitt's *Ancient Armour* (Parker). The "gyns" or military engines used in the middle ages are difficult to understand, owing to the confused descriptions of the chroniclers. *Torsion* was probably not used as the motive principle, as in the classical *periers*. They were generally a lever furnished at one extremity with a sling, and at the other with a heavy weight. In 585 we learn from Gregory of Tours that the battering-ram and the testudo (or tortoise, a screen for the propellers of the ram) were employed by the Burgundians in the siege of Comminges. Abbo, monk of Germain-des-Prez in the ninth century, describes the balista, mangona, and catapulta for casting large stones, and the falarica for throwing darts to which burning substances were affixed. The mangona, or trebuchet, of the thirteenth century, always consisted of a beam raised or lowered by means of a counterpoise, a sling being attached to the end of the beam to discharge the stone. In 1850, under the direction of the present Emperor of the French, a trebuchet of large dimensions was constructed after the ancient model and set up at the École d'Artillerie at Vincennes. (*Études sur l'Artillerie*, ii. 38.)

It is difficult to say when gunpowder was first applied to field pieces, for the words afterwards undoubtedly used for cannon were, in the thirteenth and early fourteenth centuries, often used to denominate engines for casting out stones. The word cannon (L. *canna*) first probably designated the tube by which the Greek fire was directed. That destructive agent was known as early as 673. Callinicus the philosopher is said to have taught its use to the Greeks, which he probably derived from the Arabians. Captain Favé and M. Reinand, authors of the treatise *De feu grégeois*, remark that, during the fifty-seven

years of the reign of French princes at Constantinople (taken in 1204) the secret of the Greek fire could not have remained concealed from men who had made some advance in the science of chymistry.

Guns (or bombards) were first used for the defence of towns and castles, and at the close of the fourteenth century rarely for the field, at which period hand fire-arms are met with. Cannon are mentioned in a document, *circa* 1326, found by M. Libri among the ordinances of Florence. Powder and cannon are named in an instrument of 1338 in the Imperial Library of Paris. There is a receipt "pour salpêtre et suffre viz (vif) et sec, achetez pour les canons qui sont à Cambray," extant, dated at that town in 1339. The custodian of the king's artillery in 1346 gives Thomas de Roldeston saltpetre and sulphur for his guns. According to the accounts of the household expenses of King Edward III. 1344, "Ingyners lvii, Artillers vi, Gonners vi," received in time of war 6*d.* a man. In 1356 the Black Prince employed cannon against Romorentin. In 1360 the Tower of London contained "4 guns of copper and 16½ lbs. of gunpowder." (*Archæologia*, xxxii. 384.) In 1391 the keeper of the king's stores at Calais had in his charge "15 guns, 995 lbs. of saltpetre, 1298 lbs. of quick sulphur, 3 great guns of brass and some of iron, 200 balls of lead, 84 lbs. of gunpowder, &c." These were used for sieges and not in the *field*. The above instances are quoted by Mr. Hewitt in his valuable work.

It is not certain that cannon were used at Cressy in 1346, but they appeared in the field, without doubt, at Bruges in 1382. No picture of a cannon of the fourteenth century has been observed in the illuminated MSS. of the period. James II. of Scotland perished before the walls of Roxburgh in 1460 from the bursting of a cannon formed of iron bars strengthened with iron hoops. Chaucer, in his *House of Fame*, says:—

"Swift as a pellet out of a gonne,
When fire is in the powder ronne."

In the excavation of the Castle of Tannenberg, dismantled in 1399, there was found a hand-gun of brass, with part of the wooden stock remaining on the iron rammer belonging to it.

Your correspondent had better consult also M. Viollet-le-Duc's *Essay on the Military Architecture of the Middle Ages*, translated by Mr. Macdermott and published by Parker.

JOHN PIGGOT, F.S.A.

CADE-LAMB: CAT: KETE.

(4th S. iii. 104, 160, 255.)

I can hardly be sorry that my former note on this word was so brief, as it has drawn so excellent a letter from MR. ATKINSON. I wish to

point out, however, that I do not consider his notion of the word to be very different from my own. Undoubtedly he is correct in making the word to depend more immediately on the Dan. *kaad* and Sw. *kåt*, both of which may be traced back, by the way, to the Suio-Gothic *kåt*, wanton. But I do not think we need therefore abandon the affinities which the word also possesses with the E. *coddle*, &c. In *Spoon and Sparrow* (p. 26), Mr. Cockayne says that "*coddle* is the frequentative of *cade*, to pet." Now I have already pointed out that *coddle* appears in French as *cadeler*, and that it seems to be connected with Prov. *cadel*, a whelp. But this latter is evidently the Lat. *catulus*, which again is the diminutive of *catus*: for *catulus* means a *kitten* as well as a *puppy*. With this word *catus* we come to a dead stop in the Latin direction. Returning to the Teutonic stream of derivation, we see that *cade* is the Dan. *kaad*, Sw. *kåt*, lascivious, from the Suio-Gothic *kåt*, wanton. But the latter has a verb *kättjas*, to be wanton, and a noun *käte*, joy, with which it is closely connected. This again reminds us of the O. N. *katr*, joyful—though I do not insist on this last analogy. Now it seems to me that *cade*, as applied to a pet animal, is much the same as *kid*, which, in the G. *kitse*, means both a she-goat and a she-cat; and it is therefore connected, as Mr. Wedgwood suggests, with the N. *kjetla*, to bring forth young—a word which seems to me to have the same root as the Suio-Gothic *kättjas* above-mentioned. So in Latin, *catulus* is used of the young of cats, dogs, lions, tigers, foxes, apes, weasels, lizards, and even serpents. The mere fact that *cat* is expressed by almost the same word in Russian, German, Celtic, and Latin, shows that it must date back to a very primitive and remote root. Now Mr. Wedgwood says, very pertinently (*s. v.* "Kitten"), that, though—

"at first sight we have no hesitation in regarding *kittle* [Prov. Eng. for to produce] and *kitling* [O. E. for *kitten*], as well as *kitten*, as derivatives from the parent *cat*, it may be doubted whether the name of the animal be not derived from the verb signifying to bring forth young, rather than *vice versa*."

All things considered, may there not have been some such primitive root as *kit* or *kot*, meaning to bring forth young, the original of the Bohemian *kotiti se*, which is still used in that sense? Cf. O. N. form for cat, viz. *köttr*. Thence would naturally be formed a word with the same root, *kod*, meaning a young one, still preserved in *kid* and *kitten*, as well as in *catulus*. I need not point out how easily the word would go off into all kinds of meanings—such as pet, frolicsome, wanton, and the like. That such a root must have existed is shown most clearly, to my mind, by the existence in Suio-Gothic of a word, *kättare*, meaning a Sodomite, which Ihre points out as clearly connected with *kåt*. Hence, as I believe,

come *cat*, *kid*, *kitten*, *cade*, *coddle*, and, in sober fact, the "whole *kit* of them."

As for the Latin word *catus*, in the sense of *prudent*, it is clearly the Suio-Gothic *katig*, prudent, skilful; and hence the explanation of the rare old English word *kete*, which, in my glossary to *William of Palerne*, I had to give up as uncertain. It reminds one of the A.-S. *cythan*, and may have nothing to do with the words discussed above.

WALTER W. SKRAT.

1, Cintra Terrace, Cambridge.

DOLPHIN KNOCKERS (4th S. iii. 359.)—Perhaps the Marquis of Bath can account for one of the sets of dolphin knockers from Dean Street, Fetter Lane. A pair certainly figure prominently on the door of his house in Berkeley Square,* but they do not constitute him a "fishmonger," any more than the knockers in Dean Street showed a title to that property in the society whose principal emblem is a dolphin.

HIC ET UBIQUE.

LETTER OF LOUIS XIV. TO MILTON (4th S. iii. 405.)—If this letter, reproduced by A. L. from the Paris correspondence of the *Daily Telegraph*, could be regarded as genuine, it would have indeed more than "a sort of historical interest." For it represents Louis XIV. at the miniature age of one year, corresponding with Milton about Galileo, and yet speaking of the death of "that illustrious Florentine" three years before it took place. Is this epistle the precursor of as interesting and authentic a batch of letters as that presented to the Académie des Sciences by M. Chasles, and known as the Newton-Pascal correspondence? A. C. L. Plymouth.

"THE CARAVANSERAI" (4th S. iii. 404.)—*The Caravan; or, Six Tales told in the Desert*, was first published in Beeton's *Boy's Own Magazine*, vol. vi. First Series. The third story was called *Little Mookh*. It was afterwards reprinted in Mr. Vickers's *Grimm's Goblins*, illustrated by "Phiz." Mr. Berger of Catherine Street, Strand, has lately issued a smaller edition of *Grimm's Goblins*, containing the same story.

H. F. WILLIAMS.

Southampton Street, Camberwell, S.E.

The Caravan, containing the story of "Little Mouck" and five other fairy tales, is by Wilhelm Hauff, and forms the first part of his *Mährchen für Söhne und Töchter gebildeter Stände*.

C. R.

LIVERPOOL (2nd S. viii. 198, 239, 540.)—In discussions which have appeared lately in *The Athenæum*, as formerly in your valuable paper, on the etymology of *Liverpool*, I do not think any of the writers have suggested what seems to me, especially when referring to some of the ancient

[* We have reason to believe that Lord Bath's knockers were modelled from examples at Malta.—ED. "N. & Q."]

forms of spelling the word, as well as to the local characteristic of the situation, to be perhaps the true etymology. *Leer*, in Danish, means *clay* or *mud*; and occurs also in the name of *Lerwick*, the chief town of Shetland, where there is a *clay* bottom in the *vig* = sound or harbour.

W. C. TREVELYAN.

Wallington.

SUBSIDENCE (4th S. iii. 444.)—On looking again, I see that P. is right, and that this word may be derived from *subsideo* as well as from *subsido*.

LYTTELTON.

FREE TRADE (4th S. iii. 171, 266, 343, 434.)—Allow me to correct a typographical error in my note at p. 434. For the name of Payne, at the first place where it occurs, read *Pinto*, whose *Traité de la Circulation et du Crédit, contenant une Analyse raisonnée des Fonds d'Angleterre, &c.* was published, in two or three editions, at Amsterdam, between 1771 and 1783, and in an English translation by the Rev. S. Baggs, M.A., London, 1774.

FRED. HENDRIKS.

DORSET COURT, CANNON ROW (4th S. iii. 436.) Your correspondent E. W. will find Dorset Court delineated in a "Plan showing the streets, &c., before the erection of Parliament Street, Bridge Street, 1734-38," in Smith's *Antiquities of Westminster*, fol., 1807. It was an oblong *cul de sac* entering from Derby Court, which last ran down from Cannon Row to the Thames, parallel with Manchester Court. Dorset Court is also notable as being the residence of the illustrious Locke when he published his immortal *Essay*, the preface to which is dated "Dorset Court, May 24, 1689." Mr. Peter Cunningham (*Hand-book of London*, p. 159) is mistaken in assigning the locality to Old Dorset House, Salisbury Square. I have before me several unpublished letters addressed to Locke "in Dorset Court, in Channel Row, Westminster," from 1690 to 1693. At that time he was one of the Commissioners of Appeals, who had their office in Whitehall, and hence his residence near at hand. At that time "Cannon Row" and "Channel Row" seem to have been used indifferently. I may also add, as further illustrations of the locality, the following extract from Norden's *Esser*, 1594 (Camden Society):—

"The houses of noblemen in Westminster: Hertforde house in Channel Row; Lincolne house in Channel Row; Darbye house in Channel Row; the Lord Dacre's house in Channel Row."

B. R. L.

55, Great Russell Street, W.C.

"PANSE," IN THE SENSE OF TO DRESS A WOUND (4th S. iii. 34, 137, 229.)—M. Littré has the following in his *Dictionnaire de la Langue française* (t. ii. p. 923):—

"PANSER. *Etym.* Provenç., esp. et port. *pensar*. Les exemples du xiv^e siècle montrent que *panser* est le même

que penser; car ils disent *penser de* pour soigner. La liaison des idées est que, pour *panser* quelqu'un ou quelque chose, il faut d'abord y *penser*."

I must confess that at first I found this derivation rather Ménage-like, that is to say, more ingenious than plausible. After looking into Diez (*Etymologisches Wörterbuch der romanischen Sprachen*, vol. i. p. 315), I, however, became more familiar with the idea of it. This learned gentleman holds the same opinion as M. Littré, but he expresses it more seriously, and not in that superficial way which characterises the French etymologists. Just read what he says about it:—

"*PESO*, *it. sp. pg., pr. PENS, PES, altfr. POIX, nfr. POIDS* (mit *PONDUS* verwechselt) *gewicht**, von *PENSUM gewichtige sache*. *Vb. it. PESARE, sp. pg. pr. PESAR, fr. PESER, wägen, wiegen, sp. APES GAR, beschweren, drücken; dsgl. it. PENSARE, sp. pg. PENSAR, pr. PENSAR, PRESSAR, fr. PENSER, erwägen, denken; von PENSARE. Graphisch verschieden, aber gleichwohl identisch mit letzterem ist fr. PANSER = pr. sp. PENSAR, warten, pflegen, eigentl. bedenken, besorgen, befriedigen, vgl. lat. SITIM PENSARE, den durst stillen.*"

As Diez puts it, the etymology is not so improbable, and I think we may adopt it on his authority.

H. TIEDERMAN.

Amsterdam.

MNASON OF CYPRUS (4th S. iii. 216, 321, 413.) I shall not be tempted into the too inviting discussion of Biblical Greek; but, assuming that Dr. Hook and all the best authorities are in harmony with MR. TEW and myself in considering Mnason to have been an "original disciple" of our Lord (Acts xxi. 16), there is no difficulty in showing within what limits of time Mnason had been a disciple: for the events recorded in this chapter occurred A.D. 60, the commencement of our Lord's teaching was in A.D. 26, and his crucifixion A.D. 29; the interval between 26 and 60 is thirty-four years; and between 29 and 60 it is thirty-one years, and I said *thirty* to be within the limits of fractions of the extreme years. I do not dispute that Mnason was old, but I contend we are not told so in *this* passage of Scripture.

T. J. BUCKTON.

SAMUEL BRETT (4th S. iii. 406.)—I am unable to throw any light on the particular history of Samuel Brett the traveller, but your correspondent may be glad to know that a respectable family of the name of Brett—several of the members of

* The reader will observe that I write this substantive with a *g*, and not with a *G*. I herein copy Mr. Diez, who, it seems, is against the system of commencing German nouns with a capital. I cannot say he is wrong in his opinion on the matter, for after all I do not see any reason why substantives should have a privilege above verbs, adjectives, &c. &c. The German system is evidently wrong, and there need only be a few courageous scholars like Mr. Diez to do away with it. I could readily accept this gentleman's notions on the subject, but unfortunately the German mode of doing things is so inveterate, especially abroad, that one would expose himself to be ridiculed in not strictly following it.

which bore the Christian name of Samuel—lived in the town of Romford in Essex for many years during the latter part of the seventeenth century. Samuel Brett, the first of that name, was a wealthy mercer at Romford, and appears to have been a person of considerable importance. He died in 1690, and Mary his widow early in the following year. Another Samuel Brett was a plumber at Romford. There were several inscriptions commemorating the family in the churchyard at Romford, but they were unfortunately removed when the old church was pulled down twenty years ago. I may be permitted to add the entries of the Brett family in the parish register, as it is not unlikely that Samuel Brett was connected with this family at Romford:—

Married.

1621, Feb. 12. John Brett and Susan Wright.

Baptised.

1681, Dec. 30. Samuel Brett, son of Mr Samuel & of Mary his wife, of Romford.

1685, July 3. Samuel Brett, 2nd son of that name of Mr Samuel Brett of Romford by Mary.

1686, July 18. Samuel Brett, son of Samuel of Romford, Plumber.

1687, March 31. John Brett, son of Samuel of Romford, Mercer.

Buried.

1659, Sept. 8. Eliz: Brett, wife of Samuel.

1679, March 28. Mrs Jane Brett, wife of Mr Samuel Brett of Romford.

" Sept. 18. Samuel Brett, the son of Mr Samuel Brett of Romford.

1682, May 6. Samuel Brett, the son of Mr Samuel of Romford.

1690, July 24. Mr Samuel Brett, Mercer of R.

1691, January 9. Mrs Mary Brett, a Wid: in Romford Towne.

1715, July 11. The Rev^d Mr John Bret, Curat of Dagenham, native of y^e place.

I have other notes of the Bretts of Romford, but these will probably be sufficient for the present. I should be glad to hear that they had helped to put your correspondent on the right track.

EDWARD J. SAGE.

3, Albion Road East, Stoke Newington.

SIZES OF FRENCH BOOKS (4th S. iii. 406.)—The following quotation from M. Littré's *French Dictionary* contains the information required about the origin of the term *jésus*:—

"*Jésus*.—Terme de papeterie. Papier nom de jésus, ou, simplement, papier jésus, sorte de papier de grand format, qui s'emploie principalement dans l'imprimerie, et dont la marque portait autrefois le nom de Jésus (I.H.S.)."

The corresponding English size of "un volume grand in-8° jésus" is royal 8vo.

G. A. SCHRUMPF.

Whitby.

The term "*jésus*" is used in French to denote the sizes of paper known in English as "imperial" and "super-royal." (See Spiers' *Manual of Commercial Terms, English and French*. London, 1846,

12mo.) A sheet of imperial paper measures $30\frac{1}{2} \times 22$ in., and super-royal $27\frac{1}{2} \times 19\frac{1}{2}$: a page of the former would measure $11 \times 7\frac{1}{2}$ (Savage, *Dict. of the Art of Printing*. London, 1841, 8vo, art. "Paper"), and of the latter $9\frac{1}{2} \times 6\frac{1}{2}$. May I ask, is there any book giving a list and explanation of the technical terms used in describing books, or in bibliographical works? Such a list of the English words, with their meanings and the equivalents in French and German, would be of use to book-collectors. PHILOBIBLOS.

JOHN MILTON'S BLINDNESS (4th S. iii. 403.)—The absurd statement by John Heydon (quoted by J. W.), that "Milton, beginning to write an answer to the late King's book against Monarchy [*sic*], was at the second word stricken blind," seems hardly worth refuting. Milton drew up, in the form of a Latin letter, an account of his own case, for the opinion of the French physician Thevenot, and addressed it "Leonardo Philaræ, Atheniensi. Septemb. 28, 1654." (*Miltoni Opera*. Amstel. 1698, p. 330.) He there describes his failure of sight as commencing ten years ago, and he traces its very gradual progress up to its final termination in total blindness. J. DIXON.

NODDELL'S "CRUCIFIXION" (4th S. iii. 382.)—I find the following in a catalogue very recently received from Mr. Maurice Burton, Ashton-under-Lyne:—

"Noddell (J.), Christ's Crucifixion; also a Description of the Birth, Infancy, and Progress of the Church of Christ. 8vo. York, 1710. A singular volume of mixed verse and prose. The author introduces a pedigree of his family."

The book is unknown to me, and does not occur in the British Museum or Bodleian catalogues. SPERIEND.

"DEATH ON THE PALE HORSE" (4th S. iii. 419.)—I am glad this has been so satisfactorily elucidated as it is by MR. BATES's note. I beg to point out, however, that I fell into no confusion as he implies. I simply asked two questions (ii. 439, and iii. 21); and it was the gentlemen who kindly replied who confused the title I gave with another. My question is not yet positively answered, viz. whether the initials "J. G." stand for John Galt? RALPH THOMAS.

THE KORAN (4th S. iii. 218, 365, 415.)—M. D. would greatly oblige me by some details of "the original Koran preserved in the Sultan's treasury at Constantinople." No autograph of Mahomet or his amanuenses is known to exist; all MSS. are apographs. The original chapters were written on the blade-bones of sheep. I fear it is in vain we shall look for these. T. J. BUCKTON.

Waterfield House, Rickmansworth.

"LIFE OF SIR THOMAS MORE" (4th S. iii. 337.) The MS. referred to by your correspondent is

probably one of the numerous copies of the *Life of the chancellor* by his son-in-law, William Roper. The first edition of this, which is of great rarity, bears the date "Paris, 1626," and in the dedication to the Countess of Banbury is styled "The Life, Arraignement, and Death of that Mirror of all true Honour and Vertue, Syr Thomas More." The second edition was published in 1716 by Thomas Hearn, who had, as he states, the choice of several copies to select from. In 1729 the Rev. John Lewis, author of a *Life of Carton*, edited a third edition, which was printed from a different and superior manuscript. This edition was again printed in London in 1731, and in Dublin in 1765; and from a collation of these with Mr. Lewis's manuscript collections, the late S. W. Singer prepared the elegant edition of 1817, of which a revised impression appeared from the Chiswick press in 1822. It will be seen that the opening sentence of this work is almost identical with that cited by C. S.:—

"This Sir Thomas More, after he had been brought up in the Latin tongue at St. Anthony's in London, was, by his father's procurement, received into the house of the right reverend wise and learned prelate Cardinal Morton, &c."

The same phrases may also be picked out from the commencing paragraphs of J. Hoddesdon's interesting book:—

"Tho. Mori Vita et Exitus; or the History of St. Thomas More, &c." London, 12mo, 1652.

But this was acknowledgedly a compilation from preceding authors, and the author was doubtless indebted to Roper among them.

WILLIAM BATES.

Birmingham.

"LIFE OF NAPOLEON" BY DR. SYNTAX (4th S. iii. 406.)—The multifarious literary labours of the singular character to whom this work is inferentially, but, as I have little doubt, erroneously attributed, — substantial publications, contributions to magazines, &c.—will be found enumerated in the *Gentleman's Magazine* for May 1852, p. 467. This was printed from a list in the handwriting of the author, communicated, together with a long letter from Combe to Lord Mulgrave, and another to Maria Cosway, by Robert Cole, F.S.A. In this list the *Life of Napoleon* is not included, nor is it found in the biographical "Advertisement" prefixed to a posthumous publication of the author—"*Letters to Marianne*, by William Combe, Esq. &c." London, small 8vo, portrait, 1823, pp. 85.

In this "Advertisement" the celebrated political satire, *All the Talents*, otherwise attributed to Eaton Stannard Barrett, is positively ascribed to Combe, whose production, in the absence of more definite information, I am inclined to consider it.

It is rather singular that all the works of Combe were published anonymously, his name being

affixed only to the later editions of *Dr. Syntax in search of the Picturesque*.

The following epitaph, found, as it is stated, among the papers of Combe, will be read with some interest:—

"Whether there will be any desire, or rather means, of suspending a piece of marble over my grave, I have my doubts.

"EPITAPH.

"Vir fuit nec sine doctrinâ,
Nec sine sermonum ac morum suavitate;
Vixit nec sine pietate erga deum,
Nec sine honestâ de numine ejus opinione:
Nec vero sine peccatis multis,
Nec tamen sine spe salutis
A domino clementissimo impetrandæ."

The doubt expressed in the prefatory sentence has been realised; and there is no line to mark the spot where, after the fitful fever of his long life, the author of *Dr. Syntax* sleeps well in his forgotten grave.

WILLIAM BATES.

Birmingham.

C. H. WILLIAMS'S ODES (4th S. iii. 361.)—The following statement as to the editorship of these odes occurs in *Some Account of the Life and Publications of the late Joseph Ritson, Esq.* By Joseph Haslewood, 8vo, London, 1824:—

"From his own avowal to an intimate acquaintance, *The Odes* of Sir Charles Hanbury Williams, the second edition, were edited by him. His labour could not extend beyond collating the proof-sheets."—Page 5.

I have before me "the third edition, improved," 12mo, London. Printed by and for J. Barker, 1784, pp. 134.

I have also what I suppose must be termed the best edition, 3 vols. crown 8vo, 1822. This was dedicated to Lord John Russell, and professed to contain notes by Sir Horace Walpole, and additional poems from the originals, in the possession of the Earl of Essex, grandson of the author. Jeffrey, the editor and publisher of the edition, was compelled by advertisement to retract these statements, though the title-page on which they also appeared was allowed to remain; and the dedication was suppressed. A severe criticism upon the volume appeared in the *Quarterly Review*, vol. xxvii. page 46, in which it is asserted of their publication that—

"So flagrant an instance of effrontery has not occurred since the days of Curl. . . . Notwithstanding the respectable names which the editor has entrapped into his title-page and dedication, it is a disgrace to good manners, good morals, and literature, and no man of sense, and no woman of delicacy, can allow it to be seen on their table."

WILLIAM BATES.

Birmingham.

LONDON DIRECTORIES (4th S. iii. 336, 385.)—Although the "Catalogue of Merchants, 1677," is generally styled the first London Directory, yet it appears to have had a predecessor, which, however, seems to have been more like a Court Guide:

"In the Catalogue of the Corporation of London, Sixth Supplement, 1866, p. i. a book is entered which may perhaps dispute its claim [that of the "Catalogue" of 1677 to be considered the earliest London Directory]:—'The Names of all such Gentlemen of Accompts as were residing within ye Citie of London, Liberties and Suburbs thereof, 28 Novembris, 1595, anno 38 Elizabethæ Reginae,' 8vo, n.d." (*Companion to the Almanac*, 1869, article "Free Public Libraries of Great Britain," by William E. A. Axon.)

C. W. S.

"LENDINGS" (4th S. iii. 405.)—In *King Lear*, Act III. Sc. 4, the word *lendings* is evidently something *lent*—lent indeed by the worm, the beast, the sheep, the cat, of which the king makes mention in the same speech. In *King Richard II.* Act I. Sc. 2, the word bears its customary signification. The "lendings" were moneys advanced to Mowbray to be employed in the service of the king's troops. I cannot see any way to confirm F. G.'s hypothesis, but think it disproved (especially in *King Lear*) by the clear and evident meaning of the words taken in their ordinary sense and by the context.

S. W. E.

NUMISMATIC (4th S. iii. 383.)—(5.) α . is a farthing of James I. very common; β . is a Scotch baubee. γ . is a farthing trade token of the borough of Andover, generally supposed to be struck by the corporation of the place. Some years since I looked at the minutes of the proceedings of that body, but there was no entry under the year 1666, and from the appearance of the book the leaf for that year had been cut out.

I have also sixteen different tokens issued in the borough by different tradesmen, dates 1655 to 1666.

SAMUEL SHAW.

Andover.

"QUEEN ANNE IS DEAD" (4th S. iii. 405.)—In Swift's time, as evidenced by its introduction in his *Polite Conversation*, the corresponding phrase was, "Queen Elizabeth is dead." Lady Smart says, "And pray what news, Mr. Never-out?" To which Mr. Neverout replies, "Why, madam, Queen Elizabeth is dead." W. F. P.

LITERARY BLUNDERS (4th S. iii. 417.)—The most prominent case of the kind that ever came under my personal notice occurred in a printed list, where "Kain's (H.) *Novum Testamentum*" did duty for 'H Καὶνῆς Διαθήκη —the said H. Kain being, I suppose, a supposititious editor *pro tem*.

A. H.

ORDER OF THE GUELPHS OF HANOVER (4th S. iii. 369.) From the obituary of the *Annual Register* it appears that Sir Lewis Versturme (who died at Bath, 1833, aged seventy-five), Inspector-General of Hospitals, was Knight of the Guelphic Order, as also of the Legion of Honour and the Belgic Lion.

H. M. W.

"JEANIE'S BLACK E'E" (4th S. iii. 405.)—A. D. P. will find the music and words of this

exquisite song in *The Lyric Gems of Scotland*, published some years ago by Morrison Kyle, Queen Street, Glasgow—an excellent collection, by the way. Hector Macneill is therein set down as the author—on, I believe, competent authority.

W. HODGSON.

Cupar, Fife.

"GERMANS LIPPE" (4th S. iii. 170.)—Is not this an allusion to the proverb respecting "German's lips, which came not together by nine mile"?

HERMENTRUDE.

BRANTÔME, WOLSEY, AND SHAKESPEARE (4th S. iii. 11.)—A parallel as close as that pointed out by MR. DE WILDE occurs in the satire on Mohamed by the Persian poet Firdausi:—

"Had I but written as many verses in praise of Mahomet and Allah, they would have showered a hundred blessings on me."

I made a note of this coincidence some years since; but in copying out the passage, forgot to give a reference, and cannot now recall the source from which I derived it.

W. E. A. A.

Joynson Street, Strangeways.

ZOUCHE OF HARYNGWORTH (4th S. iii. 243.)—Was there any issue of the marriage between John Lord Zouche and Dorothy Capel? She was his second wife; and, in my MS. book of pedigrees, I find all his children attributed to the first wife, Joan Dynham. The Cantilupe quartering dates as far back as Eudo La Zouche of Ashby, founder of the Haryngworth branch, whose wife was Milicent de Cantilupe, sister and co-heir of George de Cantilupe; she was born before 1251, married 1273-4, and died 1298-9.

William, fourth Lord Zouche, married Alice Baroness St. Maur, whose arms were—Az. two chevrons gules, in chief a file of three points or. This is the nearest coat which I can find to one named by L. M. A. among the Zouche quarterings. The other—Or, a lion rampant among six cross crosslets azure—appears to be Lovel of Castle Kary; but the only Lovel married by a Zouche was a Lovel of Tichmersh, the younger branch of Castle Kary, which bore—Or, three fesses wavy gules. Two daughters of Zouche married Lovels of Tichmersh.

I cannot state of what family were Joan, first wife of the third lord, and Katherine, wife of the fifth lord; possibly these coats may belong to them, or to Joan Dynham, who was a co-heir. Can any one give the arms of Dynham?

John, seventh Lord Haryngworth, had (by Joan Dynham?) three sons and four daughters, Jane, Katherine, Margaret, and Cicely; but concerning their marriages I can give no information.

HERMENTRUDE.

SUFFOLK DEDICATIONS (4th S. iii. 360, 414.)—It is comparatively easy to infer the dedication of a

church (where other evidence is wanting) from the day of the wake or fair. But how is the dedication day to be discovered when the saint under whose patronage the church is set apart for the service of God has several festivals in the calendar? And how is the dedication itself to be certainly determined when the parish is and was too small ever to have had a fair? This was probably the case with two of the churches mentioned by MR. SWEETING (p. 360), Braise-worth and Gipping. Braise-worth is supposed to be dedicated to St. Mary; and I incline to think Gipping is also, having spent many hours in the study of this most beautiful chapel. W. H. S. Yaxley, Suffolk.

CONTRADICTIONARY PROVERBS (4th S. iii. 404.)—In my pocket *Spanish Dictionary* I see that "vino de dos orejas" is translated "full-bodied wine," which corresponds with the Baron of Bradwardine's praise of his liquor. Is it possible that Isaac Disraeli was mistaken in the expression "vino de una oreja," or in his interpretation of it as meaning commendation? A. C.

PORTRAIT OF CHARLES I. (4th S. ii. 39.)—As portraits of Charles I. have formed the subject of several communications, I may mention that I have in my possession three three-quarter-length portraits of the king, Queen Henrietta Maria, and one of the young princes. They are painted on oak panels, enclosed in very old fashioned frames, and are evidently the work of a master hand. The king is represented in armour, with a broad falling lace collar. The queen wears a pearl necklace and earrings, and her hair is cut short in front and brushed down over the forehead, as was the fashion in London a few months ago. The child, supposed to be Prince Henry, Duke of Gloucester, is dressed in a white frock and lace cap. I shall be very glad of any information respecting these portraits, or of others resembling them with which they could be compared; and I should be happy to show them to any gentleman who may be interested in the subject. W. COLE.

VILLEMARQUÉ'S "BARZAZ-BREIZ," AND THE OLD CHRISTMAS CAROL (4th S. ii. 599; iii. 385.)—It is somewhat odd to see how Englishmen will go on quoting the French Ossian, as if it were genuine, after the French critics have shown the book to be (mainly, at least) the composition of their Macpherson, M. de la Villemarqué. The piece *Ar Rannou*, cited by MR. WILLIAM SANDYS in your columns as "a dialogue between a Druid and his young pupil," has nothing to do with Druidism. Its true title, says M. le Men, who has collected above ten versions of it in different districts of Brittany, is *Gousperon ar roned* (Vêpres des Grenouilles): there is nothing in it about the Druids, their doctrine, or the town of

Vannes; and, far from having any historical importance or philosophic bearing, "elle n'est qu'une réunion de phrases banales et sans liaison." The text of this and other originals of M. de la Villemarqué's compositions must have been published before this by M. Luzel. To them, to M. le Men's important preface to his edition of Lagadeuc's *Catholicon*, and the notice of it in the *Revue Critique* (Nov. 23, 1867, p. 321)—I have mislaid the subsequent review of M. Luzel—I refer MR. SANDYS and your readers, meantime begging them all not to trust any one piece in the *Barzaz-Breiz* as authentic until it has been proved to be so by later trustworthy linguists.

F. J. FURNIVALL.

POPULAR NAMES OF PLANTS (4th S. iii. 242, 414.) Perhaps MR. BERNHARD SMITH is right in his conjecture about Walton's "lilies." Curiously enough, two days before his note appeared, I paid a visit to the "Frockup (? Frog-cup) Fields," about four miles from Aylesbury, where the fritillary grows in profusion, and is known as the "frockup," and I quite share his admiration of it. But against his opinion may be urged the fact, that none of our older writers (so far as I am aware) call the fritillary "lily," and, unless "snake's-head lily" be the local name at Oxford, I have no record of its popular use. Both the *Fritillaria* and *Anemone pulsatilla* are uncommon plants—a fact which militates against their observation by Walton and Davors: the latter affects dry chalky downs, and would, I believe, never be found in meadows. If the fritillary is referred to at all by either of these writers, it is surely under the name of "purple narcissus;" for "chequered daffodil" is one of Gerarde's names for *F. meleagris*, and Parkinson calls it *Narcissus caparionius*. Since writing my first note on Davors' names (4th S. iii. 341), I have come to the conclusion that "red hyacinth" = *Orchis mascula*, which I heard referred to the other day by an unbotanical observer as "a kind of hyacinth."

JAMES BRITTEN.

High Wycombe.

The cuckoo-pint, or lady's-smock, always bears in East Lancashire the name of the Mayflower. I never heard the name "May" there applied to the hawthorn, as it is in the South of England. I am no botanist, and therefore I do not know the botanical name of the pretty little blue or lavender bell-flower, solitarily pendent from its slender stem, so common throughout this country, which in Lancashire we call a "harebell," but which, to my surprise, some London friends of mine persisted in terming a bluebell. What I called a bluebell they named a wild hyacinth.

"Paigle" is, I have been told, the Essex name for the flower whence clary wine is manufactured.

HERMENTRUDE.

CRAVEN: ITS ETYMOLOGY? (4th S. ii. 253, 359, 425.)—So also the villages in Kent, St. Mary Cray, St. Paul's Cray, North Cray, Footscray, Crayford, &c. Probably from the Saxon *Ré*, a river, as in St. Mary Overy, Southwark, and Overy Street, Dartford. *Ven* again, water.

ALFRED JOHN DUNKIN.

44, Bessborough Gardens, South Belgravia.

ROMAN INSCRIPTIONS IN BRITAIN (4th S. iii. 428.)—In the *English Archæologist's Handbook* of Henry Godwin, F.S.A. (Park, 1867), your correspondent will find a long list of Roman altars found in Britain, with their dedication, which may be of service to him; also, the more remarkable sepulchral inscriptions. Several altars, &c., with interesting inscriptions, are figured in Dr. Collingwood Bruce's *Roman Wall*, 3rd ed. Longmans, 1867.

JOHN PIGGOT, F.S.A.

SUPPOSED MADNESS (4th S. iii. 428.)—Theodore Hook's story of "Gervase Skinner," in *Sayings and Doings*, will probably satisfy the demands of PSYCHOLOGIST. Amongst the many adventures of Gervase, he finds his way to a madhouse, and is mistaken for a madman who was expected to arrive that same evening.

I. T. D.

University Club.

DOGWOOD (4th S. ii. 465.)—This name is in Lancashire applied to the bitter sweet (*Solanum dulcamara*). Will Dogwood inform me in what counties it is bestowed on the shrubs he mentions?

JAMES BRITTEN.

High Wycombe.

OLD PLAY BILLS: "OMNIPOTENCE," AN ORATORIO (4th S. iii. 379.)—The oratorio of *Omnipotence* (an announcement of which MR. PIKE has found among the old play-bills in his possession) is a *pasticcio* compiled by Dr. (then Mr.) Samuel Arnold, from various compositions—principally the Chandos Anthems—of Handel. MR. PIKE has been misinformed as to its not being in the library of the Sacred Harmonic Society. Nine-and-twenty years ago one of the original members of the society presented to the library a manuscript full score of it, which formerly belonged to Dr. Arnold, and bears his autograph within the cover of the first volume, and this score has ever since remained in the library. The society also possesses two books of the words of the oratorio, published in 1773 and 1774. These books contain a preface by "the Editor," in which the sources whence the music was derived are stated, and (amongst other things) a conjecture hazarded that the excellent accentuation of the English words of all the pieces composed by Handel during his engagement with the Duke of Chandos was owing to the opportunities he then enjoyed of constant association with the illustrious triumvirate—Pope, Gay, and Arbuthnot. *Omnipotence* was originally produced "at the theatre in the

Haymarket" in 1766. In 1776 it was given at the meeting of the Three Choirs at Worcester, the first evening concert, but was not repeated at any subsequent meeting. W. H. HUSK.

PHYSICAL PHENOMENA OF ENGLAND (4th S. iii. 288.)—I cannot tell GRIME of any English compilation of the kind he requires, but there is an Irish one which will suit him as well or better. The Irish census returns of 1851 contain a table of physical phenomena from the fourth century, and even earlier, down to the date of the census, of the most elaborate character. It is embellished by all that Celtic research and special scientific knowledge, only to be found united in Sir William Wilde, M.D., could do to make it valuable. It is drawn from the Celtic annals, chronicles, histories, and newspapers; and it records everything noticeable in the earth and air of Ireland during that long period. In itself it is a history of epidemics, and it marks most minutely the diseases of cattle—the sole valuable property of the Celt of Ireland.

BELFASTIENSIS.

"CROM A BOO" (4th S. ii. 438, 614; iii. 275.)—This slogan of the Geraldines is not very difficult of interpretation. It means "Crom for ever," or, by another derivation, "Crom victorious," which amounts to the same thing. Crom, or Croom, was a former stronghold of the family in county Limerick. So "Shanet a boo," from Shanait—the old place—a castle in the same county, now "Shanagolden." "*Lamh dearg a bú*" is another cry of the same class—the Red Hand for ever. "Erin a boo" is a modern formation of the same kind. It is remarkable that these slogans were prohibited by a special Act of Parliament, 10 Henry VII. c. 2.

"1. No persons shall take part with any lord or gentleman, or uphold any variances in word or deed, as in using these words *Cromabo*, *Butlerabo*, or such other words, but only call on *St. George* in the name of the King." (See Robbins's *Abridgment of all the Irish Statutes*.)

BELFASTIENSIS.

SERGEANTS (4th S. iii. 252.)—If Mr. Jeaffreson, in his interesting *Book about Lawyers* (I am unable, I regret to say, to give the reference), be right (and I have no doubt that he is), your correspondent JOB J. BARDWELL WORKARD, M.A., is mistaken in supposing that "the coif of the sergeants" is "now represented by a black patch on the wig." The black patch is the coif cap. The coif itself is the round substratum of lawn or some such fabric, the tiny frill of which a careful inspection of a sergeant's wig will detect surrounding the black patch or coif cap. I apprehend that originally the coif was not unlike a white pocket handkerchief worn on the sergeant's head and tied under his chin, like an old lady's nightcap. The wig of course, as I take it, is a

modern head-dress, i.e. did not come into use before the Restoration.

ARMIGER.

THE OATH BY THE COCK (4th S. ii. 505.)—A superstitious custom still practised in Algiers may be worth mentioning. Every Wednesday the negroes of Algiers repair to a spot called Setâ-Aioun (seven fountains), the supposed head-quarters of various genii. When they are all assembled, an old negress lights a fire near the fountain, throws on it some incense, which is inhaled by those who wish to do so, after which some cocks and hens are half killed and thrown on the sand. If in their dying struggles they move towards the sea, the sacrifice is agreeable to the spirit invoked, and the wish of the inhalers will be accomplished; if, on the contrary, the bird dies on the spot or moves the wrong way, the assistants have to begin again. If the priestess is properly paid, the unhappy cock generally manages to reach the sea.

O. C.

PRETENDER'S PORTRAITS (4th S. iii. 320.)—The late Rev. J. W. Mackie had in his possession a decanter engraved as follows:—Within a circle three inches in diameter, a portrait, half-size, is attired in a round cap, with a rosette (of jewels apparently), surmounting a youthful beardless face; a cravat with oval lace lappets; a plaid jacket, with a star on the left breast, partly covered by a scarf, looped up on the left shoulder, and a mantle flowing behind. A rose and a thistle, beautifully engraved, cross their stalks under the circle and the portrait, and nearly cover the bowl. In the space between the flowers, at the back of the bottle, is a star of six points, radiant, like the one on the breast. Over the portrait, on a broad riband, in large Roman capitals, is the motto "AUDENTIOR IBO." The decanter unfortunately lacks a stopper. Will any of your readers kindly suggest an appropriate one? The neck is plain, without a lip.

DAVID ROYCE.

CUSTOMS OF MANORS (4th S. iii. 335, 433.)—MR. PEACOCK will find a Customal of the Ancient Manor and Lordship of Blisland, in Cornwall, printed in the appendix to Part I. of my *History of the Deanery of Trigg Minor*. The document itself is not very old; but it is supported by references to the accounts of the Manor and Court Rolls during every reign, from Richard II. to Queen Elizabeth. The work may be found in the British Museum, the Library of the Society of Antiquaries, and the London Library; but if MR. PEACOCK desires to refer to it, and has any difficulty, I shall have much pleasure in sending him a copy for perusal.

Hammersmith.

JOHN MACLEAN.

THE DODO (4th S. iii. 240.)—A paper was read at the Zoological Society, by Professor Owen, in January, 1866.

W. P.

"NE SUTOR ULTRA CREPIDAM" (4th S. iii. 396, 441.)—With compliments to BIBLIOTHECAR. CHETHAM., I am sorry to say that I do not possess the index to the Third Series of "N. & Q.," but, I am sure the Editor, with his usual courtesy and candour, will admit that, having found the passage in Pliny, I sent it for insertion some weeks ago.

EDMUND TEW.

PARISH AND CIVIL REGISTRATIONS (4th S. iii. 248, 386.)—W. H. W. T. has sufficiently set forth their requisites in post-nuptial cases. I should like to be told what these are in *non-nuptial*. How that delicate matter is managed abroad came to my knowledge in an event which recently supplied a week's talk for us idle islanders. In the pleasant town of X., wherein visitors much do congregate, a widow lady, on whose feet some dozen pairs of shoes had become old since she followed, &c., &c., put her family doctor under the necessity of reporting to the registrar the simultaneous birth of *twins*—a boy and a girl—in her domicile. All the English world being on the alert to ascertain the name of their papa, and the actuality of their doubly-happy mother, the Registry-office was consulted; but its only information was the sexual *prænomina* of "the little strangers"; the official document merely stating them to be the children *d'un père inconnu*, with the medico's name, and (as the French law gallantly allows) his refusal, when formally questioned thereon, to disclose the name of their mother. Will W. H. S. or W. H. T. H., learned as they are in the English registration law, inform us what course it prescribes in those delicate contingencies which are, I fear, as likely to occur on our side the channel as on the opposite? I take the opportunity of asking the correction of an error—of the pen or of the press—(4th S. iii. 392), that it may be read *ocular*, not *oral*.

E. L. S.

CERIF, OR SERIPH (4th S. iii. 381, 444.)—The Dutch word *schreef* is very like it, but may not be the real Simon Pure: *schreef* seems to me, etymologically to mean "a stroke," derived, I should fancy, from *schrijven*, to write. I do not find an equivalent in German or Danish; as the Latin *scriptum* can be altered into *schrijven* and *schrift*, I may avail myself of this natural tendency in the following suggestion. It appears to me that the *seriph* means "a notch," the letters in question having what may be called a jagged or *serrated* edge; it is a sharp projection, analogous to the barb of a hook. A hook in French is sometimes called *serpe*; *serfouette* is a weeding-hook, and *serf* is the bondman who would use the weeding-hook, so called from the semicircular or hooked form of the letter "C," which is called *cerv* in some languages. Our word has more the sound of the soft French *s*, than the Dutch *sch*,

and some offices speak of *sans-seriph*. The use of the French preposition seems to indicate its origin.

A. H.

BURIAL OF GIPSIES (4th S. iii. 405.)—A few months since I buried in the churchyard here the infant child of gipsy parents, which died during the journey of the family through the parish. I hardly need say that it had been canonically baptised. In the churchyard of a neighbouring parish (West Winch) lies buried a gipsy, who must have been a person of importance in his tribe. The grave is covered by a large stone laid flat, with a well-cut inscription, comprising name and date. I think the date is about fifty years since. This grave is visited occasionally by gipsies journeying through the district. The villagers call it the grave of the "King of the Gipsies." I have seen in the register book of the parish of Belshford, Lincolnshire, the entry of the burial of "Barzena Smith, infant," who died "sojourning in the lanes at Belshford." I have lost my note of the year, but think the date is twenty-five or thirty years since. This clearly seems to have been a gipsy child. My own experience is that gipsies *do* seek for burial in consecrated ground; and I do not think MR. MATHER's theory will hold good, except perhaps, in isolated cases.

T. H. KERSLEY, LL.D.

Middleton Vicarage, King's Lynn.

THE SYON COPE (4th S. iii. 447.)—I beg to acknowledge with my best thanks HERMENTRUDE's obliging notice of my list of the arms on the Syon Cope. I am writing without books, and expect to be out of reach of consulting them for some time. I will however venture to say, that I think HERMENTRUDE will find the date 1399 to be true. Until the last century, in England, January was not the first month in the year. Thus, what we should describe as January 1400, was described, at the time, as January 1399. I take the opportunity of correcting a misprint in my quotation from Mr. Clive. *Crusades* is printed—the word should be *Crusade*.

D. P.

Stuarts Lodge, Malvern Wells.

DAVIS QUERY, No. 3.—The family of Davis or Davys of Clonshanville, county Mayo, claim descent from Rhys ab Madoc ab David, prince of Glamorgan, A.D. 1150. What relation was he to Jestyn ab Gwrgant, king of Glamorgan, A.D. 1091? What were his arms? Perhaps some one who has access to the pedigree of Jestyn ab Gwrgant can answer these queries. The pedigree is either in the Heralds' College or British Museum.

FRANCIS ROBERT DAVIES.

Hawthorn, Black Rock, co. Dublin.

QUOTATIONS WANTED (4th S. ii. 582.)—

"It takes a very little water to make a perfect pool for a tiny fish to swim in."—George Eliot's *Romola*.

T. J. B.

MISCELLANEOUS.

NOTES ON BOOKS, ETC.

Singers and Songs of the Church; being Biographical Sketches of the Hymn-writers in all the principal Collections With Notes on their Poems and Hymns. By Josiah Miller, M.A. (Longman.)

To the daily increasing number of hymn-lovers amongst us, Mr. Miller's book will be most welcome. He has remodelled and re-arranged the materials which he had formerly collected, and so enlarged the plan of his original work as to make the book before us a biographical companion to all the principal hymnals; and our readers may judge of the labour and research which Mr. Miller has bestowed upon the book, when they learn that it contains biographical sketches of more than five hundred hymn-writers, and information respecting some thousands of hymns. Of course it was impossible to include notices of all existing hymns; but Mr. Miller has included in the book before us notice of all such hymns as have as far won their way to public favour as to find a place in one or more of the twenty-five principal collections. The biographical notices, again, are so arranged as to provide the materials for a history of the schools of hymn-writers, and the eras of the hymnic art. Two elaborate indices, one of authors and one of the first lines of the hymns, make the book a valuable supplement to all collections, and justify Mr. Miller in claiming for it the credit of being at once a useful handbook to the worshipper and a book of reference to the clergy and men of letters, and indeed to all who desire reliable information upon the singers and songs of the church.

The Wedding Day, in all Ages and Countries. By Edward J. Wood. In Two Volumes. (Dentley.)

With the assistance of some kind literary friends, and by a diligent use of the labours of previous writers, Mr. Wood has succeeded in producing a couple of volumes on that "eventful day" which, when it is blessed, is blest beyond all days. Throughout all countries, and in all ages, the hope and belief that happy results will flow from marriage, has led to its being celebrated with a mixture of religious ceremony and the feasting of friends and neighbours. Mr. Wood's aim has been to show how these objects have been carried out in different ages and among differing races. He makes no pretence at learned dissertation, but contents himself with pleasantly gossiping upon the subject; so that the book furnishes two or three hours' pleasant reading, and may help occasionally a bashful "best man" to a few good points for his expected speech when he proposes "The Bride-maiden."

Early English and the Saxon English; with some Notes on the Father-Song of the Saxon English, the Prisons. By W. Barnes, B.D. (J. R. Smith.)

For those who have neither time nor leisure to study the writings of Kemble, Turner, &c., this little volume on the history of our forefathers and our language, written in very Saxon English, will furnish a great deal of curious information, and prove of no small interest.

BOOKS RECEIVED.—*George Pattenham, the Arts of English Poetry, 1649.* Carefully edited by Edward Arber. (Murray & Son.) When Hazlewood reprinted this curious treatise on English Poetry, each reprint cost the purchaser two or three guineas. Mr. Arber's may be procured for two shillings!—*The Oxford Spectator, reprinted.* (Macmillan.) These sketches of Oxford Life from an undergraduate's point of view will unquestionably prove amusing not only to those more immediately interested in the subject, but also to readers who are outside the immediate circle of Oxford Men.

DEATH OF SIR C. WESTWORTH DYER, BART.—All who enjoyed the Great Exhibition of 1861, and know how much of its success was due to the administrative talents and untiring energy of Sir Westworth Dyke, and how disinterestedly those talents were devoted to the carrying out of that, and the Exhibition of 1862, will learn with deep regret that he died at St. Petersburg on Monday last; while those who enjoyed the advantage of his friendship will mourn the loss of one who for warm-heartedness and sincerity had few equals, and regret that he was spared for so few years to enjoy the honours which he owed to the friendship of the late Prince Consort, and the respect of his Sovereign.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the publishers by whom they are required, whose names and addresses are given for that purpose:—

Learned Books: Andrew P. Phillips *Philosophy on Nature* 1846. 1848. 1850. 1851. 1852. 1853. 1854. 1855. 1856. 1857. 1858. 1859. 1860. 1861. 1862. 1863. 1864. 1865. 1866. 1867. 1868. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 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LONDON, SATURDAY, MAY 22, 1869.

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Notes.

RICHARD PAYNE KNIGHT.

Has the English text of Mr. Richard Payne Knight's journey in Sicily, which latter he undertook in company with the renowned German painter Philipp Hackert (b. 1737, d. 1807) and Mr. Charles Gore (b. 1729, d. 1807), and the journal of which, under the title of *Tagebuch einer Reise nach Sicilien*, von Richard Payne Knight, was translated by Goethe and published by him in his interesting biography of Philipp Hackert,—has the English text of this journal ever been published? Not having Mr. Lewes's excellent *Life of Goethe* at hand, I do not know whether or not his English biographer has mentioned this. The three travellers and friends left Rome on April 3, 1777, and the last entry in the journal is of the first days of June of the same year. (Vide Goethe's *Works*, 40 vols. ed., vol. xxx. pp. 89–148. The biography of Philipp Hackert* is in the

* Goethe began this biography shortly after Hackert's death, 1807. It consists mostly of material furnished by the painter himself, and was first published by Goethe in 1811: "*Philipp Hackert. Biographische Skizze, meistens nach dessen eigenen Aufsätzen entworfen. Tübingen.*" The great poet had first become acquainted with Hackert's drawings and pictures at Gotha, but they became personally known to each other during Goethe's Italian journey, 1787. It seems that Goethe was not well pleased with the success this biography had, for in a letter written to his dear old Zelter, dated from Weimar, April 14, 1820—

same volume, xxx., pp. 55–278, including, of course, Mr. Knight's journal. Goethe calls Mr. Knight, whom he also mentions as the author of an important work (*An analytical Essay on the Greek Alphabet*, by Richard Payne Knight, London, 1791), a man possessed of much knowledge, especially of Greek literature. He was a lover of the fine arts, "for Downton Castle in Shropshire, his native place, contains many specimens of sculpture and painting which he has collected during his travels." (Vide *antè*, Goethe, vol. xxx. p. 232.) Goethe had a doubt, which he also expresses, whether or not it would be worth the trouble to translate and print the journal, as several trustworthy and even elegant travellers (Swinburne, Riedesel, Brydone,* Stolberg, and others) had given excellent descriptions of a country—Sicily—which at that time (the last quarter of the eighteenth century) had only just *quasi* been discovered by studious, observant and learned travellers. We cannot but thank him for having printed it. Mr. Knight shows himself everywhere as a man of the world, as an elegant scholar, as a lover of the fine arts. Some of his descriptions—Paestum, the Lipari Islands, Palermo, Girgenti, Catania, Messina, &c.—are as attractive as they will have been truthful, for which the high-minded character of the writer is the best attestation. If it were not as presumptuous as it seems to be strange to retranslate a translated work into its original language, I would give some specimens of Mr. Knight's descriptions, but to the student of German one or two extracts of Goethe's version will be interesting. Speaking of Palermo, the traveller shows himself as a thoughtful observer:—

"Wir fanden die Leute, während der kurzen Zeit unsers hiesigen Aufenthalts, ausserordentlich höflich. Sie affectiren nicht jene ungelenke Grossheit, welche der römische und neapolitanische Adel annimmt; sondern sie scheinen mehr an die wahren Freuden des Lebens zu denken. Fremde sind gewiss, hier eine aufmerksame Höflichkeit zu finden, und zwar auf die gefälligste Weise. . . . Die Frauen [of Palermo] sind überhaupt lebhaft und

a charming letter full of spring-air and gentle feelings—he says:—

"In a fortnight I think of going to Karlsbad, and on that account I have looked out for a *Hackert* for you and sent it herewith nicely bound. You have truly perceived the care and the mind which I myself have bestowed and lent to the little volume; it is altogether forgotten in dear old Germany, and, together with much that is good and useful, has become covered by the sand-waftage (Sandweben) of daily life. But now and then it will float to the top or be dug up like amber. Thanks for having wished to remind me of it. (Vide *Briefwechsel zwischen Goethe und Zelter in den Jahren 1796–1832*. Edited by Dr. Riemer, 6 vols. Berlin, 1833–1834, vol. iii. p. 76.)

* P. Brydone, *A Tour through Sicily and Malta*. The first edition was published in London, 1774, in two volumes. This interesting work has been translated into French and German (twice).

angenehm, aber im Ganzen fehlen ihnen jene Vollkommenheiten, wodurch die Engländerinnen so liebenswürdig sind. . . Ihre Manieren sind nicht äusserst fein, aber bequem und natürlich, und nicht durch die thörichte Nachahmung der Franzosen verderbt, wodurch die Italiener von Stande so lächerlich werden, und wovon unsere eigenen Landsleute nicht völlig frei sind." (Vide *antè*, Goethe, vol. xxx., pp. 106, 107.)

And speaking of Girgenti, he writes:—

"Dieser Tempel [of Hercules], wie manches andere Gebäude der Griechen, ward niemals vollendet. Ihr kühner Geist war immer auf das Erhabene gerichtet; aber sie besaßen nicht immer die Ausdauer, um ihren ungeheuren Plan durchzuführen. . . . Glücklicherweise wären sie gewesen, hätten sie niemals ihr Uebergewicht einander zeigen wollen, hätten sie nicht in Kriege sich eingelassen, welche den Ueberwundenen nöthigten, fremde Völker um Beistand anzurufen, die denn in kurzer Zeit sowohl Freunde als Feinde in gleiche Knechtschaft versetzten." (Vide *antè*, Goethe, vol. xxx. p. 119.)

Goethe speaks with much praise of these three travellers as such and as men in general. Hackert, a Prussian by birth and (like his two English friends) belonging to the Reformed faith, had much in his character that is congenial to Englishmen as a nation: all three were clever, kind-hearted, just and upright in every respect, and aiming at a certain end. Knight's antipathy, Goethe mentions, against anything that could encourage idleness and procrastination (*Tagedieberei*), breaks through everywhere. (Vide *antè*, Goethe, vol. xxx. p. 231.)

Mr. Charles Gore, of whom mention is made, was a Yorkshire gentleman of good old family, who had been living on the Continent—on account of the ill-health of his wife—for many years, and who died at Weimar, where he had lived the friend of the high-minded Grand Duke, Carl August, and of his circle. One of Mr. Gore's daughters was married to Lord Cowper*; another, Elisa, was a clever pupil of Philipp Hackert. Some of her drawings in sepia are still to be seen in the Römisches Haus at Weimar, in Carl August's bedroom. (Adolf Stahr, *Weimar und Jena*, 1852, vol. i. p. 39.) A third daughter, Emily, a clever and high-spirited woman, was, according to the letters of contemporaries and to some remarks of Carl August himself—in his letters to Goethe, *Briefwechsel*, 2 vols. Weimar, 1863—the *bonne amie* of the Grand Duke. For Charles Gore vide Goethe, *antè*, vol. xxx. pp. 232–239.

* Was he a Lord Cowper? People abroad are fond of bestowing this title on rich or important Englishmen. This reminds me of a notice in the *Illustrirte Zeitung* (February 6, 1869, p. 103), in which the admirable English version of Kreissle von Hellborn's *Life of Franz Schubert* (London, Longmans, 1869) is spoken of as done by Herzog Arthur von Coleridge (Arthur, Duke of Coleridge). Mr. Arthur Duke Coleridge and Sir Bernard Burke will please to take notice of this.

Was Mr. Richard Payne Knight any relation to the present Royal Academician who, if I remember right, also bears the family name of Payne?
HERMANN KINDT.

METRIC PROSE.

When I introduced this subject into "N. & Q." some years ago, I was ridiculed; and one of the most distinguished members of the Episcopate, to whom I asserted that the English Bible was composed in it, and urged him to make trial on the first chapter of Genesis, could not, or rather I might say would not, see it—so blinded by prejudice are, at times, even the highest and most intelligent minds! Genesis begins thus:—

"In the beginning God created the heaven | and the earth. And the earth was without form and void: | and darkness was upon the face of the deep. | And the Spirit of God moved upon the face of the waters. | And God said, Let there be light: and there was light. | And God saw the light that it was good: and God | divided the light from the darkness. And God called | the light Day, and the darkness he called Night. | And the evening and the morning were the first day. |"

Could any one with an ear for metre avoid discerning metre here? And it is so all through the Bible, even where, as in the Chronicles, there are long strings of proper names. I have treated of this subject in my *Shakspeare-Expositor*, and those who were best able to judge have decided that my views were right. But I did not then perceive the whole truth; and this and other reasons, make me much regret that I ever published that work. I should have kept it by me, correcting and improving it, and have left it to appear posthumously if at all. The neglect it has met with, I must own, has surprised me; and is surely one proof, among many, of the smallness of the number of those who wish to understand the greatest of poetry. I there erroneously asserted that metric prose did not, except in a rare instance or two, go beyond the seventeenth century, and that it was not used by Addison, Johnson, and others; whereas the truth is, that it has never gone out of use—that Johnson, for example, never used any other, and that all works of a serious character are written in it; such are sermons, philosophic and critical essays, as Butler's *Analogy*, Harris's *Hermes*, &c., and nearly all histories. Addison used both it and plain unmetric prose: the former in his *Dialogue on Medals*, the latter in his *Travels in Italy*. In *The Spectator*, &c., he used both kinds, according to the subject; he would even use both in the same paper. Thus, the introductory paragraph of "The Vision of Mirza" is in plain, the "Vision" itself in metric prose. But what was my amazement to find that, for nearly half a century, I have myself been writing metric prose without ever having had the slightest suspicion of it! My *Mythology of Greece*

and Italy, and all my histories, are in it; and in my *Fairy-Mythology*, and *Tales and Popular Fictions*, like Addison, unconsciously of course, I used the two kinds of prose according to the subject.

It thus appears that for five centuries writers have been employing a peculiar kind of prose, in most cases I believe somewhat *à la mode de M. Jourdain*, without being conscious of it. At the same time, ordinary unmetric prose was also in use. In the fourteenth century we meet it in the *Travels of Sir John Maundeville*; in the fifteenth and sixteenth, in the *Chronicles*; in the seventeenth in Locke, Burnet, Fuller, Bunyan, &c.; in the last and present, in all the novels and romances. It is, however, rather remarkable that the old *Arabian Nights*, as well as Lane's translation, should be in strict metric prose. How such a number of writers thus came to employ the metric kind of prose, and, as I think, unknowingly, I confess is an enigma to me. It must have arisen from the imperceptible impression made on the mind and ear by the perusal of books: thus, my own early reading was chiefly in Addison. Yet Bunyan, who read nothing but the Bible, never falls into it. Another remarkable circumstance is that the lines, as I may call them, never exceed or fall short of five or six feet in *ictus*, or metric beats, each of two or three syllables; while, in the metric prose which Macpherson invented for his *Poems of Ossian* the lines are generally of three or four feet. This also is what, I must confess, I cannot even attempt to explain.

Another error into which I fell was that of supposing that comedy began to be written in plain prose after the Restoration; whereas the truth is, that it never was written in it till the present century. All the comedies, operas, and farces, down at least to the end of the last century, are in metric prose—such, for instance, are those of Fielding, though his novels are in the merest prose. The same is the case with Goldsmith and others. As a proof I will give the initial speeches of a few well-known plays; first observing that this principle has been of great use to me in correcting the text of Shakespeare, as for example:—

"Why, cousin, why, Rosalind! Cupid have mercy! | not a word?—No, not one to throw at a dog. |—Thy words are too precious to be cast away | upon curs. Throw some of them at me; come, lame me | with reasons.—Then there were two cousins laid up. |"—*As You Like It*, i. 3.

Let the reader compare with this the ordinary text, and he will see what I mean. I now give extracts from plays of the last century:—

"The paragraphs you say, Mr. Sneer, were all inserted? |—They were, madam; and as I copied them myself | in a feigned hand, there can be no suspicion | whence they came.—Did you circulate the report | of Lady Brittle's intrigue with Captain Boastwell? |—That's in as fine a train as your ladyship could wish. | In the com-

mon course of things I think it must reach | Mrs Clackitt's ears within four-and-twenty hours, | and then you know the business is as good as done. |"—*School for Scandal*.

"I vow, Mr. Hardcastle, you're very particular. | Is there a creature in the whole country but ourselves | that does not take a trip to town, now and then, | to rub off the rust a little? There's the two Miss Hoggs | and our neighbour Miss Grigsby, go to take a month's | polishing every winter."—*She Stoops to Conquer*.

"I could have wished you had come a little sooner, | Major Sturgeon.—Why, what has been the matter, Sir Jacob? |—There has, Major, been here an impudent pillmonger, | who has dared to scandalise the whole body of the bench. |—Insolent companion! had I been here I would have | mittimus'd the rascal at once.—No, no, he wanted | the major more than the magistrate; a few | smart strokes from your cane would have fully answered the purpose. |"—Foote, *The Mayor of Garratt*.

"So! Feyther be not come home from the Nabob's house yet. | Eh! bean't that sister Jessy in her garden, | busy among the posies? Sister Jessy! |—Ah Frank, so soon returned from Gloucester? Have you | sold the corn?—Ees.—And how did you like the town? | You were never there before?—Loik it? I doan't know | how I loik'd it, not I; I somehow could not see the town | for the houses. Desperate sight of them, to be sure. |"—Morton, *Cure for the Heart-ache*, 1799.

THOS. KEIGHTLEY.

P.S. In my *Ben Jonson's Plays* (ii. 602) there are the following omissions:—

"That they would say: and how I had quarrell'd with." *Every Man in his Humour*, ii. 1.

"Brid. Brother, indeed you are too violent."—*Ib.* iv. 2. This should, I think, be headed *Dame K.*

"Oh, then, that was some lover of yours, sister."—*Ib.*

How carelessly Jonson must have read the proofs of this play, *The Fox*, and *The Alchemist*!—if he read them at all.

SHELLEY'S "ODE TO LIBERTY."

The interesting labour of elucidating and as-suring the text of Shelley's poems, which was begun by Mr. Rossetti in the pages of "N. & Q.," has been taken up by Mr. Swinburne in the last number of the *Fortnightly Review*. One of Mr. Swinburne's notes in this paper is certainly open to a query. In reference to the stanza in the "Ode to Liberty" which begins—

"O that the free would stamp the impious name
Of * * * into the dust! . . ."

he "has never doubted" that the blank is to be filled up with "the name of which Shelley had already said, through the lips of Prometheus, that it 'had become a curse'—the name of Christ." I must submit that Mr. Swinburne has been beguiled by an over-eagerness to call Shelley an ally in a little fit of fanaticism against Christianity—that is, of the Nicene and Athanasian and other positive sorts. Without some such prejudice, I cannot understand how Mr. Swinburne could read the entire ode and reject the

word "king" as filling the *lacuna*. In the following stanza Shelley goes on to say:—

"O that the wise from their bright minds would kindle
Such lamps within the dome of this dim world,
That the pale name of priest might shrink and
dwindle," &c.

As, in Shelley's mind, kings and priests were the special symbols of all the influences which hindered the regeneration of mankind, the word "priest" in this stanza almost conclusively points us to the word "king" in the other. The *free* are invoked to trample out the latter name, just as the *wise* are invoked to trample out the former. The sequence of ideas is then complete and natural; whereas Mr. Swinburne's interpretation would make the aspiration in the sixteenth stanza a tautological repetition of that in the fifteenth—both referring to Shelley's views of religious liberty, and nothing said about civil liberty:—

"It is," cries Mr. Swinburne, "a creed, a form of faith, upon which the writer here sets his foot. What otherwise shall we take to be 'the snaky knot of this foul Gordian word'?—a word which, 'weak itself as stubble,' serves yet the turn of tyrants to bind together the rods and axes of their rule."

Shelley, I suspect, had read the history of mankind far too well to be under the delusion that the governing powers are more likely to enlist one creed than another on their side, or that religious zeal is not at least as potent and as frequent an agent in the destruction as in the maintenance of constituted authority. But the whole passage is perfectly intelligible as applied to monarchy—an institution "weak in itself" as being the right of one claimed over many; but yet, by the prestige of reverence which is gained for kings, capable of consolidating and strengthening power to an extent which may enable it to become tyranny. There is something, by the way, in the fact that the blank is occupied by *four* asterisks; and it may easily be imagined that Shelley's publisher or advisers, having the fear of the Attorney-General before their eyes, might hold it prudent to strike out the word "king," lest an attack on monarchy in general should be construed into one aimed at King George in particular.

If this view is right, the case furnishes one more illustration of the wisdom of making the poet as much as possible his own commentator, and gathering his meaning from the context rather than from our own fancies. It is worth noting that, in the same paper, Mr. Swinburne gives us another criticism which may serve to point the same moral. He rightly rejects the flat and common-place epithet "sea-girt," which Mr. Palgrave would substitute for "sun-girt city," in the "Lines written among the Euganean Hills." And he says, eloquently enough:—

"Seen by noon from the Euganean heights, clothed as with the very and visible glory of Italy, Venice might

seem to Shelley a city girdled with the sunlight as some Nereid with the arms of the sun-god."

But why could not Mr. Swinburne be content to let Shelley speak for himself? If he had done so, he would have found that the poet was contemplating Venice, not at noon, but in the early morning; and he would have heard him explain his own meaning in the marvellous picture which he draws for us of the city and her towers—

"Quivering through aerial gold."

For he is looking eastward, while the day breaks over the Adriatic and encircles the city at his feet:—

"Lo! the sun upsprings behind,
Broad, red, radiant, half-reclined
On the level quivering line
Of the waters crystalline;
And before that charm of light,
As within a furnace bright,
Column, tower, and dome, and spire
Shine like obelisks of fire."

If Mr. Swinburne ever read the "Lines written among the Euganean Hills," he must have done so with an accompaniment of his own imagination, which prevented him from realising Shelley's conception. Or perhaps—as it is among his critical "findings," that Wordsworth is wanting in "heat and eyesight and lifeblood"—he may have been impatient of a poem in which Shelley has indicated the influence of Wordsworth on his spirit, more perhaps than by anything else which he has written.

C. G. PROWETT.

Garrick Club.

JUDAISM IN IRELAND: THE PASCHAL LAMB.

The origin of the ancient superstitions of Ireland would form an interesting subject of inquiry. It would certainly be difficult at this lapse of time to determine with any degree of accuracy what were the particular characteristics of the Paganism the early Christian missionaries found here, but there can be no doubt that some very extraordinary and mysterious practices existed in the remote parts of the South of Ireland at the commencement of this century, and probably exist there still. The penitential rounds, always accompanied with bacchanalian revels, which used to take place at stated periods at the wells, was an instance where the first preachers, unable to eradicate the pagan ceremonies, permitted the more harmless elements of the rites to continue under the patronage of some saint; of late years these gatherings have nearly died out in consequence of the often expressed disapprobation of the Roman Catholic clergy. Yet I lately met a young woman in the vicinity of this city who had travelled twelve miles to obey the injunction of her dying mother, who with her last blessing besought her daughter to give a number of rounds at St. Ronogue's well

near Corragaline, which she considered to be in some way efficacious in her passage from time to eternity. Many wells formerly in high repute are now deserted, the only relics of former devotion remaining being a number of small bits of rags of various colours attached to the old thorn tree that usually overshadows the water. Nobody now hears of changelings, or the dreadful ordeal of forcing into the mouth of an innocent sickly baby the *lushmoore* = *digitalis*, mixed with boiling gruel, as a charm to secure the return of the supposed real child; nor of the hand and arm of a dead man kept in a dairy, to be dipped in the milk-pans with a view to increase the quantity of butter. Notwithstanding the venerable monasteries the ruins of which are so often to be met with in this country, and the memorials of the faith of our mediæval ancestors of such frequent occurrence in our cities, yet it was impossible, considering how inaccessible many places were, that the genial influence of the monk or priest could have penetrated into every nook and corner of this island, even at a comparatively modern period. Luke Wadding, the historiographer and glory of the Franciscan order, in his work *Annales Min.* (xiii. 378-9. Romæ 1735), writing about the abbey of Kilcrea, says:—

"In capituli limine jacet frater Thaddæus Sullivanus, anno 1597, die xvii. Septembris sepultus, qui magnam partem Hiberniæ prædicando peragravit, multis ubique ad meliorem frugem conversis."

The mission of this zealous ecclesiastic had nothing to say to the differences that had just arisen from the introduction of a new form of worship, as we may learn from the phrase "*ad meliorem frugem*," but to convert by his preaching the pagan or half-pagan hearts of his countrymen to the wisdom of the just. But from whatever source particular superstitions may have originated, one is scarcely prepared to find a tendency to Jewish observances in Ireland. Yet the following extract from Sir John Burgley's *Relation of the State of the Church in Ireland*, which I copied from the original MS. in the "Public Record Office, London," seems to intimate as much. Writing March 31, 1628-9, he says:—

"They practise Judaisme for every Easter day in the morning before sun rise, they eat a lamb roasted, head and appurtenances, as was prescribed to the Jews in the Levitical law; and the poorer sort make lamb pies on Good Friday and bring them to the priests, who sett them on the altar and sprinkle them with Holy water, and these are called the Holy lamb, and are eaten on Easter day before sun rise, as the other roasted."

The paschal lamb was killed by the priest, 2 Chron. xxxv. 6; and Maimonides adds—

"That the owner of the lamb took it of the priest, and did eat it at his own house at Jerusalem."—(Vide Godwyn, *Moses and Aaron*, bk. iii. cap. 4.)

The paschal lamb was also roasted. It is no wonder that so remarkable a similarity should

cause Burgley to observe it. It may be here asked, When did the Irish people learn to keep this ceremony? Did the children of Israel, in their wanderings, ever sojourn amongst the green hills of Erin before the Celtic wave passed over the island? At the present day traces of peculiar tribes may be met with in the wild hills of the south, affording a wide field for the ethnologist. But the Jewish type, if ever it was to be met with here, has altogether disappeared, absorbed in the admixture of Saxon and Celtic blood. R. C.

Cork.

"FRAGMENTUM UFFENBACHIANUM" OF THE EPISTLE TO THE HEBREWS AT HAMBURG.—This MS., now designated M of St. Paul's Epistles, together with the fragments of 1 and 2 Cor. in the cover of Cod. Harleianus 5613, has the peculiarity of being written in *red*, and also of being, like the London fragments at the beginning of 2 Cor., ἐκτεθειρα ὡς ἐν πλυνῆ (however this may be explained). In the London fragments 2 Cor. begins in the same page and column in which 1 Cor. ends. In this the Hamburg fragment differs, as having contained the Epistle to the Hebrews without anything being continued on the concluding page, which is mostly blank. It now consists of two leaves containing the beginning and the end of the Epistle, the four inner leaves being gone. In *Horne's Introduction* (1856), vol. iv. p. 207, I said:—

"From some Italian writing on one of the leaves of the Uffenbachian fragment, it might seem either as if this copy of the Epistle to the Hebrews had preceded the Homilies of Chrysostom in that book, or as if the existing leaves had once been used as the covers for a copy of these Homilies. In support of the former opinion, it may be added that on the last page of the fragment there is what printers would term a *set-off* of a large π, evidently the initial letter of some book."

In printing in my Greek Testament the concluding pages of the Epistle to the Hebrews, I noticed a few days ago that in this fragment at xii. 28 there is ΑΓ (33) in the margin as the mark of a section or division, and so too at xiii. 17, ΑΔ (34). I had noted these things at Hamburg in my collation, but I had drawn no deduction from them. In turning to the Homilies of Chrysostom I saw that the thirty-third and the thirty-fourth on the Hebrews begin according to the peculiar divisions found in this MS. I then looked at the former part of this Epistle as found in the fragment, and I noticed that the *six* sections which that part contains (up to iv. 3) accord with the same number in the Homilies of Chrysostom. These *eight* coincidences cannot be accidental: they prove the connection of the Homilies of Chrysostom with the Uffenbachian fragment. The Harleian fragments of 1 and 2 Cor. have no such sections at all noted.

S. PRIDEAUX TREGELLES.

6, Portland Square, Plymouth.

CHARLES XII. OF SWEDEN. — The following historical commentary seems to be best preserved in "N. & Q.": — On the 30th of November, 1868, the anniversary of the battle of Narva, 1700, between Sweden and Russia, the statue of the warrior, King Charles XII., was inaugurated at Stockholm, in presence of the whole court and an immense conflux of people. Remarkable is the conclusion of the speech which the president of the Military Society of Stockholm, Prince Oscar, Duke of East-Gothland, delivered in front of the officers: viz., that it had now become historically decided that the *hero-king* had *not* perished by the hand of an assassin. Where is this historical decision to be found? HERMANN KINDT.

SIR W. JONES'S COPY OF WATTS'S "LOGIC." — A short time ago I met with, at a stall, a copy of Watts's *Logic*, 8vo, 1772. It has the book-plate of Joseph Tasker, Middleton Hall, Essex. Pasted inside was a printed slip of the catalogue of the sale from whence the book was originally bought: "Watts's *Logic* with MS. notes by Sir William Jones."

As the marks and notes were interesting, I bought the volume and took it to the British Museum to see if I could identify the handwriting. After much trouble I met with a volume of letters, amongst the Additional MSS., containing one written from University Coll. Oxford, by Sir William Jones when resident there. The handwriting at once convinced me of the truth of the printed slip of catalogue before mentioned. It could not be mistaken. Thus was I able to identify the former possession of my volume, and to prize it accordingly. It is an exceedingly interesting book, and the observations are valuable. Watts's *Logic* is obsolete, but the fame of Sir William Jones will never die.

Now I think, Mr. Editor, I have sufficiently shown the value of our national repository possessing autographs of eminent men for the satisfaction of verification. The letter of Sir William Jones in question was an early specimen of his handwriting, and contemporary with my volume. There were others written by him from India at a far later date, when the effects of climate and alteration of style were very visible. How interesting, then, to have been able to have seen an early specimen! It was merely a private letter, but it enabled me to verify my book. I have determined, therefore, to bind up a volume of MS. letters sent to me from many eminent men on literary subjects, and present them to the Museum. Some may be merely trifles, but they will enable future generations to identify handwriting. I should think the Museum authorities would thank some of your contributors for similar donations. I shall give you, in a subsequent number, the history of a far more interesting find.

UPTHORPE.

THE FIRST BOOK STEREOTYPED IN ENGLAND. I cut the following extract from the catalogue of a Cambridge bookseller: —

"FREYLINGHAUSEN (J. A.), Abstract of the whole Doctrine of the Christian Religion, with Observations from a Manuscript in Her Majesty's possession, royal 8vo, morocco, 5s. 6d. 1804.

The first book stereotyped in this Kingdom."

If the note appended to this item be correct, it may be well to print it in "N. & Q."; if it be erroneous, it is still more desirable that it be printed, and that the learned editor may correct it.

In Chambers's *Encyclopædia* (art. "Stereotyping"), we are told that stereotyping was invented by William Ged, a goldsmith in Edinburgh, about 1725; and that about the year 1731, "certain Bibles and Prayer-books were stereotyped for the University of Cambridge." If this information be accurate, the claims of Freylinghausen's *Abstract* to be regarded as "the first book stereotyped in this kingdom" fall to the ground.

W. SPARROW SIMPSON.

REPORTING PRIVATE CONVERSATION. — The following extract from a letter written by the late Mr. Quillinan, son-in-law of Wordsworth (dated March 4, 1850), points to an abuse of private confidence unfortunately too common: —

"A rather odd circumstance occurred lately. An American clergyman, a Mr. R. whom I had formerly met in London, called on me and requested me to introduce him to Mr. Wordsworth. He had a letter of introduction to the poet from Dr. C. Wordsworth, but nevertheless came to me to make sure of his man. I introduced him, and left him at Rydal Mount with Mr. and Mrs. W., who afterwards told me they had found him an eccentric, entertaining person. A few days afterwards Mr. W. received a letter from one of a committee of a Mechanics' Institute (at Manchester, I think), where this Mr. R. had been lecturing; and in his lecture this Rev. Mr. R. gave an account of his visit to Mr. Wordsworth and his conversation with him, saying, among other things, that Mr. Wordsworth had called Lord Jeffrey a puppy! And this, as it unluckily happened, but two or three days before Lord Jeffrey's death. Now, had Mr. W. chosen to let the world know that he thought Lord Jeffrey a puppy, he certainly would not have done so by deputy, and least of all through a stranger. He could not dream of the possibility of a clergyman reporting in public a casual remark dropped at his own fireside. But he was not at all annoyed about it, he said, on his own account; he was only sorry for the foolish man who took so unusual a liberty, and that it was a pity it should have happened just at the time of Lord Jeffrey's decease. My own opinion—between you and me, and without offence to your probable partiality for your brilliant countryman—is that Lord Jeffrey *had* a good deal of the puppy in him to the last, and that he showed it by the republication in his old age of that review of 'The Excursion' beginning 'This will never do!' though the public had so long decided that it *would* do, and had reversed his judgment. You perhaps know Mr. Douglas Jerrold's excellent definition: he was asked what was meant by *dogmatism*, and he answered, '*Puppyism* come to maturity.'

C.

ROMAN PAVEMENT.—We have a nice Roman pavement just uncovered in the City. There it lies behind the Poultry, seventeen feet down deep in the bowels of a railway cutting, 1400 years old, apparently as fresh and lately as perfect as if but yesterday it left the artists' hands. It is of a bold type, of geometrical pattern, scrolls, circles, and interlaced squares: no animals or figures of any kind; the tesserae are of five colours, not by any means of brilliant hue.

This morning a portion, about one-sixteenth of the whole floor, was removed by "the Board" for closer examination at Spring Gardens. It had been covered with good earth like garden mould. Adjoining is a well, formed with square blocks of chalk, and chalk entered largely into the material of the walls and foundations, apparently a boundary to the Wall brook which flowed hard by.

As to the depth, Roman London is at an average fifteen feet below our level. I think that successive conflagrations had much to do with this rise, ordinary re-buildings would not seem to effect it in a natural way; but, when the Danes burnt London, I will assume that it rose several feet at a bound, and we have records of several such disasters. At every repetition of this *cause*, on a grand scale, the result of a sudden rise of level would inevitably follow.

A. H.

May 14, 1869.

NELL GWYN.—Amongst some old deeds relating to a freehold house in Princes Street, Leicester Square, I find a deed of covenant, which it may be well to make a note of, whereby the covenantor is to produce, amongst other documents:—

"Letters Patent of King Charles the 2nd, dated 1st Decr, 28th Cha^r 2nd, under the Great Seal, to Chaffinch & Folkes, 5th & 6th April, 1677, Indentures of lease and release between William Chaffinch & Martin Folkes of the 1st part, Henry Earl of St. Albans of the 2nd part, and Mr^r Ellen Gwynne, John Mollins, & Thomas Grounds, Gentleman, of the 3rd part."

An old inhabitant informs me that Nell lived at the corner of Princes Street and Richmond Street, now numbered 38 in the former street. It also appears, from the old deeds, that Princes Street was formerly called Hedge Lane.

The question however arises, whether Mrs. Ellen Gwynne might not be Nell's mother, as we find that she was buried in St. Martin's-in-the-Fields on July 30, 1679.

W. H. LAMMIN.

Fulham.

HASLING MONUMENT.—The following is a complete copy of the inscriptions on five stones in an unconsecrated piece of ground on the road to Castle Andinas as you go due north from the gate in the old road to St. Ives. I am not aware if your correspondent (2nd S. ii. 337) who made inquiries on this subject has yet received any answer.

"1. Custom is the idol of fools.

"2. I H. aged 20, 1812. Be ye also ready.

"3. J H. aged 63, 1823.

"4. E S. aged 22. E S. aged 11, 1812.

"5. Virtue only consecrates the ground."

GEORGE C. BOASE.

ENTHUSIASM OF HUMANITY.—It may be worth noting that this phrase, so celebrated since the publication of *Ecce Homo*, is not an original one. It was used by Mirabeau (*Mémoires*, ii. 217).. I do not mean that the author of *Ecce Homo* was aware of it, which I do not at all suppose, but the coincidence is remarkable.

LYTTELTON.

Hagley, Stourbridge.

KENT FOLK-LORE.—For many years Mr. Upton resided in the Dartford Priory, and farmed the lands adjacent. In 1868 he died. After his decease, his son told the writer that the herdsman went to each of the kine and the sheep, and whispered to them that their old master was dead.

ALFRED JOHN DUNKIN.

44, Bessborough Gardens, South Belgravia.

Queries.

"OYE" OR "OE" IN SCOTCH LAW.

I am much obliged to MR. VERE IRVING for his communication respecting the word "portioner" in my sketch of the Smyths of Inveresk. There is another word which has puzzled me very much, owing, I suspect, to another incomplete definition of Jamieson's, and respecting which I should much like to have the opinion of any of your readers who are versed in Scotch legal antiquities. The word is "oye" or "oe," which Jamieson defines as "grandson." Now a short time ago, in looking over the register of Sasines for Edinburgh, I found in 1671 a person described as "oye" to another who certainly was not either his paternal or maternal grandfather. This was in the minute-book: so, to solve the difficulty, I referred to the original deed in Latin, where I found "oye" rendered "nepos." This appears to clear the matter up; for "nepos," I understand, means not only "grandson" but grandson of a brother or sister; but in the latter case the words "ex fratre" or "ex sorore" are generally added. Perhaps I may as well quote the extract from the sasine. Archibald Smyth appears in behalf of

"Roberti Smyth sui nepotis filii legitimi defuncti Roberti Smyth natu maximi Thomæ Smyth portionarii de Inneresk."

Here Robert is manifestly son of Robert and grandson of Thomas, and yet in the minute-book he is described as "oye" to Archibald, who was brother of Thomas in question.

Am I therefore justified in thinking that in Scotch legal phrase "oye" means not only grandson, but grandson of a brother or sister; and also

that "nepos," even when used without the words "ex fratre" or "ex sorore," may have a similar meaning?
F. M. S.

AMERICAN SLANG.—The following expressions are common in the Western States of America. Are they used in England, and did they probably originate in the United States? *—

Over the left, which one uses when he intends not to do a thing some one asks. Thus, if asked if he will endorse a note for a friend, he replies "Over the left," which means he will not do it.

All in your Eye.—This is used by a person who, upon hearing some story, expresses his doubts by using this expression. It is used somewhat to make the relator appear ridiculous.

Inside Track.—This is very generally used now all over the country. When a party has some good luck at the polls, or anything advantageous has happened in his favour, they say that party, or that man, "has the inside track." The expression probably was a jockey's, and came from the racecourse.

In a Horn.—This is applied also where a party wishes to express a doubt of the truth of some story or report.

On the broad Level.—This is used where two parties are trading, and the seller uses this term to imply he offers his property at the lowest price possible.

O. K.—This has been in use in the United States for many years, and is intended as the initials for "All Correct." I have seen it used in this way: a gentleman writes to know if John Smith's note is good for one thousand dollars; to which is replied, "O. K.—John Jones."

W. W. M.

Frankfort-on-Main.

"ANTI-CONINGSBY."—Who was the author of this book and of *The Impostor*, 3 vols. 8vo, with plates and portraits, 1845?
E. B.

BECKENHAM: SIR WALTER RALEIGH.—In *The Builder* of Sept. 17, 1864, there is the following under the head of "Provincial News":—

"BECKENHAM (KENT).—A great many houses of respectable appearance have been built and are now building in this parish. Those now in course of construction on Fox Grove Farm are on the spot, or very near to it, on which, three centuries since, potatoes were first cultivated by Sir Walter Raleigh, whose residence was close by where Fox Grove Farmhouse now is. A great part of the moat which once, in all probability surrounded it, still remains."

No such tradition exists at Beckenham, and I have been unable to obtain any confirmation of the statement from Philpot, Harris, Hasted, Lysons or other writers on the antiquities of the

county of Kent. Perhaps I may obtain a clue in your columns.

Foxgrove was an ancient manor held by a family of that name as far back as Edward III., when John de Foxgrove "payd ayde for it, at making of the Black Prince knight." It was held successively by the families of Burghersh or Burwash, Paveley, Vaux, Greene, Beversea, Hollingworth, till it devolved upon Sir John Olyffe, alderman, who died in 1577. He was succeeded in the manor by his daughter Joane, who married J. Leigh of Addington, and it remained in the Leigh family down to 1711. Possibly, therefore, it is in the family of Sir John Olyffe that any connection between Beckenham and Raleigh may be found. The old house was pulled down a few years ago, but the moat still remains.

Beckenham in Domesday is *Bacteham*, and in Textus Roffensis *Beccenham*: by some derived from *becc*, a river, and *ham*, a village; by others from *beccen*, beeches. Which is right?

J. W. H.

Beckenham.

BERKSHIRE.—Whence the name of this county? Hygden in his *Polychronicon* says that—

"Barokshire hath his name from the bare ooke that is in the forest of Wyndesore, for at that ooke men of that shyre were wonte to come togydder and make thyr treates, and there take counsell and advyse."

Speed also remarks—

"Bark-shire, whether of the Box-woods there sited, according to the censure of Asserius Menevensis, or from a naked and beare-lesse Oke-tree, whereunto the people usually resorted in troublesome times, to conferre for the State, I determine not. . . ."

Has the opinion of these writers been confirmed by the researches of modern philologists?

E. H. W. D.

BISHOP THOMAS BOWERS.—Information requested concerning Thomas Bowers, D.D., Bishop of Chichester, 1722-1724; the place of his burial, tomb and inscription; portrait existing, painted or engraved; names of his father and mother; name of his daughter who married Rev. George Jordan, prebendary of Chichester, and particulars of his family; his birth and death. Had the bishop any other children? Date of births of Jane and Ann Jordan, daughters of Rev. George Jordan. Jane married Rev. John Hubbock, when, particulars of death, and family? The same of Ann Jordan, who married — Dyke of Burwash, Sussex. Were these the only children? Date of birth, marriage, and death of Ann, daughter of Rev. John Hubbock, who married Thomas Allport, and was she an only child?

W. A. LEIGHTON.

Shrewsbury.

"CULVERKEYS."—Can any one refer me to any works, cotemporary with, or prior to, Walton's *Angler*, in which this word is used? "Calver-

[* The first two phrases will be found in Hotten's *Slang Dictionary*, 1864; and for an explanation of the last "O. K.," see "N. & Q.," 3rd S. x. 128.—ED.]

keys," in Aubrey's work, is the only name approximating to "Culverkeys" with which I am acquainted.

JAMES BRITTEN.

High Wycombe.

J. D., PREACHER OF ABP. KING'S FUNERAL SERMON.—Can any of your readers kindly inform me who was J. D. the author of the following:—

"A Funeral Sermon preach'd at Ardmagh on the Most Reverend Father in God William Lord Archbishop of Dublin and Primate of Ireland. Deceas'd May the viiith, 1729. Aged 80 years. By J. D., M.A. Formerly of Trinity College, Dublin. Dublin: Reprinted by E. Waters on the Blind Key, 1729."

There is a copy of it in the British Museum bound up with other sermons and treatises. I conclude this must be a reprint of the sermon mentioned by Archdeacon Cotton (*Fasti Eccles. Hib.* ii. 23) as published in London, 1729, 8vo, by R. (sic) D.* The preacher deduces from the circumstance that the deceased prelate never married—a rather singular disquisition on celibacy and matrimony. He computes the amount of the archbishop's public charities which "remain and are visible" at "near seventeen thousand pounds."

C. S. K.

St. Peter's Square.

"THE GOLDEN VANITY."—Where is a song entitled "The Golden Vanity," said to be by Thackeray, to be found?

F. B.

SIR CHRISTOPHER GREENFIELD.—Can any one furnish me with information respecting the above? The only particulars which I have been able to find about him are, that his wife's name was Sarah, that he had a daughter Mary, and that, at the Jacobite trials in Manchester in 1694, the court assigned him as counsel to a Mr. Walmsley, a suspected Jacobite. I believe he was a Lancashire man, and living in 1696.

H. FISHWICK.

Carr Hill, near Rochdale.

HERALDIC QUERY.—Is a husband who bears no arms entitled to bear those of his wife, an heiress, and may their descendants also bear them? I am aware that the children of an heiress can quarter the arms of their mother with those of their father bearing arms, and I therefore think that a husband and his children can legally and properly use those about which I now make inquiry; but I shall be glad to have the opinion of the readers of "N. & Q."

HERALDIC ENQUIRER.

"THE KING CAN DO NO WRONG."—Who was the originator of this favourite English maxim?

H. TIEDEMAN.

Amsterdam.

[* Probably by Robert Dougatt, Precentor of St. Patrick, Archbishop King's nephew. See p. 490 of our present number.—ED.]

M'CULLAGH [TORRENS] ON THE IRISH FAMINE. In an article in the *Edinburgh Review* for Jan. 1848, p. 235, on the Irish famine, some statistics are given of the famine of 1740 arising from the loss of the potato crop of 1739 by an early and severe frost. The writer says he is indebted to Mr. M'Cullagh for these facts, that gentleman having, he says, "lately collected the contemporary accounts of this famine." I hope some of your numerous contributors will inform me in what work of Mr. M'Cullagh's this paper is to be found.

MIRRO.

MAVA.—What place is meant by this name? It was near Canon Froome. Whitelock (vol. i. p. 545) mentions it as a place where certain loyal soldiers were quartered on Dec. 10, 1645.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

GENEALOGIES OF THE MORDAUNT FAMILY.—Your notice to correspondents (*antè*, p. 327), respecting the Halstead genealogies, does not give me the information I desire about the copy formerly at Lee Priory. I am doing my best to ascertain the whereabouts of every copy, and have succeeded in tracing seventeen. The references in "N. & Q." (1st S. vi. 553) are wrong in giving a copy at the Bodleian Library, and (vol. vii. p. 51) stating that the copy at Drayton is large paper.

JOHN TAYLOR.

NUMISMATIC.—Among the coins of Asia Minor, called Greek silver, are several of nearly identical type, belonging to Tarsus in Cilicia. My attention has been directed to one such which interests me particularly: *Obv.* Zeus Tarsius, seated to the left, face in profile, &c.; with what is called a Phœnician legend, but which I read as Aramaic, behind the throne; and a single letter between its legs. *Rev.* A bull attacked by a lion, with towers, legend, &c. I find a reference to *Mionnet* vii. pl. xxii. Nos. 32-33, which I have no opportunity of verifying. The legend above alluded to is "Baal-Tarsz"; the single letter is the Phœnician *mem*, what we should call capital M, and may have served as a mint mark. I wish to observe how vividly this recalls to one's mind the words of Ezekiel (xxxviii. 13): "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof." I cannot doubt that this passage refers to Tarsus in Cilicia; I think that allusion is specially made to the lions that figure so freely upon these coins, and which appear typical of foreign commerce. (1.) Are these coins uncontestedly genuine? (2.) How many various types of Cilician coins are known, having lions figured thereon? (3.) Does any printed book explain their different mottoes, legends, or inscriptions?

A. HALL.

ARMS OF PIDEKESWELL: MONUMENT AT WINCHESTER.—I should be glad to ascertain—1. What were the arms of Sir Robert Pidekeswell of Pidekeswell (*hodie* Pickwell) in Georgeham, co. Devon, Knt., who, 27 Hen. III., held two knights' fees in Ham St. George (or Georgeham), Nitherham, Spreycomb Hole, Twangleigh, Prestleigh, and Sturdeton? These possessions passed with an heiress to Sir Mauger St. Aubyn, of Pidekeswell, Knt., who held the same in the following reign, and died 30 Edw. I. His daughter and heir, Isabell, was wife of Sir Jordan de Haccombe, Knt., by whom she had an only daughter and heir, Cecily, wife of Sir John l'Ercedekene or Arcedekne, Knt. of the Shire for Cornwall, 10 Edw. III., who was son of Sir Thomas A., Baron Arcedekne, *temp.* Edw. II., and who himself received summons to parliament as a baron, 16 Edw. III. (1342).

2. What was the now-through-time-effaced inscription on a fine mural and columnar monument of Elizabethan character still remaining between the seventh and eighth windows of the north aisle of Winchester Cathedral, which tradition assigns, and a nearly-obliterated shield of arms, bearing a bull within a bordure bezantée, affirms to have been erected to one Cole, Registrar of the Diocese of Winchester? Gale's *History of Winchester* does not give it, but perhaps some Hampshire antiquary may enable me to recover it.

JOHN SLEIGH.

Thornbridge, Bakewell.

THE SHERBOURNE MISSAL.—What became of the great Sherbourne Missal, written in the fourteenth century by an Englishman, which was sold by Jefferies in G. G. Mills' collection in the year 1800?

J. C. J.

SILVER GILT RING.—I have met with a silver gilt ring having on the bezel two sabres crossed in saltire, and inside is an inscription stating that the Crimean sword, designed by Mr. Hogg, was presented to Sir Delacy Evans in 1855. Can any of your readers inform me if such rings were made and distributed at the time of the presentation, or whether this ring is only the fancy of some particular individual?

OCTAVIUS MORGAN.

10, Charles Street, St. James's.

THAMES EMBANKMENT.—Can any of your readers tell me who possesses the elaborate drawings made about twenty-eight years ago by the elder Pugin, under the personal supervision of the late Sir Frederick Trench for the embankment of the Thames?

I remember perfectly well, when residing as a pupil with Pugin, the labour which was bestowed upon the preparation of these plans: they not only showed the extent of ground to be gained, but also the manner in which the newly-acquired

ground might be laid out for public buildings, giving elevations of them, &c.

It would be interesting to see how far the ideas of that time foreshadowed what is now doing. I have an impression that the drawings were published by Sir F. Trench upon a small scale, with an explanation of his scheme.

BENJ. FERREY, F.S.A.

WYRRALL OR WORRALL OF LOVERSALL, YORKSHIRE.—This family, in the Harl. MS. 1487, p. 84, quarters four coats—(1) Arg. on a bend cottised sable three cocks; (2) Gu. on a canton arg. a cross flory az.; (3) Gu. a fleur-de-lis or; (4) Or three cinquefoils gu. No names are given in the MS. to these quarterings, but No. 1 is attributed by Burke to Wyrall of Cheshire, and Nos. 2 and 3 to Aguillon, a baronial family of some note; and No. 4 appears to be intended for Knottesworth, whose daughter and heiress was married to Hugh Wyrall of Doncaster.

May I ask by what right the Wyralls quartered the bearings of Aguillon? No connection with that family is shown in their pedigree in the MS. above referred to.

There appears to have been some connection between the *Gloucestershire* Wyralls and the Gwillims or à Guillim, for Burke attributes the coat which was granted to the latter to Wyrall of the Forest of Deane. Is it possible that the heralds have confounded the Welsh à *Guillims* with the baronial house of *Aguillon*? I should like also to be enlightened as to the real owner of quartering No. 2. What Cheshire family of Wyrall bore it?

The arms of the Loversall family were confirmed and their crest granted in 1537 in favour of Gervase Wirrall of Loversall, whose very existence Mr. Wainwright, in his *History of Stratford and Tickhill*, doubts.

H. S. E.

Queries with Answers.

ANTIGALLICAN SOCIETY.—I should be much obliged if any of your readers could give me some information respecting the Antigallican Society. I should be glad to know when, where, by whom, and for what reason it was established, what were the objects of it, where its meetings were held, and when it ceased to exist. It had, I believe, a coat of arms, a motto and a badge. Perhaps some one can give me information respecting these. I have seen oriental china dinner-plates said to have belonged to the society. Did the members dine together? if so, where? and when the society broke up, what became of its property?

OCTAVIUS MORGAN.

10, Charles Street, St. James's.

[The Antigallican Society was instituted in the memorable year 1745, when the finances and commerce of

France were so far recovered from the ruinous state into which they were thrown by the wars of Queen Anne, as to enable it again to disturb the peace of Europe. At this time a number of individuals residing in London entered into an association to oppose the insidious arts of the French nation. Their professed design was to discourage, by precept and example, the importation and consumption of French produce and manufactures, and to encourage those of Great Britain. Local branch societies were formed in the provinces; that in London held its quarterly meetings at the Ship Tavern, Ratcliffe Cross. At the annual general meetings in London in the months of April or May a sermon was preached in one of the city churches, after which the members dined in one of the halls of the city companies. In 1779 and 1781 the father of Leigh Hunt, of Bentinck Chapel, St. Mary-le-Bone, was selected preacher of the annual sermons. Among its grand-presidents we find the names of the Hon. Edward Vernon, the Right Hon. the Lord Carpenter, the Right Hon. Lord Blakeney, Stephen Theodore Jansen, Esq., George Lord De Ferrars, and Thomas Earl of Effingham. Such was the old national antipathy between England and France during the last century, that several public-houses exhibited the sign of the Antigallican Arms.

The Antigallican Society is facetiously noticed in No. 83 of *The World*, in a paper on the manufacture of thunder and lightning—a paper which has more various and delicately concealed strokes of irony than almost any paper not of Addison's composition. It was from the pen of William Whitaker, a serjeant-at-law and a Welsh judge.

We may mention that an attempt was made in the year 1751 to remodel the society by several seceding members, who met at the Crown Tavern, behind the Royal Exchange, but whose proceedings were discountenanced by the original lodge.]

ANTINOUS.—Who executed the statue of the Antinous? Where is it? Whom is it intended to represent?
L. W. D.

[Antinous was born in Bithynia, and on account of his extraordinary beauty, was taken by the Emperor Hadrian to be his page, and soon became the object of his extravagant affection, and accompanied him on all his journeys. It was in the course of one of these that he was drowned in the Nile. The grief of the emperor knew no bounds. He strove to perpetuate the memory of his favourite by monuments of all kinds, and many of them are still extant. They have been diffusely described and classified by Konrad Levezow in his treatise *Ueber den Antinous dargestellt in den Kunstdenkmälern des Alterthums*.

Perhaps the most famed statue of Antinous is the one noticed by a writer in *Blackwood's Magazine*, vol. xxx. p. 711. He says: "In the house of a sculptor, near the Borghese palace, I saw a colossal statue of Antinous, which that most fortunate of treasure-seekers, Gavin Hamilton, discovered in the soil and rubbish of Pales-

trina (the ancient Præneste). At the time of this excavation the opulent Duke of Braschi, a nepote of the pope, was collecting antiques, regardless of expense, to dignify his recently-finished palace, in compliance with the long-established custom of the Roman nobles. Having previously commissioned Hamilton to find him a colossal statue, as an indispensable item in his gallery, the discovery of the Antinous was happily timed, and the duke did not hesitate to give the required price of 9000 scudi to the proprietor, who told him that to any one but a nepote of the Holy Father the price of this admirable statue would have been doubled. Nor was the eulogium of the seller exaggerated. The enchanting beauty of this statue, which was adorned with Bacchanalian attributes, was sung in sonetti and canzone; and Visconti pronounced it the finest statue hitherto discovered of the so often and so variously sculptured favourite of Hadrian. The naked surfaces were all perfect, and the drapery alone required partial restoration."

REV. JOHN WALKER'S MSS.—Can any one inform me whether the literary correspondence of John Walker, the compiler of the *Sufferings of the Clergy*, has been preserved, and if so, where it is to be found?
A. O. V. P.

[The Rev. John Walker's collection of papers are among the Rawlinson MSS. in the Bodleian library. Although he styles his valuable work only *An Attempt towards Recovering an Account of the Numbers and Sufferings of the Clergy of the Church of England*, the task must indeed have been formidable; for he states that "during the whole course of the work, the letters I wrote, the collections, transcripts, &c. that I made, and the copy for the press, amounted to nearly twenty reams of paper." His collections consist of nine volumes, severally entitled Miscellaneous Papers (a thin folio and an 8vo volume); Local Papers; Miscellaneous Notes; Notes on Calamy, and an Index. *Vide* "N. & Q." 2nd S. xii. 435.]

ANTHONY SADLER.—I have in my possession a publication issued in 1654, and entitled—

"Inquisitio Anglicana; or, the Disguise discovered, shewing the Proceedings of the Commissioners at Whitehall, for the approbation of Ministers, in the Examination of Anthony Sadler," &c.

It appears that Anthony Sadler was in 1654 presented to the benefice of Compton-Hayway, Dorsetshire. He was chaplain to Dowager Lady Pagett, and for eleven years was chaplain to "Esquire Sadler in Hertfordshire." Can any readers of "N. & Q." supply me with information respecting Anthony Sadler and his family?

R. D. DAWSON-DUFFIELD, LL.D.

Sephton Rectory, Liverpool.

[Anthony Sadler, D.D. was the son of Thomas Sadler, of Chilton, in Wiltshire, where he was born. In 1627 he entered St. Edmund's Hall, Oxford, and was admitted B.A. in 1631. At the beginning of the Civil War he was curate of Bishopstoke in Hampshire, and was afterwards chaplain to Letitia, Dowager Lady Paget; till at length,

in the year 1654, being presented to the living of Compton-Hanway, in Dorsetshire, he was refused a pass, by the Triers, which occasioned a keen controversy and the publication of his pamphlet *Inquisitio Anglicana*. After the Restoration he became vicar of Mitcham in Surrey, chaplain in extraordinary to Charles II., and died about the year 1680, in the seventieth year of his age, leaving behind him the character (says Wood) of "a man of a rambling head and turbulent spirit."]

"**RICHARDUS DE ARCA MYSTICA.**"—I have before me a small volume (5½ in. by 3½ in.) printed in black-letter, twenty-seven lines in each page besides the running title. The capital letters are rubricated and inserted by hand. There is no proper title-page or date; but on a kind of bastard title-page is *Richardus de Arca Mystica*, and the first book is headed "Venerabilis: devoti et eximii contemplatoris magistri richardi de Sancto Victore liber primus de arca mystica." The work consists of five books. On the last page is written in red, "deo grās pm. die 17 Junii 1497: doce anye." Then in black ink and in a later hand, "maiō lector x̄m roget ore fideli ut det sc'ptor post morte' gaudia celi." The words italicised I am doubtful if rightly deciphered. Information is requested as to the author, the printer, and the date of the volume.

W. A. LEIGHTON.

Shrewsbury.

[The author of this work is Richard, abbot of St. Victor at Paris, of whom some account is given in "N. & Q." 1st S. ix. 352. A summary notice of his writings is given in Mackenzie's *Lives and Characters of Writers of the Scots Nation*, i. 147; but this work is omitted in his list. We cannot discover either the name of the printer or the date of this little volume.]

"**SCOGGINS' HEIRS.**"—Can any one supply me with the origin of this expression, which occurs in the following passage from Gerarde's *Herbal*? It refers to the stinking goosefoot (*Chenopodium vulvaria*):—

"The whole plant is of a most loathsome savour or smel; upon which plant, if any should chance to rest and sleepe, he might very well report to his friends that he had reposed himself among the chiefe of Scoggins' heirs."

JAMES BRITTEN.

High Wycombe.

[The origin of the expression will be found in *The Jestes of Scogin* (see Shakspeare Jest-Books, Second Series, p. 93). It is entitled 'How Scogin and his Wife made an Heire,' and is too ill-flavoured to be reproduced in the salubrious pages of "N. & Q."]

QUOTATION WANTED RELATING TO PRINTERS.—

"Yet stands the chapel in yon Gothic shrine,
Where wrought the father of our English line."

"Chapel" is to this day used amongst printers as a pet term for a printing-office, and to "call a chapel" is to call a meeting of printers to try some offending brother typographer. "Gothic shrine"

refers to Westminster Abbey. Caxton is traditionally reported to have first laboured within its precincts.

A. J. DUNKIN.

44, Bessborough Gardens.

[The lines occur in John M'Creery's poem *The Press*, in two parts, 1803, 1827: second edition, both parts, 1829. An elegant volume, with wood-engravings, published as a specimen of typography.]

Replies.

NATURAL INHERITANCE.

(4th S. iii. 345, 393.)

I had a paper ready written to you on this subject, requesting permission to correct a mistake, partly my own, and partly attributable to standard genealogists; but TEWARS' reply to my first communication requires a longer answer than I meditated. If TEWARS will study the notices of the various Fitz-Johns collected in the *Calendarium Genealogicum*, he will find that there were at least four different families who bore this name; and that Maude Countess of Warwick belonged to one, while John Fitz-John Fitz-Geoffrey belonged to another. Indeed the latter, correctly speaking, was not a Fitz-John at all, but a Mandeville—the former being his patronymic, not his family name. The notices in the *Calendarium* unmistakably show that Maude was *not* the daughter of John Fitz-Geoffrey. In my former paper I followed Burke in supposing that she was; but I find this to be an error, as I will presently show. My own blunder was in confusing this John Fitz-Geoffrey with his son, and supposing Agnes de Barantyn to be the wife of the latter, instead of the former. I fear I cannot make my meaning clear without a genealogical table, or rather a series of tables, which I trust the Editor will permit, especially as this Fitz-John pedigree is so complicated that I think genealogists will be glad of any light that can be thrown upon it.

I.

John Fitz-John "fuit in bello de Evesham," and had a daughter Matilda, who married — de Lincoln, and died before 1264. Burke makes the first statement of John Fitz-John Fitz-John Fitz-Geoffrey, whom he again confuses with a third John Fitz-John—see later. This Matilda, who was dead in 1264, cannot be Maude Countess of Warwick, who died in 1301.

II.

John Fitz-Nigel had a son John, of full age and a knight on his father's death in 1289.

III.

John Fitz-Simon had a son John, who married Petronilla, daughter of Henry Grapynel: she was

born 1276, married before 1298, and died after 1306.

IV.

John Fitz-Alan, who died 1268, had a son John, born Sept. 14, 1245. This last John appears to be the eighth Earl of Arundel.

John =

Maude, m. before 1270, Will. Earl of Warwick; d. 1301.

Richard = Emma, survived husband.
b. 1245-6, d. *s. p.* 1296.

Isabel, m. Robt. de Vipont; d. before 1296.

Avelina, m. Walter E. Ulster; d. before 1296.

Joan, b. 1269, m. Theob. le Botiler; d. April 11, 1303.

John Fitz-John = Margery, dr. of Philip Basset.
(eldest son), d. *s. p.* 1265.

VI.

Beatrice de Say = Geoffrey Fitz-Piers, = Avelina.
dr. of Will. de Say; d. *circ.* 1192. Earl of Essex; d. 1212-3.

Geoffrey de Mandeville, Earl of Essex; d. 1215, *s. p.*

= Isabel, Countess of Gloucester; d. 1217.

William, Earl of Essex; d. 1228, *s. p.*

= Christian, dr. of Robt. Lord Fitzwalter.

Henry, Dean of Wolverhampton.

Maude, m. Humphrey de Bohun, Earl of Hereford; d. 1236.

Isabel, m. Savarie de Bohun of Midhurst.

John Fitz-Geoffrey =
d. (qy. Holy Land), 1275-6.

(1.) Isabel, dr. of Ralph Bigod (not named in *Calend. Geneal.*)
= (2.) Agnes, dr. of Dru de Barantyn. (*Calend. Geneal.*)
= (3.) Clementia, survived husband. (*Calend. Geneal.*)

John, b. Nov. 30, 1258.

Joan ("fil. unica et hæred. ipsius Agnetis.")

It is surely unnecessary to enlarge on the non-identity of these two families, or to assert that a man born in 1245-6 could be neither the son nor the younger brother of a man born in 1258.

It is therefore plain that Maude Countess of Warwick was not the daughter of John Fitz-John Fitz-Geoffrey, neither was she the daughter

of Agnes de Barantyn. Who was her mother does not appear. I beg pardon for my mistake, but really I was led into it by Burke's *Extinct Peerage*. The more I see both of him and Dugdale, the less I learn to rely implicitly upon their assertions.

HERMENTRUDE.

PRINTING INVENTIONS.

(4th S. ii. 387.)

In introducing to the readers of "N. & Q." the following statements of printing inventions in our own day, I commence by quoting a few lines from Mr. H. F. HOLT's third part of his "Observations upon Early Engraving and Printing," particularly as they correspond with my own views, and are pertinent to the subject matter. The statements were orally given to me by Mr. Augustus Applegath, who, although afflicted by ill health, will, I trust, be spared to live many years in this world, to which he has been so great a benefactor; and so, too, I feel confident, will be the desire of every newspaper reader, since, without

his mental attainments and perceptive powers, the newspaper press could not have attained to its present gigantic proportions:—

"My firm belief" (says MR. HOLT), "is, that, like many other great inventions, the art of printing presented itself to the mind of its inventor in a moment—that it flashed through his brain with the rapidity of thought—and that he divined its purpose in its entirety on the instant. If that be so, the readiest mode by which it appears to me that such a result might have been brought about is, that Gutenberg, having a MS. in his hand, by accident caught sight of its reflection in one of his own looking-glasses, and that the idea at once suggested itself, 'Oh that I could but express upon vellum that which I see in this glass!' That, once impressed with such notion, he devoted his thoughts to it, matured it . . . and thereupon devoted his life to its development. The intention that his discovery should be made available for

the common purposes of every-day life assuredly could not have then entered his mind, or he would not have acted as he did."

In the last sentence alone lies the sole difference between Gutenberg and Applegath, for the latter gentleman devoted all his labours to make his discoveries available for the common purposes of every-day life. The italics in the preceding quotation are MR. HOLT's, not mine, but they are most appropriate, and I coincide with their use, and also in believing that the principal printing inventions have been conceived "in a moment" in their "entirety on the instant," and now for my evidence:—

1. Towards the close of the period when the forgery of Bank of England notes was invariably punished with death, the Governor of the Bank of England and his colleagues offered a premium of 20,000*l.* to any inventor who should produce a bank note which could not be forged.

Mr. Augustus Applegath and others turned over in their minds this call upon their ingenuity, and soon afterwards, whilst sauntering through one of the Passages in Paris, his eye caught a glimpse of an unskilled workman roughly attempting to "engine turn" a plate *à la* engine-turned back of a watch. He paused—and, as he looked, *in a moment* he conceived that, if such cutting could be made truly level and a cast obtained therefrom, such a complicated pattern would be produced as should solve the problem, and a note be printed which could not be forged. He essayed, and after many disappointments and discouragements, he succeeded in producing a bank note which, perhaps, as the note was approved by the authorities, would have been adopted, had not the legislature ceased to allow the issue of 1*l.* notes. Some millions of 1*l.* and 5*l.* notes were, however, printed but never put into circulation. The experiments were made at Croydon, Surrey. I have a proof of one of these approved notes in my collection, as well as many experimental impressions. Although Mr. A. did not receive the 20,000*l.*, yet he informed me that he received nearly that amount for the outlay incurred. Nearly all country banks at the present day have their notes after Mr. Applegath's invention, and have ingeniously engine-turned backs.

2. The hankering by the British public for news induced Perry of the *Morning Chronicle*, and the elder Walter of *The Times*, to desire some mode of printing quicker than that of a screw press and pair of balls, which could only produce, with the greatest difficulty, and by a repeated change of hands and enormous fatigue, 400 to 450 small sheets in an hour. It was felt that this demand could only be accomplished by a machine, with rollers to distribute the ink on the types. Reader, pause for a moment, and think of the thousands of printed sheets *now* turned out, perfect, in an

hour; and then remember that he who accomplished this marvel is still with us; and that without his invention neither *Times* nor *Telegraph*, nor any other newspaper, could have been issued in time to suit the present fast era. The next paragraph will show that that invention too flashed through the brain of the adapter "in a moment," and that he saw its capability "on the instant."

For years attempts had been made by various scientific men, notably by Lord Stanhope (whose printing press was then the best in use), and also by practical printers, to find a substitute for the stinking, abominable pelts with which oleaginous printing ink was then used. Skins, silks, india-rubber, and many other materials, had been experimented upon in vain.

In a visit to one of the Staffordshire potteries, Mr. Applegath noticed that, in transferring pictorial ornaments to clay vessels, a combination of glue and treacle was used. Can, thought he, "in a moment," such a composition be put round a cylinder? if so, Eureka! He tried the composition on a ball—it succeeded with type. The first experiment was in a common dinner-plate. But there was a seam in a roller; this difficulty was, after repeated failures, finally conquered, and then a machine he had conceived was almost ready.

3. And now for the pecuniary result of this great invention of the simple roller. Mr. A. took out a patent for a printing machine, including in it the composition roller. Pirates at once seized hold of the mixture, and some made great fortunes. But Mr. Applegath interfered not, by the advice of his solicitor, inasmuch as he regarded the machine in its entirety as being paramount; for he considered that his steam machine would (in days to come—the present day to us) "be made available for the common purposes of every-day life," and that every little town in England would possess its own thunderer—a prophetic notion at which I, thirty years ago, irreverently scoffed, but have lived to see verified.

Of Mr. Augustus Applegath's many subsequent inventions I will not here speak, because they were the result of deep application and forethought, whilst the chief of them are recorded and specified in the big books of the Patent Office of Britain.

A. J. DUNKIN.

44, Bessborough Gardens, South Belgravia.

ROYAL ACADEMY EXHIBITION.

(4th S. i. 405.)

Being struck with, what seemed to me, the comparatively large number of pictures exhibited at this year's exhibition by single painters, it occurred to me to test the matter and see what

the facts really were. The following are the figures, upon which I shall make no comment myself:—

No. of Works.	Exhibited by Members.	By Non-Members.	Total Works.
1	13	406	419
2	6	138	288
3	6	47	159
4	8	17	100
5	11	15	180
6	9	4	78
7	1	3	28
8	3	3	48
	215 +	1035 =	1250

This table shows that 406 non-members exhibit one work each; while 15 exhibit 75 works between them: the total number of non-members being about 633. The higher numbers, as 6, 7, and 8, are generally represented by sculpture, engravings, or etchings. Mr. Princep has the largest number of pictures exhibited by any outsider, he having six. Fifty-seven academicians and associates exhibit 215 works; besides these, Mr. Goodall has 49 sketches, making the number 264.

These facts have been gleaned from the index to the Academy Catalogue, but it will at once be seen that $264 + 1035 = 1299$, being 21 works short of the last number in the Catalogue, viz. 1320.

This discrepancy obliged me to check every one of the 1320 numbers in the Catalogue with the index, and the following results obtained must be my excuse for not being exact. Six numbers are omitted in the index, viz. 216, 611, 686, 1050, 1188, and 1240. About the same number of works are given twice over, or printed erroneously, as No. 357 (Mr. Millais') which is misprinted in the index 597.

Some who desire fame, also appear desirous of not being known, for "227. Portia"; "576. Landscape and Cattle," "610. Girl Reading," "1191. The Faithful Friends," and "1233. Statuette in Brass," have no artist's name given in the Catalogue; and "756" is totally unrepresented either by the title of the picture it numbers, or the name of any artist. Some of the errors have probably been rectified in later editions of the Catalogue. I merely instance them to show the difficulty of being accurate.

RALPH THOMAS.

BISHOP.

(4th S. iii. 423.)

It appears from an article before me that spiced wine, or bishop, was a favourite tippie at college entertainments in the olden times. In the accompts of some colleges of ancient foundation a sum is set down *pro speciebus*; and we learn from Froissart that these condiments for admix-

ture were served separately on what was called a spice-plate. (*Oxoniana*, vol. i. p. 72.) The compiler of this work further cites from Warton's *History of English Poetry* a curious entry from the computus of Maxtoke Priory, anno 1447, as follows:—

"Item pro vino cretico cum speciebus et confectis datis diversis generosis in die Sancti Dionysii quando *Le Fole* domini Montfordes erat hic, et faceret jocositates suas in camera Orioli."

Philosophers get thirsty as well as "foles," so it may be well to take the following recipe for "bishop, or spiced wine," from a source that must be considered authentic:—

"Make several incisions in the rind of a lemon, stick cloves in the incisions, and roast the lemon by a slow fire. Put small, but equal quantities of cinnamon, cloves, mace, and all-spice, and a race of ginger, into a saucepan with half a pint of water; let it boil until it is reduced one-half. Boil one bottle of port wine; burn a portion of the spirit out of it, by applying a lighted paper to the saucepan. Put the roasted lemon and spice into the wine, stir it up well, and let it stand near the fire for ten minutes. Rub a few knobs of sugar on the rind of a lemon, put the sugar into a bowl or jug, with the juice of half a lemon (not roasted), pour the wine into it, grate some nutmeg into it, sweeten it to your taste, and serve it up with the lemon and spice floating in it."—*Oxford Night Caps, being a Collection of Receipts for making various Beverages used in the University*. 12mo. Oxford, 1835.

The compiler of this little book cites the following lines, which he ascribes to Swift, to show that oranges, though not used at Oxford, are sometimes introduced:—

" fine oranges

Well roasted, with sugar and wine in a cup,
They'll make a sweet bishop when gentlefolks sup."

This renowned drink is not unknown in the cloisters and combination-rooms of the sister university. The following definition is given of the word:—

"BISHOP. In Cambridge, this title is not confined to the dignitaries of the church; but *port* wine, made *copiously potable* by being mulled and burnt, with the *addenda* of roasted lemons, all bristling like angry hedge-hogs (studded with cloves), is dignified with the appellation of *bishop*.

'Beneath some old oak, come and rest thee, my hearty;
Our foreheads with roses, oh! let us entwine!
And, inviting young Bacchus to be of the party,
We'll drown all our troubles in oceans of wine!

'And perfumed with Macassar or Otto of Roses,
Will pass round the BISHOP, the spice-breathing cup,
And take of that medicine such wit-breeding doses,
We'll knock down the god, or he shall knock us up.

'We'll have none of the stuff that is sung of by Accum,
Half water,—half spirit.'"

(Will Sentinel's *Poems*.)

Gradus ad Cantabrigium; or, New University Guide to the Academical Customs, and Colloquial or Cant Terms peculiar to the University of Cambridge, &c. 8vo. London, 1824.

While writing the foregoing, a play upon the word *bishop* has occurred to me, which I request

permission to embody in the form of an epigram:—

When young, I pious learning sought
From many a tome to fish up;
And then, I'm sure, I always thought
That Beveridge was a Bishop.
But, come to Granta's bowers, I found—
Oh! marvel of this clever age!—
My old idea was twisted round,
For Bishop was a Beverage!

WILLIAM BATES.

Birmingham.

MISS RAY.

(4th S. iii. 339, 447.)

I think that DR. DORAN must be in error in stating the age of Miss Reay to be forty-five. In the account of the trial of Hackman for her murder, in the *Gentleman's Magazine*, we read:—

"The deceased had for more than sixteen years been connected with Lord Sandwich, and had been the mother of nine children, five of whom are now alive. At the time when Lord Sandwich was first captivated by her person, she was in her sixteenth year and an apprentice to a mantua-maker in Clerkenwell, &c."—*Gentleman's Magazine*, 1779.

This would give thirty-two as her age at the time of her death. I have before me:—

"The Case and Memoirs of the late Rev. Mr. James Hackman, and of his Acquaintance with the late Miss Martha Reay, &c.; and also some Thoughts on Lunacy and Suicide. Dedicated to Lord S——, &c. 8vo. London, 1779."

This contains a portrait of the assassin, in oval, from a drawing, *ad vivum*, by Dighton. It would appear that the love which this unfortunate man had conceived for Miss Reay was, at first, reciprocated by her, and an intimacy subsisted between them inconsistent with the relations between her noble keeper and herself. This was observed by Omiah, the Otaheitian, who also lived under the protection of Lord Sandwich, and who, though unable to speak English, managed, by gestures and signs, to communicate what he had seen to his patron. This led to a restriction of the intercourse between the lady and her lover. The latter now proposed marriage, was accepted, and departed for Ireland with his regiment. The ceremony was to take place on his return; but in the interval the lady's feelings had undergone a change, and her lover, who had now taken holy orders and got a church, was informed that his future visits to her could be dispensed with. This conduct, with the suspicion fostered by Signora Galli, the singing-mistress of the lady, that he had been superseded by a rival, occasioned the access of jealousy and madness which culminated in the fatal act for which he suffered the penalty of the law.

The most interesting book on the subject is—

"Love and Madness; a Story too True. In a Series of Letters, between Parties whose names would perhaps

be mentioned were they less known or less lamented. 3rd edition. London, 8vo. 1780," pp. 800.

This curious work was compiled by the Rev. Sir Herbert Croft, Bart., LL.B., of Dunston Park, Berkshire, who was an intimate friend of Dr. Johnson, to whose *Lives of the Poets* he contributed that of Young. For an account of him, his literary projects and executions, see the *Gentleman's Magazine* for May, 1816, in which year he died in Paris, after a residence there of fifteen years. I have also before me a later edition of *Love and Madness* (8vo. Ipswich, 1809, pp. 178), in which a large amount of curious matter contained in the earlier one has been suppressed.

In this work, of which Dr. Johnson disapproved, as injudiciously blending truth with fiction, the Rev. Mr. Hackman is also made to figure as the historian of Chatterton, of whom a very interesting account is given at page 125 (ed. 1780). As to the discreditable manner in which Croft obtained possession and made use of Chatterton's MSS., from his sister, Mrs. Newton, see Southey's *Life and Correspondence*, vol. ii. p. 286. A paltry sum of 10*l.* being all that could be extorted from him for the necessities of the poet's relations, Southey printed proposals in the *Monthly Magazine* for the publication of the entire works of the unfortunate genius, and exposed the dishonest conduct of the reverend baronet. The latter, then residing in Denmark, replied by a pamphlet full of scurrilous personalities, entitled:

"Chatterton; or, Love and Madness. A Letter from Denmark, respecting an unprovoked attack made upon the writer, during his absence from England," &c.

For further details, see Cottle's *Reminiscences of Coleridge and Southey*, 8vo, 1847, p. 145.

With an apology for having wandered so far from Miss Reay, I beg leave to revert for a few minutes to Lord Sandwich.

The amours of the ancient peer, known in the last century by the cognomen of *Jemmy Twitcher*, and who was thus suddenly bereft of the mother of his children, were subjects of public notoriety. A reverend draughtsman has left a caricature in which he is represented between two elegant ladies,—one, the unfortunate Miss Reay herself; the other, the celebrated Miss Gordon. The title, "A Sandwich," happily identifies the gentleman occupying this enviable position, while to "blind horses" it merely serves to suggest the well-known species of refreshment of which he is said to be the inventor.

It is this nobleman who is depicted by the caustic pen of Charles Johnson, as the infamous seducer of the daughter of the venerable educator of his youth (Dr. Sum.) See *Chrysal; or, the Adventures of a Guinea*, vol. iv. chap. v. Those who wish to study his character further may turn to Mitford's edition of Gray's *Works* (4 vols. Pickering, 1840), where (vol. i. p. 163) will be

found some valuable references prefixed to a little poem entitled "The Candidate; or the Cambridge Courtship," written by Gray on the occasion of Lord Sandwich making an active canvass for the office of high steward of the University of Cambridge. In all the editions of Gray which I have seen, the place of the last stanza of this poem is supplied by asterisks, as being, in the opinion of successive editors, "too gross to quote," an act of modesty which, judging of what has been suppressed from that which is made public, we shall not be disposed to condemn. WILLIAM BATES.
Birmingham.

It may not be generally known that the unfortunate Miss Ray, amongst whose other accomplishments was the possession of a most magnificent soprano voice, lies buried under the brick pavement of the old church at Elstree near St. Alban's, without any monument or inscription; and in the churchyard lies the body of the murdered Weare, killed by Thurtell in 1822, also undistinguished by any memorial. H.

PARISH REGISTERS.

(4th S. iii. 103, 319, 411.)

Your correspondent MR. JOHN MACLEAN of Hammersmith need be under no fear that I should "prevent some one from examining the registers" of the parish church of Sephton, but I most certainly should not permit *written* extracts or notes to be made by any person searching the register-books. For the benefit of genealogists and others who have frequent occasion to search registers, I feel sure you will consider that the following correspondence between the Registrar-General and me merits a place in "N. & Q."

R. D. DAWSON-DUFFIELD, LL.D.

Rector of Sephton.

"Sephton Rectory, Liverpool, May 1, 1869.

Sir,—

"I shall be obliged if you will permit me to be informed whether persons who pay for *searches* at the office at Somerset House are allowed to make *extracts*, and whether registrars and incumbents having charge of register-books would be justified in refusing to grant permission for *extracts* to be made by the *persons themselves* who search the registers.

"In the case of *Steele v. Williams*, which is mentioned in *Notes and Queries* of this day's date, there is nothing whatever to lead the public to suppose that Mr. Steele's clerk had any *right* to make *extracts* from the registers of St. Mary, Newington. The parish clerk, I think, might have refused to allow *extracts* to be made, as 'the statute only provides for a certificate with the name of the minister.' Baron Platt said: 'With regard to taking extracts, no fee is mentioned, and the incumbent has no right to tax any one for doing so'; but Baron Platt did not assert that Mr. Steele's clerk had *any right* to make *extracts* from the registers. The clerk had received permis-

sion from the parish clerk to do so, but the law does not provide a fee for such an act of voluntary kindness, and therefore common sense would tell us the parish clerk was wrong when he demanded fees for a mere act of favour which the law did not bind him to grant.

"Mr. John Maclean in *Notes and Queries* asserts that the correspondence which lately passed between you and me on the subject of registers 'has a tendency to mislead.' Though I do not myself see how the correspondence 'has a tendency to mislead,' yet it is right that the public should know whether persons can demand to be allowed to make *extracts* from registers in the custody of registrars and incumbents, and I therefore venture to submit the question to you.

"I am, Sir, your faithful Servant,

"R. D. DAWSON-DUFFIELD, LL.D.

"Rector of Sephton.

"The Registrar-General."

The Registrar-General's Reply to the Rev. Dr. Dawson-Duffield:—

"General Register Office, May 4, 1869.

"Sir,—

"In reply to the question put to me in your letter of 1st, I say that you are justified in refusing to grant permission for written extracts or notes to be taken by persons merely *searching* your registers and not requiring certified copies of entries.

"I have the honour to be, Sir,

"Your faithful Servant,

(Signed) "GEORGE GRAHAM,

"Registrar-General.

"Rev. R. D. Duffield, LL.D.
Sephton."

THE PRINCESS OLIVE (4th S. iii. 427.) — I am unable to say anything with reference to this query; but it may be interesting to Mr. Editor, and to the readers of "N. & Q.," to learn something of the Princess Olive's brother. The following notice of him may be found in the *Quarterly Paper of the Orange Free State Mission* for April, 1869, and may be worth preserving in a corner of "N. & Q."

JOHN MACLEAN.
Hammersmith.

"WILMOT SERRES.

"In 1866, when the bishop commenced his school for coloured children in Bloemfontein, he wrote as follows:—

"My master is a character—a man of good family connections; in fact, claiming to belong to the royal family of England. His name is Wilmot Serres, but he drops the latter, and we call him old Wilmot. You will remember all about the claims of a Mrs. Ryves to be (I think) Princess of Cumberland. She is sister to old Wilmot, the master of my coloured school. He has been many years in the colony, and is a decent honest man, though eccentric. For many years he was a schoolmaster in one of the Cape regiments, and has good testimonials. He walked from Capetown here, a distance of seven hundred and fifty miles. He was here some twelve years since, and some of the people know him and feel interested in him. I think it doubtful how long I shall keep him, as he has a spirit of vagrancy in him, although his years warn him that he ought quietly to settle down. He carries about him a torn pamphlet recording the claims of his mother and sister, but I tell him to burn it and think no more of the matter. This is the second waif of royalty I have come across."

"When the cathedral was opened, old Wilmot became verger, and took much pride in his office; but he left Bloemfontein again to pursue his wandering life. The bishop, on his return from England in 1868, mentions him again:—

"And here I must tell you how this poor old man walked up again to Bloemfontein from Grahamstown, when I was in England, in the hope of church work of some kind here. But no one felt inclined to employ him or support him, so he walked on to the Transvaal, and accounts have come to us this week that he is lost, and probably has died in his wanderings in the Veldt. I feel very sorry for him, but could never get any folks here to have the same compassion for him which I cannot help having. I should not have allowed him to leave Bloemfontein. Perhaps if that other great wanderer, Dr. Livingstone, turns up, old Wilmot may turn up too; but I have not much hope for either of them."

"The above is an example of the roving, unsettled life so many men lead in the thinly-populated parts of South Africa."

ARCHBISHOP KING'S LECTURESHIP (2nd S. ix. 124.)—In looking over some back volumes of "N. & Q.," I came upon ABHBA's query on the above. I shall be happy, with your permission, to give him what information on the subject I possess. Harris (Ware's *Bishops*, 1764) mentions that the archbishop "purchased 49*l.* per annum, part of the estate of Sir John Eccles, at 1050*l.*, and settled it for the support of a lecturer in St. George's Chapel, Dublin." The archbishop does not allude to this endowment in his will, but his nephew and sole executor, the Rev. Robert Dougatt, Precentor of St. Patrick's, in his will, dated July 29, 1730, directs his executor, the Rev. John Wynne, Prebendary of St. Andrew's, to devote the lands, tenements, &c., part of the estate of Sir John Eccles, deceased, purchased by his late uncle from H. M.'s Commissioners of Revenue, to "such pious and charitable or ecclesiastical uses" as he (R. D.) should appoint by another writing; or, in case of no such writing, then to such uses as his executor knows would be agreeable to his late uncle's and his own intentions. The lectureship was existing in 1837, as in Lewis's *Topog. Dict. for Ireland*, published in that year, St. George's Chapel, Lower Temple Street, is mentioned amongst the four episcopal places of worship in the parish of the same name, and its endowment is said to be paid out of two houses in Great Britain Street. It was then in the gift of A. Eccles, Esq. The *Irish Church Commission Report*, 1868, makes no mention whatever of this lectureship or its endowment.

In some parts of Dublin house-property has gradually sunk so much in value as to make scarcely any return. I am not sufficiently acquainted with that city to be able to say whether this is the case with houses in Great Britain Street, but merely offer the suggestion as a possible cause for the lectureship having been abandoned.

I shall be happy if the above is of any use to ABHBA, and beg to express my obligations to him for the new and interesting information he has afforded me respecting my collateral ancestor, Archbishop King, through your columns and elsewhere.

C. S. K.

St. Peter's Square.

SIR RICHARD PRIDEAUX (4th S. iii. 427.)—In reply to the inquiry of P. C., in reference to the question whether the Sir John Clifford, Knt. (whose daughter married Sir Roger Prideaux, great-grandson of Sir Geoffrey), belonged to the Chudleigh family, there is ample evidence in the history of both families to attest the certainty of the alliance with the Chudleigh family.

E. T. P.

Roger Mortimer, first Earl of March, had the following issue:—1. Edmund Mortimer=Elizabeth, daughter of Bartholomew Lord Badilemere, Baron of Leeds, in Kent; and had issue one son, Roger. 2. Roger Mortimer. 3. Geoffrey Mortimer, Lord of Cowich, &c. 4. John Mortimer, killed at Shrewsbury. The daughters were:—1. Katherine=Thos. Beauchamp, Earl of Warwick. 2. Joane=James Lord Audley, son of Nicholas Lord Audley, Baron of Helegh. 3. Agnes=Lawrence Hastings, Earl of Pembroke. 4. Margaret=Thomas, son of Maurice Lord Barkley. 5. Maude=John, son and heir of John Chorlton, Baron of Powis, and Lord de la Pole. 6. Blanche=Peter Lord Grandison. 7. Beatrix=Edward Plantagenet, son and heir of Thos. Brotherton, Earl of Norfolk=secondly, Sir Thos. Brews. There is no Elizabeth mentioned.

In the Montacute family, Earls of Salisbury, there is no mention of a marriage with a Prideaux.

D. C. E.

South Bersted, Bognor.

THE COUNTESS GUICCIOLI AND LORD BYRON (4th S. iii. 381.)—In reply to your correspondent ESTE requesting to be informed whether the work entitled *Lord Byron jugé par les Témoins de sa Vie* (or, as it is called in the English translation, *My Recollections of Lord Byron*), is the long expected work of the Countess Guiccioli, I beg to state that the work was written by her, and that she approved of the translation by Mr. Jerningham. The original French work was published without her name, as she felt disinclined to appear before the world as an author; but it was well known to be her production, and when I ventured to say that it would identify her still more with the greatest English poet of the age, she consented that her name should appear on the title-page of the English edition.

RICHARD BENTLEY.

8, New Burlington Street.

DR. HENRY NEWMAN (4th S. iii. 458.)—The only account, I believe, that Dr. Newman has

given of the "process by which he formed his style," is to be found in his *Lectures and Essays on University Subjects* (Longmans, 1859). In this volume there occur various remarks on the formation of English and Latin style, in the course of which he refers to his own various efforts and aspirations at school and at college. He is said to attribute his English style more to the study of Cicero's philosophical writings than to anything else, though he does not say so in the volume in question. A. B.

CYRIL will find an account of the manner in which Dr. Newman formed his Latin style in *Lectures on University Subjects*, iv. § 3, p. 166 (London, 1859). D. J. K.

LADY BARBARA FITZROY, ETC. (4th S. iii. 287, 372.)—Lady Barbara Fitzroy, daughter of Barbara Villiers, by King Charles II., was born July 16, 1672; she became a nun at Pontoise in Normandy.* It was she whom the Duc de Bouillon recommended as mother superior. I have not met with any record of her having become a Roman Catholic, nor of her death. Her name does not occur in her mother's will. She probably had divested herself of her property—at all events no will was proved. I happen to have a three-quarter portrait of her (attributed to Lely), wearing the same string of pearls, necklace, and earrings as those in Sir Peter's grand whole-length picture of the duchess, noticed by Pepys in his *Diary*—Lady Barbara Fitzroy, daughter of Charles 1st Duke of Cleveland, and his second duchess (Anne, daughter of Sir William Pulteney), died, unmarried, January 4, 1734. In her will, wherein she describes herself of Manchester, is the following:—

"I give to my mamma, the Duchess Dowager of Cleveland, now married to Mr. Philip Southcote, 500*l.*, for she wrote to me lately, which she has not done of twelve years before."

By a codicil this bequest was reduced to 5*l.* The will, with two codicils, was proved in 1735 by Mr. William Dawson, of Manchester, apothecary, who was sole executor and residuary legatee—hence the allusion on the brass plates in the choir of Manchester Cathedral. H. M. VANE.

74, Eaton Place, S.W.

CARDINAL OF YORK (4th S. iii. 242, 366, 418, 442.)—I am much obliged to MR. BUCKTON for his explanation, but I am still unable to see how he has proved his point that the house of Stuart possessed a *rightful* title to be kings of *France*. I do not dispute his facts, but I differ very much from him as to the manner of regarding them and the conclusions to be drawn from them. That our sovereigns were rightfully Dukes of Normandy and Aquitaine, Counts of Poitou, Anjou, and Maine, I most fully concede; but all this did not make them kings of France. The one point neces-

sary to be possessed, to constitute even a *de facto* king, was the Isle of France. "Paris is France," in this sense above others; and in the Merovingian days, we find the one of the four monarchs, by consent, admitted to be King of France was always the King of Paris. In the second place, how the assumption for a few years of a *de facto* title *only* by Henry V. and VI. could entitle their successors to the same title *de jure*, it is beyond my power to perceive. The treaty of Troyes was altogether illegal, and a mere farce, Charles VI. having no power to create his son-in-law heir to the prejudice of his own sons. He was obliged to concede the title when the conqueror dictated terms sword in hand; but that assuredly did not make the title legal. A purely *de facto* title cannot be transmitted unless it be also maintained. If our sovereigns had all their rights, I grant they would not leave the King of France much French territory; but as singly and as absolutely as ever any monarch had been so, would they leave him King of France.

HERMENTRUDE.

CHURCHES DEDICATED TO ST. ALBAN THE MARTYR (4th S. iii. 172, 323, 418.)—The only authority I had for naming Kemerton under this heading was the *Handbook of English Ecclesiology*, p. 56, where is a reference to "the old chancel of St. Alban, Kemerton."

Peterborough.

W. D. SWEETING.

PIKEY (4th S. iii. 56, 417.)—

"No, sir, if a trifle stolen in the street is termed mere pickery," said Sir Robert Hazlewood.—*Guy Mannering*, ch. xlii.

The French *picoreur*, the English *picaroon*, are other forms of the same root.

J. WILKINS, B.C.L.

ISAAC DORISLAUS (4th S. iii. 287.)—Isaac Dorislaus was born at Delft in Holland, and became a doctor of civil law at Leyden, where he was bred. He came to England, and lived for some time in London; and, according to Clarendon, was

"Received into Gresham College as a professor in one of those chairs which are endowed for public lectures in that society."

Granger says—

"He was a native of Holland, a scholar and a gentleman, who came to England to prosecute his studies; he resided for a considerable time in the University of Oxford, where he obtained a degree as a doctor of laws, and became likewise a celebrated professor there."

Another account, for which there seems to be no authority, says—

"That he was appointed to read lectures on history at Cambridge, but was obliged to resign on account of his republican opinions, and afterwards became judge advocate in the king's army, but left his majesty's service for that of the parliament."

* Rapin's *History of England*, ii. 740.

During the civil war he held the office of judge advocate in the Earl of Essex's army. In 1648 an ordinance was sent up to the Lords, appointing him one of the judges of the Admiralty. He assisted in drawing up the charges against Charles I., and in 1649 was sent ambassador to the Hague, where he was killed while at supper by some exiled royalists—the servants or dependants, it is said, of the Marquis of Montrose, amongst whom was "one Spottswood, a bishop's son." An account of his assassination is given in a letter from Sir Walter Strickland to the Council of State, dated Hague, May 13, 1649, which will be found in the second volume of Cary's *Memorials of the Great Civil War in England*. (Colburn, 1842.) In Burton's *Cromwellian Diary* (Colburn, 1828), p. 489, a reference is given to Dr. Bate's *Elenchus* (1676), p. 138, as giving some account of his embassy. The Parliament caused his body to be brought to England and interred in Westminster Abbey, whence it was exhumed at the Restoration, and afterwards buried in St. Margaret's churchyard. See Clarendon's *History* (1826 ed.), vol. vi. p. 297; Whitelock's *Memorials of English Affairs* (1682), p. 387, and Granger's *Biog. Hist.* (fifth ed. 1824), vol. iii. p. 30.

R. M.
Manchester.

BALIOI FAMILY (4th S. ii. 382.)—As a member of the Société d'Emulation of Abbeville, I beg to inform MR. F. C. WILKINSON that in the publications issued by that body are several ably written historical passages upon Ponthieu, with printed documents from the archives. Should MR. W. not have an opportunity of referring to the volumes, I would look through the indexes of those I have and communicate with him.

A. J. DUNKIN.

COBBETT: INDIAN CORN (4th S. iii. 404.)—I imagine the principal reason of the failure of Cobbett's Indian corn in this country was the insufficiency of the summer heat to ripen the pods. We have often tried it in small patches in the garden in Worcestershire, but rarely with success. I have also several of Cobbett's locust trees, which he fancied would supersede all other timber trees in England. They differ but slightly from the common acacia, and are of very little commercial value.

THOMAS E. WINNINGTON.

BOULTER (4th S. iii. 404.)—Last week a friend gave me the following communication. Seeing the highwayman alluded to in "N. & Q." I send it to you. He told me that Boulter was hung at Bristol.

"When my mother was about twelve years old she went with her mother to Winchester to visit her friends. They returned home in a postchaise. When a little way out of Winchester rain came on, when a gentlemanly-looking man on horseback hailed the postboy, who stopped. After a little conversation he opened the chaise door and very politely asked permission to be allowed to

get in for a few miles, to which her mother consented, giving the horse into the care of the postboy as they proceeded. A little way before they arrived at Wherwell he got out, and after very politely thanking them, mounted his horse and rode off across the Downs. After he was gone, the postboy told them that the gentleman was the noted highway robber of those days, well known all over the southern and western counties by the name of Boulter."

SAM. SHAW.

Andover, May 1.

W. C. B. inquires after the Life of Boulter, the famous highwayman, and I have much pleasure in referring him for information to a little book entitled *The Highwaymen of Wiltshire*, printed at Devizes, I think in the year 1857. It contains a rather long account of Boulter's career, and is chiefly collected from two very rare tracts, dated 1778, which bear the following titles:—

1. "The Life of Thomas Boulter, the noted Flying Highwayman, convicted at Winchester, July 31, 1778. Winton, printed by J. Wilkes, 1778. Price 1s."

2. "The Trial of Thomas Boulter and James Caldwell, the two noted Flying Highwaymen, at the Castle, Winchester, on Friday, July 31, 1778. Winton, printed by J. Wilkes."

I have not copied the full title-page of either pamphlet, but conclude they may be easily discovered in the British Museum library from the description I have given. The name of Boulter is very common in Wilts, especially in the neighbourhood of Poulshot, the highwayman's birth-place; and many traditions are still related of his proceedings which do not appear in the Life published 1778, but may be found in the little volume printed 1857.

E. W.

ANGLE (4th S. iii. 32, 94.)—In 1844, one Upton—he does not deign to give his Christian name—published a somewhat curious volume entitled *Physiognophics*. (London, 8vo. Fisher, Son, and Co.) At the conclusion of that work (p. 214) the author informs his readers that he is able "to give a practical way for trisecting any angle, or arc of a circle, and of such a nature that any one may construct from it an instrument for the purpose." He further offers, if encouraged by a reasonable list of subscribers, to publish, at half-a-crown a copy, a "Practical Method for Trisecting an Angle, or Arc of a Circle." He also invites any three gentlemen to form themselves into a committee to investigate this method; stipulating, "in justice to the subscribers, that they keep the process a secret till the publication takes place; and that they give an immediate certificate, to satisfy the public, of the efficacy of the method, if convinced of it on mathematical principles." He further goes on to say, that though the method "will have to be proved on mathematical principles, it will not exactly develop the mathematical process by which he arrived at the solution;" and that if mathematicians "give it up," he will then "publish the mathematical process, which shall

involve no assumption, nor in any respect deviate from the plain rules of Euclid." This, he says in addition, will enable him "to elucidate his views as to the existence of error," and that he will subsequently "follow them up by a strict mathematical solution of the QUADRATURE OF THE CIRCLE." Whether these promises were ever performed I do not know. Mathematicians do not believe in these angle-trisectors and circle-squarers, for the same reason that Coleridge disbelieved in ghosts—they have seen or heard of too many of them.

WILLIAM BATES.

Birmingham.

QUOTATIONS WANTED (4th S. iii. 263.)—The words quoted by Xr. are part of a fine song by Cushmann. The whole are:—

"Awake thou golden blush of morn,
My lovely bride to greet,
That she may soon the early dawn,
In rosy mantle meet.

Awake, awake, my lovely bride awake.

"Ye early rose-buds of the spring,
Go deck my fair one's bower,
That she may be, when she awakes,
Herself in every flower.

"My trembling heart would this my lay
Bear to her listening ear,
Would say to her that every day
She is to me more dear."

ANON.

The quotation (4th S. iii. 360) beginning "Come forth out of thy royal chambers," &c. is from Milton's *Animadversions upon the Remonstrants Defence against Smectymnus*. (London, 1641, p. 39.) Your correspondent may be interested in seeing the exact form of the original. It is part of a passage in which the author, after treating his argument logically for some time, bursts out into a sublime apostrophe or prayer to the Saviour, in which he speaks of the "beamy walk" of Christ through the midst of his sanctuary, and foreshadows the design of singing "an elaborate Song to Generations." The passage ends thus:—

"Come forth out of thy royall chambers, O Prince of all the Kings of the earth! put on the visible robes of thy imperiall Majesty; take up that unlimited scepter which thy Almighty Father hath bequeath'd thee; for now the voice of thy Bride calls thee, and all creatures sigh to bee renew'd."

J. PAYNE.

Kildare Gardens.

"USHAG BEG RUY" (4th S. iii. 288.)—I should be delighted could I gratify your correspondent O. O. with a version, in "Chengey ny Mayrey Ellan Vannin" of the poem "Ushag beg ruy" = brown, or reddish, little bird, for then would "N. & Q." become a literal exemplification of the Manks proverb, *Ta ushag ayns laue chammah as jees sy thammag*.

It was your correspondent's inquiry for the

Manx words of "Mylecraine" that induced me to send those on the Manx Lhong-vree "Ferish"; and I share with him the opinion on the printed Manx literature; for, wishing to purchase a work which I supposed every bookseller in the island would have in stock, I received the following written reply: "We have no Manx —, and have not been able to procure one for you anywhere in town."

With regard to the song "Mylecraine," or "Molly Charrane," I would suggest that O. O. get some "Manninagh" to recite it; and that the words be taken down in English equivalents, to be afterwards rendered into Manx proper. When travelling by coach, between Douglas and Ramsey, I heard the song sung by one of the passengers for the gratification of others, and had I met with him on a subsequent occasion, I should have been disposed to obtain an oral version; for I learnt that it was the most popular song in the language, and he was one who was *toiggall Gael-gagh*, natively.

J. BEALE.

Spittlegate, Grantham.

I have not seen this song about the "little red-breast," as I take it. A previous communication would inform O. O. where "Mylecharaine," as also "Illiam Dhône," both Manx and English, are to be met with. My chief object in this is to say the Editor's note at foot is liable to mislead, being generally so very correct. The version given in Barrow's *Mona Melodies* is not from the Manx words, but modern words adapted to the Manx air.

WILLIAM HARRISON.

Rock Mount, Isle of Man.

DOUBLE NAVE (4th S. iii. 382, 440.)—The peculiar arrangement to which I called attention occurs at Hannington church, co. Northants, not at Harrington. This correction is the more necessary, as there is a village of the latter name within a few miles. But I fear I did not describe the peculiarity with sufficient exactness. A nave and aisle of equal size is not a very uncommon feature. Occasionally the aisle has a chantry (sometimes the Lady-chapel) as large as the chancel itself; thus presenting the appearance of two complete churches joined to one another. But at Hannington the church does not consist merely of two naves joined, with a chancel to one of them: the nave is bisected by an arcade, but the chancel is in the same situation as if there were no arcade, and is not attached to either half of the nave, but to both together—and this is the feature that seems so noteworthy. A straight line, drawn from the east to the west window, would pass through the two pillars of the nave. The examples adduced by your correspondents do not seem to be instances of the exact peculiarity noted. But I have been informed by a private correspondent that at Caythorpe, co. Lincoln, the

arrangement is the same as at Hannington; and this is doubtless the other instance sought for, as I now find these two churches are named in a note to the *Glossary of Architecture* (5th edition, p. 323) as being without aisles, but having a row of pillars and arches down the middle of the nave.

The same gentleman tells me that at Christianagram, Tinneveli, the community desiring a plan for a church, found in some book a plan of Caythorpe, which they adopted, supposing it to be the usual construction. W. D. SWEETING.

Peterborough.

The church of St. Paulinas, Crayford, Kent, answers the description of MR. SWEETING.

S. K.

HERALDIC (4th S. iii. 336, 396.)—1. The doubtful wiverns *sans* wings are probably seahorses, and the coat that of Tucker. On this supposition I am compelled to explain away the tincture of the charges. If this be without doubt *purple*, I must give it up; but it occurs to me as possible that the diagonal lines may be the engraver's way of representing the scaly body of the seahorse, although this would apply only to the lower half of the animal. With this reservation, the case in favour of Tucker becomes much stronger by the addition of the crest. In Fairbairn's *Crests of the Families*, &c., are given the names of seventeen families* (and some of these are a mere variation in spelling) who bear the crest of "a lion's gamb (or paw) holding a battleaxe." I have run through these names in Burke's *Encyc. of Her.* and Berry's *Dict. of Her.*, and ascertained that none of these families, except Tucker, bears . . . a chevron . . . between three . . . To Tucker, then, I suggest that the coat belongs—Tucker, of Kent, thus blazoned by Burke:—Azure, a chevron between three seahorses, or. *Crest*. A lion's gamb erased gules, holding a battleaxe, handle or, head argent. JOHN A. C. VINCENT.

TWO CHRISTIAN NAMES (4th S. iii. 380.)—With the censured names compare "Thomas Monk Gernon" (*Rot. Ex. Mich.* 4 Hen. IV.), and "John Dicson Robinson" (*R. Pat.* 19 Ric. II. Part II.). I have not seen Miss Edwards' story, and may therefore be writing under a false impression; but if, in her "Geoffrey William de Benham" and "Alan Beauclerk de Benham," she means the Benham for the name of a place, she is abundantly borne out by entries on the Rolls. I find there "John Brede de Hanaud, John Seymour de Hacche, Thomas Sakevill de Fally," and many others. In one instance, "Henry Percy d'Athelles," the last is strictly a family name. Henry Percy married Elizabeth, heiress of Athole.

HERMENTRUDE.

* To these should be added Tuckett.

GIGMANITY (4th S. iii. 436.)—I believe that the origin of the "gig respectability" classification is to be traced in the following dialogue:—

"Harry Dornton. A very different thing from either your father or grandfather.

Goldfinch. Father—grandfather—shakebags, both.

Harry Dornton. How?

Goldfinch. Father, a sugarbaker—grandfather, a slop-seller. I'm a gentleman—that's your sort!

Harry Dornton. Ha! ha! and your father was only a man of worth.

Goldfinch. Kept a gig! [*with great contempt*] knew nothing of life—never drove four."

The Road to Ruin (by J. Holcroft, first performed 1792) Act II. Sc. 1.

The comedies of that period supplied the public with much of the then current slang; as, for instance, "That's your sort"; "Push on, keep moving"; "What will Mrs. Grundy say?" &c.

CHARLES WYLIE.

MINIATURE-PAINTER OF BATH (4th S. iii. 126.) The following list of portrait and miniature-painters in Bath, in 1787, may probably assist T. S. C. in identifying the artist of his family picture:—

William Hoare, portrait-painter in crayons and oil.

— Williams, portrait and landscape-painter in oil.

— James, portrait-painter in oil.

— Vaslet, miniature-painter.

— Danil, miniature-painter.

— Warren, painter in crayons and oil.

Thomas Lawrence (afterwards Sir Thomas Lawrence), portrait-painter in crayons.

C. P. RUSSELL.

BYDAND (4th S. iii. 427.)—There is no difficulty in this word: why Halliwell did not explain it, I cannot guess. It simply means *abiding*, i. e. never budging an inch. When Fitz-James said to Roderick Dhu—

"Come one, come all! this rock shall fly
From its firm base as soon as I,"—

he approved himself to be *bydand*. Cf. Halliwell's quotation—

"And ye, Ser Gye, a thousande,
Bolde men and wele *bydande*,"—

where "*wele bydande*" means well abiding, unflinching. There is a passage in Langland's *Piers the Plowman* which is very much to the point. Avarice is described as fighting on the side of Antichrist, and is represented as fighting without flinching as long as his bag of money holds out. It runs thus:—

"'Allas!' quod Conscience, and cryde tho, 'wolde Crist,
of his grace,
That Coveitise were Cristene! that is so kene a
fightere,
And boold and *bidynge*, while his bagge lasteth.'"

Langland's *Piers the Plowman*, ed. Wright,
p. 433.

Some MSS. read *abydyng* in this passage. Our word *staunch* expresses the sense of it tolerably well. The ending *-and* is northern.

WALTER W. SKELT.

This motto was that of the Marquis of Huntly before that title was conjoined with the dukedom of Gordon. Its meaning is "abiding or lasting." In Mr. C. H. Sharpe's publication of *Surgundo; or, the Valiant Christian*, a poem on George, first Marquis of Huntly, 1636 (4to, Edinburgh, 1837), there is a representation of a fine ring, with the motto "Bydand" engraved on it. T. G. S. Edinburgh.

SUPPOSED MADNESS (4th S. iii. 428.)—The tale inquired for by PSYCHOLOGIST is probably "The Great Winglebury Duel" in *Sketches by Boz*. G. M. G.

CHRONOGRAM (4th S. iii. 404.)—In Albury church is a chronogram of the death, in 1646, of George Duncombe of Weston, the founder of the once wealthy and influential branch of the family in Surrey:—

"ResVrgent eX Isto pVLVere qVI IbI sepVLtI
DorMIVnt.

My body pawn'd to Death doth here remaine
As surety for the soule's return againe.

Francis Grigs fecit."
G. F. D.

Miscellaneous.

NOTES ON BOOKS, ETC.

Shakspearian Genealogies. Part I.: Identification of the Dramatis Personæ in Shakspeare's Historical Plays from King John to Henry VIII.; Notes on Characters in Macbeth and Hamlet; Persons and Places belonging to Warwickshire alluded to in several Plays.—Part II.: The Shakspeare and Arden Families, and their Connections; with Tables of Descent. Compiled by George Russell French. (Macmillan.)

In the belief that a satisfactory identification of the illustrious and distinguished personages introduced by Shakespeare into his Historical Dramas, and a correct knowledge of their pedigree would be especially useful in reading those works "which in almost every instance derive a great part of their story from the conflicting claims of the chief persons to the rank and honours held by their ancestors," Mr. French—who is already known as a genealogical writer by his *Ancestry of Queen Victoria and Prince Albert*, published in 1841, and his *Royal Descent of Nelson and Wellington*, published in 1855—has busied himself in attempting to identify the *Dramatis Personæ* of the Historical Plays. The MS. having been presented by him to the Editors of *The Cambridge Shakespeare*, has been printed uniformly with that work; and those who take an interest in such inquiries, and those who, by Mr. French's researches, find themselves, however remotely, connected with any of our great dramatist's heroes, will doubtless receive with much satisfaction these new illustrations of Shakespeare. Mr. French deserves the credit of having found new ground on which to exercise his ingenuity and his claim to be added to the long list of Shakespearean commentators.

Birmingham Free Library Catalogue of the Reference Department. By J. D. Mullins.

The library of which this is a catalogue, opened only in October, 1866, now contains 22,500 volumes purchased under the penny rate levied under the Free Library Act;

and on examining this compact and most useful catalogue, it is hard to decide to whom the higher credit should be given—to Birmingham for the formation of the library, or to Mr. Mullins for his excellent catalogue of it.

TRACTS BY M. CÉNAC MONCAUT.—We have received the three following tracts, to which some of our readers may be glad to have their attention called:—

I. *Les Jardins du Roman de la Rose comparés avec ceux des Romains et ceux du Moyen Age.*

II. *Lettres sur les Celtes et les Germains: Les Chants Historiques Basques et les Inscriptions Vasconnes des Convenas.*

III. *Lettres à M. Paul Meyer, sur l'Auteur de la Chanson de la Croisade Albigeoise, etc.*

They are published by Aubry of Paris.

BRITISH ARCHÆOLOGICAL SOCIETY OF ROME.—The weekly lectures and excursions of this Society were continued as long as there were any English or American people remaining in Rome to attend them. Mr. Parker concluded with an account of the most recent excavations up to the present time, and announced that they would not be continued during the summer for want of funds. The latest discovery is the remains of the Thermæ of Severus and Commodus, on the opposite side of the Via Appia to those of Antoninus (Caracalla). He announced that the 'Lecture on the Ancient Streets of Rome, and the Roads in the immediate neighbourhood,' had been printed for the use of members, with an engraving to show the nature of the foss-ways or hollow-ways. He also gave notice that the Society's room, fitted up with the large collection of drawings and photographs, would remain open for a week, for the use of any of the Roman or German archæologists who might like to avail themselves of the opportunity. The invitation was accepted by a considerable number, including several persons of renown as archæologists or historians, and some of high rank, including at least one of the cardinals.

BIOGRAPHICAL DICTIONARY.—We learn that Mr. Laurence B. Phillips, F.R.A.S., of 12, Queen Square, Bloomsbury, author of the "Autographic Album," &c., has been engaged for a lengthened period upon a concise Biographical Dictionary with bibliographical notes, which is likely to prove an important book of reference, as it is to contain about 100,000 names—a much larger number than is to be found in the most voluminous existing dictionaries; and we believe he is working many rare and valuable sources, to make this work as complete as possible.

Death—we regret to announce—has deprived us of one of the ripe scholars of our day and age, the REV. ALEXANDER DYCE, who sank quietly to rest on the 15th inst., after a long and sad illness, at the age, we believe, of seventy-one. In Mr. Dyce's works the line is drawn between the careless, haphazard editorship of the last generation, and the more scholar-like performance of the same work which is now common in our literature. He was among the first—if not the very first—who led the way to this great improvement; and his editions of Shakespeare, Beaumont and Fletcher, Middleton, Peele, Webster, Skelton, and others of our poets, the long line closing with his edition of Ford completed, during his last illness, will long remain monuments of his care and skill, his learning and industry. His intimate acquaintance with Sir Harris Nicolas, the Rev. John Mitford, the Kembles, and most of our living men of letters, must have made him the depository of much of the literary history of the present age. We trust it will not be allowed to pass away with him; he used, we believe, to keep a diary.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentleman by whom they are required, whose names and addresses are given for that purpose:—

ARCHAEOLOGIA CAMBANA. Vol. I.
BONS ACCOUNT OF THE CHURCH OF ST. NEOM. 1708.
BLIGHT'S CHURCHES OF EAST CORNWALL.
CROOKS OF WEST CORNWALL.
FARTON'S HOSPITAL AND PARISH OF ST. GILES.
Wanted by Mr. John Tuckett, 66, Great Russell Street, W.C.

WHITTAKER'S HISTORY OF WHALLEY.
LYONS' HISTORY OF DORSETSHIRE.
FLOYD'S STAFFORDSHIRE. With sheet of Arms omitted.
DUNN'S BIBLIOTHECA SPENCERIANA. 4 Vols.
— EDEM ALTHORPIANA. 2 Vols.
— BIBLIOGRAPHICAL TOURS. 3 Vols.
KIMBER'S BARONETAGE. 3 Vols.
BAGSHAW'S SPIRITUALISM PRIMER.
LIFE OF COLONEL HANSEN. 2 Vols.
DUPREY'S FILLS TO PUEGE MEXICANOLOGY. 6 Vols.
Wanted by Mr. Thomas Sest, Bookseller, 15, Conduit Street, Bond Street, London. W.

Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

M. E. B. An elucidation of George Herbert's poem on "Hope," appeared in "N. & Q." 1st S. x. 18, 333.

B. BROMOND. The largest amount given for a picture was 24,812*l*. It was Murillo's "Conception of the Virgin," purchased by the French government at Marshal Soult's sale in May, 1822. "N. & Q." 2nd S. iii. 119.

C. W. BARNLEY. There is a long account of the Yarkley family in Burke's Landed Gentry, edit. 1843, p. 1717. *Leyburn* is in the parish of Wensley, in the North Riding, co. York.

C. A. W. On the origin of the saying, "Après moi le déluge," see "N. & Q." 1st S. iii. 389; 3rd S. ii. 226, 279.—On the derivation of *Culter*, or broken glass, 2nd S. i. 377, 412, 504.

G. W. M. The lines on the *Bechariet*, attributed to Queen Elizabeth, have been discussed in "N. & Q." 2nd S. v. 436; and 3rd S. xli. 76.—David Cox, the Birmingham artist, is noticed in our 2nd S. iii. 44; viii. 130.

W. Boyfield's *Manners and Household Expenses in England* was published in 1841 by the Roadbury Club.

B. The parish church of Yascly, Hants, is dedicated to St. Peter.

"Horse & Quiver" is registered for translation abroad.

CARLTON'S PATENT, LONDON, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 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LONDON, SATURDAY, MAY 29, 1869.

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Notes.

ROMAN REMAINS IN DORSETSHIRE.

The rarity of traces of Roman occupation in this part of Dorset imparts much interest to a discovery made during some draining operations in a field close to Gillingham. The surface of the ground presented no marks of disturbance, but after about a foot of the ordinary loamy soil had been removed a layer of dark earth—perhaps averaging six inches in thickness—was found resting on the natural sub-soil of Kimmeridge clay. In this were numerous fragments of black, grey, and red ware of decidedly Roman-British character—remains of querns, bones and teeth of animals, and stones brought from a distance; all clearly evidencing the site of habitations of the Roman age. As to the nature of the buildings, there is unfortunately no evidence, the result of numerous excavations made with the kind permission and aid of the owner of the estate being that hardly a stone had been left on another. A rude kind of pitching, formed of moderate-sized stones set edgewise, was traced out in one or two spots, but we failed to light on either wall or foundation. The disappearance of these need excite no surprise, since in old times they must have afforded the nearest and most convenient quarry for the building of the neighbouring village. Indeed the probability of such a removal is placed beyond a

doubt by the fact that scarcely a vestige of stone was found in digging recently on the well-ascertained site of a royal hunting-seat near this place, although contemporary records show that John and Henry III. built there extensively. Many of the remaining stones are tinged with the deep red stain caused by fire, and bits of charcoal were frequently observed, also a few clinkers that must be ascribed to mineral coal. A single fragment only of Roman brick has come to light, but the existence of stone within half a mile may partly account for this. A piece of coarse red ware, seemingly part of a water-pipe, is the sole indication of bath or hypocaust. No building-stone presented any trace of a tool.

Scattered fragments only of vessels were found, and scarcely ever has one had the satisfaction of finding corresponding portions. Several pieces of even the coarse ware retain the rivets with which their ancient owners had sought to hold them together. There are several fragments of *mortariae* studded inside with small bits of flint. Most of the ware is of the coarse type usually found on Roman sites in the nearer parts of Dorset and Somerset, but a few fragments are identical in texture and make with the produce of the kilns discovered in the New Forest by the Rev. J. P. Bartlett in 1853, and described in the *Archæologia* of that year. However, by far the most notable feature in this find is the occurrence of numerous fragments of Samian ware; fragments, alas! only, but evidently portions of very handsome vessels, varying in size from less than two inches in diameter to nearly twelve inches. The patterns embossed on them must have been of very elegant character, and the fine texture of the ware contrasts very favourably with that of a small fragment found near Rome. One small piece has a rivet seemingly of tin, and a potter's stamp (ADVOCASIO) not in Mr. Akerman's Index. These Samian fragments may be set down as occurring in the proportion of about one to ten of the common ware. A few small bits of glass of blue or green tint were picked up.

First among the few metal objects must be mentioned a spoon, six and a half inches long, the square bronze handle tapering almost to a point and slightly ornamented; the bowl, probably of the same metal, thickly coated with tin. A similar spoon, but of plainer character, is engraved in Sir R. O. Hoare's *Ancient Wiltshire*. An iron spear-head, three and a quarter inches long, and a few nails similar in type to those found at Silchester, comprise all the objects in that metal.

Three small brass coins were found, but on one only does image or superscription remain. This is of Constantine the Great, and in fair preservation. *Obv.*: IMP CONSTANTINVS P AVG, usual bust. *Rev.*: SOLI INVICTO COMITI, usual type. At the side T P —: exergue, PLN.

The upper stone of one quern was found perfect. It is eighteen inches in diameter, and has the usual groove to receive the handle. The material of this, as of the broken querns turned out on the same site, is a hard ferruginous green sandstone, of a kind which I believe does not occur in this neighbourhood. It is certainly of very different stone from a three-feet quern found in levelling the remarkable pits at the Celtic site of Pen, five miles distant, where green sandstone was probably quarried for making querns.

The bones and teeth associated with these remains are chiefly of the ox, sheep, pig, and horse. Many of the bones had been split lengthwise, but none show marks of the saw or other instrument. Some oyster-shells were also found.

The remains I have been endeavouring to describe occur on the highest spot for several miles round this place, and have been traced in varying amount over a space of at least two hundred yards by one hundred and fifty yards; probably they extend much further. The field, partly drained last winter, is called *Morel Leas*, but I can find no early authority for the spelling. No traces of earth-works have been detected, nor was the site at all likely to be chosen for a fortification. No Roman road is known to have existed in this neighbourhood. It will interest many of your readers to know that the nearest piece of high road is called Cold Harbour.

I trust that some of your correspondents who have had experience in the exploration of Roman sites will kindly express their opinion as to what inference may be drawn from this find for purposes of local history.

QUIDAM.

VELOCIPEDES.

The recent introduction into this country of an improved kind of velocipede has caused considerable excitement, and has doubtless given rise to some curiosity as to the history of velocipedes generally. The French claim the credit of the invention, and in the *Journal de Paris* of July 27, 1799, is an account of a velocipede invented by M. Blanchard; and another was exhibited in rapid motion in the Place Louis XV., which was moved by a man pressing his feet alternately upon the ground, and was guided by a second rider. The latter machine was afterwards exhibited at Versailles before Louis XVI. and his court; and in 1808 another made its appearance in the gardens of the Luxembourg, which had low wheels, and the rider's feet dragged upon the ground.

I have by me some magazine scraps on the subject of velocipedes. One of them names as the inventor Baron Charles de Duis, who was Master of Woods and Forests to one of the Grand Dukes of Baden. A letter in the *Gentleman's Magazine*

for 1819 gives another account of their origin. The writer says: "In point of fact the velocipede seems to owe its birth-ties to the go-cart. In Welsh counties there are go-carts of the form of parallelograms." I have also a print published in 1819 of a velocipede called "The Patent Accelerator," and another of the same date representing "Johnson's Pedestrian Hobby-horse Riding-school, 40, Brewer Street, Golden Square," accompanied by directions for propelling and managing the machine.

But, notwithstanding these various claims, I think it probable that the invention of the velocipede, or some similar instrument, was antecedent to all of them, for I find in the *County Magazine* for 1787 the following enigma, the answer to which is given as "Hobby-horse":—

"Though some perhaps will me despise,
Others my charms still highly prize,
(Yet, ne'ertheless, think themselves wise.) }
Sometimes, 'tis true, I am a toy,
Contriv'd to please some active boy;
But I amuse each Jack o' dandy,
E'en great men sometimes have me handy, }
As witness Mr. Toby Shandy:
Yet seldom I gain many thanks,
Though I serve people of all ranks:—
Lady-painters, lordling fiddlers,
And (though I say it) sometimes riddlers,
Who, when on me they're got astride,
Think that on Pegasus they ride.
But thus to boast avails me not,
'For O, for O, I am forgot.'"

Can any of your readers inform me what *toy* is referred to in the fourth and fifth lines of this riddle, and whether it bore any resemblance to the modern velocipede?

SANDALIUM.

"AH! ÇA IRA."

The following may be worth preserving as a curiosity in the pages of "N. & Q." It is an exact copy of one of the most famous songs of the first French Revolution; and the original was purchased in Paris at the time. It is printed, with the music, on a small sheet octavo size.

F. C. H.

"AH! ÇA IRA (Dictum Populaire).

*Air de la nouvelle Contre-danse, dite Le Carillon National.
A Paris, Chez les frères Savigny, à la Sincope, sur le
Pont neuf, No. 17, attendant le Quai des Orfèvres.*

I.

"Ah! ça ira, ça ira, ça ira,
Le peuple en ce jour sans cesse répète;
Ah! ça ira, ça ira, ça ira,
Malgré les mutins tout réussira.
Nos ennemis confus en restent là,
Et nous allons chanter Alleluia!
Ah! ça ira, ça ira, ça ira,
Quand Boileau jadis du clergé parla,
Comme un prophète il a prédit cela.
En chantant ma chansonnette avec plaisir on dira,
Ah! ça ira, ça ira, ça ira,
Malgré les mutins tout réussira.

II.

" Ah ! ça ira, ça ira, ça ira,
 Suivant les maximes de l'Évangile,
 Ah ! ça ira, etc.
 Du Législateur tout s'accomplira,
 Celui qui s'élève on l'abaissera,
 Et qui s'abaisse l'on élèvera,
 Ah ! ça ira, etc.
 Le vrai catéchisme nous instruira,
 Et l'affreux fanatisme s'éteindra.
 Pour être à la loi docile
 Tout François s'exercera,
 Ah ! ça ira, etc.

III.

" Ah ! ça ira, etc.
 Pierrot et Margot chantent à la guinguette.
 Ah ! ça ira, etc.
 Réjouissons nous, le bon tems viendra.
 Le Peuple françois jadis à quia,
 L'aristocrate dit *mea culpa*,
 Ah ! ça ira, etc.
 Le clergé regrette le bien qu'il a,
 Par justice la nation l'aura,
 Par le prudent La Fayette,
 Tout trouble s'apaisera.
 Ah ! ça ira, etc.

IV.

" Ah ! ça ira, etc.
 Par les flambeaux de l'auguste Assemblée,
 Ah ! ça ira, etc.
 Le Peuple armé toujours se gardera,
 Le vrai d'avec le faux l'on connoitra,
 Le Citoyen pour le bien soutiendra,
 Ah ! ça ira, etc.
 Quand l'aristocrate protestera,
 Le bon Citoyen au nez lui rira,
 Sans avoir l'âme troublée,
 Toujours le plus fort sera.
 Ah ! ça ira, etc.

V.

" Ah ! ça ira, etc.
 Petits, comme grands, sont soldats dans l'âme.
 Ah ! ça ira, etc.
 Pendant la guerre aucun ne trahira,
 Avec cœur tout bon François combattra,
 S'il voit du louche hardiment parlera.
 Ah ! ça ira, etc.
 La Fayette dit, Vienne qui voudra,
 Le patriotisme leur répondra,
 Sans crainte, ni feu, ni flamme,
 Le François toujours vaincra.
 Ah ! ça ira, ça ira, ça ira ! "

"EDINBURGH REVIEW": LORD BROUGHAM.

"The scheme," says Sydney Smith, "was concocted in a room on the eighth or ninth story or flat of a house in Buccleuch Place (Edinburgh), the residence of Jeffrey."

Adverting to this, the writer of the article on Lord Campbell's late posthumous publication (*Edinburgh Review*, No. 264, p. 577) observes:

"The eighth or ninth story is poetry, as it happens that Buccleuch Place is in the New Town, where the houses, in these early days, run to the uniform height of three storeys only."

There surely ought to be no doubt as to a matter like this; nor can there be any when the

facts are correctly stated, which is very far from being the case in the paragraph just quoted. The author of it is obviously quite ignorant of the localities of Edinburgh or their history, and to make such statements in the *Review* which bears the patronymic of the city is not very excusable. 1. Buccleuch Place is *not* in the New Town. On the contrary, it lies on the *south side* of the *Old Town*, whereas the New Town is wholly to the north of the Old. 2. Though Sydney Smith's "eighth or ninth storey" was clearly meant as a joke, it is not true that the houses in Buccleuch Place rise to the uniform height of *three* storeys only. Every one of them consists of *four* storeys, all of which are distinctly above the level of the street; and if to these are added the sunk and garret flats, they contain six flats or storeys. 3. The writer directly mis-states the fact when he says that—in what he calls "these early days" (*i. e.* 1802!)—"the houses were limited in height to three storeys," thus implying that the building of very high houses in Edinburgh commenced at a subsequent date; while it is well known that the very reverse is the truth, *all* the very high houses being in 1802 at least a century old, and none such being built afterwards.

Lord Brougham's Names.—In the preceding page of the same article it is said that Lord Brougham had a favourite younger brother whose Christian name was Peter, and that from regard to the name he was himself entered as "Henry Peter" when he came to the Scotch bar." In support of this, reference is made by the reviewer to Lord Cockburn's *Life of Jeffrey*, but both Lord Cockburn and the reviewer seem ignorant that Lord Brougham himself was baptised "Henry Peter." In the *Law Magazine* for February, 1855, pp. 17 and 18, will be found a copy of the entry of that baptism in the register of births for the city of Edinburgh, and which I now quote:—

"30 September, 1778. Henry Brougham, Esq., parish of St. Giles', and Eleanor Syme his spouse, a son born on 19 current, named Henry Peter."

G.

Edinburgh.

EPIGRAM BY DR. HAWTREY. — I have recently had recalled to my memory the late Edward Craven Hawtrej, "a courteous gentleman and most accomplished scholar," as you briefly and justly call him in your notice of his death (3rd S. i. 100). Has the following epigram written by him appeared in print? If not, it is print-worthy.

The late Bishop of Tuam, Dr. Plunket, has (or had) the reputation of publishing a "Charge" delivered by his lordship, found to be (*totidem verbis*) a sermon written (I believe also printed) some years before by a clergyman of his (or some other) diocese.

I quote Dr. Hawtrej's epigram from memory,

and so possibly not exactly as he wrote it. I think it very happy:—

"Nostras, improbe, pone Conciones,
Quæ scripsi, mea sunt.—Tuam requiris?
Frustra gloriæ hoc episcopatu,
Tu a m n i liceat M e a m vocare."

CHARLES THIRIOLD.

Cambridge.

P.S. Martial, as far as I know, has neither trochee nor iambic in the beginning of the hendecasyllable. Catullus, however, and I believe E. C. H. loved him, has either license, as in Asclepiad metres.

MONUMENTAL INSCRIPTION AT NETTLEHAM, CO. LINCOLN.—The vicar of Nettleham, near Lincoln, has courteously supplied me with a copy of the following monumental inscription, the only one at Nettleham belonging to the family of the well-known Bishop Rands, one of the compilers of the Liturgy. The bishop was buried there in August 1551, but has no memorial in the church, and the earliest register begins only in 1583. The lady commemorated was married at St. Margaret's, Lincoln, on January 19, 1591-2—"Mr. Walter Nethercotes and Mrs. Dorothy Rands" (par. reg.)—and was a daughter of Thomas Rands, Esq., auditor of the church of Lincoln, &c., who died Feb. 17, 1608-9, and has a brass in Lincoln Cathedral. This Thomas Rands was the son of the bishop, and "for many years commissary and official of the archdeacons of Lincoln and Stow." He married Mary, daughter of Thomas Yorke, Esq., and had four sons and four daughters:—

"Dorotheæ Nethercotes eiusq: animulæ candidiss: quæ ad cœlos evolavit 29 Junii 1608, Ob Pietatem Castitatem Modestiam multasq: suavitates ac gratas gratias, Tres quos tulit opt: spe ac specie liberos Martham, Mariam, Thomam, deniq: ob familiam probe curatam ac sobolem Gualterus Nethercotes coniunx mœstissimus æterni desiderii et amoris ergo posuit."

TEWARS.

"ORIENTAL SCRUPULOSITY."—Byron has two lines (*Don Juan*, canto v.)—

"He went to mosque in state, and said his prayers
With more than 'Oriental scrupulosity.'"

The editor of the noble poet, in a foot-note, gives Gibbon as the authority for the last phrase. Is it not more likely to be taken from Johnson's *Life of Swift*, in which we read:—

"The person of Swift had not many recommendations. He had a muddy kind of complexion, which, though he washed himself with Oriental scrupulosity, did not look clear."

C.

SOCK OR SOCK.—The other day at Minster, in the Isle of Sheppy, a mother, whilst repeatedly kissing her crowing baby, exclaimed: "You are a sock, you know!" Kissing it again and again—"Yes, yes, you know you are a little sock!" Evidently a Kentish term of endearment.

ALFRED JOHN DUNKIN.

VERY LIKE "SMOKE."—In an article headed "Odd Ways of getting a Living" in *All the Year Round* for May 1, the colouring of meerschaum pipes, it is stated, was an industry that used to thrive in Paris. The writer goes on to say:—

"These (pipes) they would colour at the rate of half a franc to a franc each, according to size, payable half in cash and half in tobacco at the wholesale price. Such adepts had they become, and so laboriously did they puff and blow, that, with a consumption of half a franc's worth of tobacco, they could produce one large or a couple of small masterpieces a day, which gave them a net profit of fifty centimes."

As it takes many months to colour even a small meerschaum, to say that one large or two small pipes were ever perfected in a day by consuming in them "half a franc's worth of tobacco" is simply absurd. It would indeed be an odd way of getting a living, but it is much more odd that any one should put forth such a statement as a fact.

CHARLES WYLIE.

READER'S MAXIM.—

"Learn to read *slow*—all other graces
Will follow in their proper places."

M. D.

THE HORSE'S HEAD IN ACOUSTICS.—Recently beneath the floor of a house a horse's head was dug up, which had been buried there, it is said, to cause an echo in the room. Some years ago a horse's head was placed under the organ in a parish church in Munster by an enthusiastic parishioner, in order to give increased effect to the music. I send this as communicated to me. It reads almost like a joke, and the absence of particulars is suspicious; but you may deem it worthy of notice, as the practice is most curious if true. The finding of remains of horses and other animals in churches has already been mentioned in "N. & Q." (1st S. v. 453), but without any reference to acoustics.

SHEM.

FRENCH-ENGLISH.—The enclosed clipping seems worthy of preservation in your columns as a curiosity of literature:—

"You've been laughing, I presume, over the reprint of that article from *Once a Week* on Portuguese-English. Equally good in its way was a petition sent to Mr. Sumner the other day, and by him laid before the Senate. It was as follows:—

"To the Honorable Chairman and Senators of the United States and Speaker and Member of the Congress of the U. S.

"Honored Gentlemen! In putting my foot upon the American Soil in 1831, under the impulse and auspices of General Lafayette, with our common regrets upon the deception practised upon the good believers in the Revolution of 1830, I was struck with anxiety, in seeing the Slavery feeding itself and to be protected under the Shadow of the American Liberty. Since walking further in the Country, during 36 years, I sow the men and things in mine Journey, mine pelerinage, my errors and sufferings. Mine intelligence and knowledge prompted me

Several times, to put solemnly & sorrowfully, to the Wise Gallatin, my countrymon this *grave* QUESTION

“ ‘did this people could be Republicon?’ ”

“ ‘I thought my duty to coll the attention of President Lincoln per letter some time before his death, at this Idea of Jefferson, a Singular Legislature, and a plural Executive, believing that now, the salvation of the Nation require it: my letter was not ans'd.

“ ‘To say I came as citizen of the United States Collaborator from 1830 of the General Lafayette, for the Abolition of the Slavery, by the encouragement of the FREE labor, for the Safety of the Republic & of the Institutione Respublicon; to pass a bill to invite and to provide for a Congres of the Nations Respublicon, to promote the peace on the Earth, the equity and Humanity of the Laws, for the advancement & the realization of the Christean Economy and dispensation, between the Governments and the Peoples for the individual welfare of the Citizen and of the Nations. To see to take out of Our Cities, the hideous picture of the mendicity and the cause of so many Crimes and Vices, to promote the Virtues, instead of living on the Hypocrisy, to help the Suffering Humanity; to quitt the fatal error of a Respublick founded upon material interests badly understood; but to be a Nation, to have one Legislation uniform, codified, equality of Laws and of Justice in fact and not illusory, with feelings of Maternity between the Citizens native and naturalized.

“ ‘and your Petitioner will for ever pray.’ ”

W. H. WHITMORE.

Boston.

RADFORD SEMELE: A WARWICKSHIRE LEGEND. During a visit to this part of Warwickshire a countryman told me that at one time the village was only called Radford Semele owing its origin to an explanation made by the Devil while he was in the neighbourhood. The legend is, that in days of yore Old Nick was fond of sojourning in South Warwickshire, and once pitched his tent at Harbury, a village near Radford; but, in consequence of the sterility of the soil, he was unable to find sufficient food for his subsistence, and was eventually starved out, which gave rise to the saying common here that “Hungry Harbury is the place where the Devil got starved to death.”

On quitting Harbury, the Old Gentleman bent his steps towards the north, not stopping until he reached Ufton Hill, which he ascended for the purpose of reconnoitring the country, and to determine his route. However, from some unassignable cause he suddenly fell into a state of bewilderment, and was quite at a loss to know his whereabouts. At length he succeeded in collecting some of his scattered wits, and had a faint impression that he could recognise his old quarters in the distance. Then his eye rested on a quiet village and its prominent old mansion with quaint tower; outside was a winding staircase. After scanning the place for some time, he was heard to exclaim very gleefully, “Ah! ah! now I know where I am. Why, that's Radford seemingly.”

Mr. Mephistopheles' expression was so frequently repeated that Radford Seemingly ultimately became the accepted name of the village,

Seemingly changing to Semele in conformity to the pronounciation of this word in the district.

GEORGE J. S. LOCK.

THE LAST DESCENDANT OF TILLY. —

“The line of Count Tilly, the celebrated opponent of Gustavus in the thirty years' war, has just become extinct by the decease of Count Charles Gustavus Edward Augustus von Tserclas Tilly at the ripe old age of eighty-five. He had been chamberlain to the King of Holland, and a member of the Equestrian Order of Brabant; and was the last direct descendant of Everard von Tserclas Tilly, the liberator of Brussels in 1356, and of his descendant above alluded to, who was generalissimo of the Catholic League in the 17th century.”

The above appeared in *The Times* of April 27, 1869. Should it not find a corner in “N. & Q.”?

F. W. J.

AFFLICTION. — “The serious though poetical lines,” cited in Defoe's letter to Keimer (4th S. iii. 422), are a Christian paraphrase of the extract from Pliny (*Ep.* vii. 26), in reference to which Mr. Leckie, in his recently published work, *The History of European Morals, from Augustus to Charlemagne* (vol. i. p. 256), observes: —

“There is a passage on this subject in one of the letters of Pliny, which I think extremely remarkable, and to which I can recall no Pagan parallel: ‘Nuper me cujusdam amici languor admonuit optimos esse nos dum infirmi sumus. Quem enim infirmum aut avaritia aut libido sollicitat? Non amoribus servit, non appetit honores—tunc Deos, tunc hominem esse se meminit.’ ”

Neither can I.

EPICTETUS.

NURSERY RHYMES. — Your paper is a means of preserving nursery rhymes which would otherwise be forgotten. I venture to send you a part of one which I write down from a memory of nearly sixty years, spelling it according to sound. I remember only two verses, though I believe there were several. The two which remain to me are as clear on my memory as if I now heard them; one is, as you will see, the explanation of the other; but whether the refrain is a corruption of Latin, or mere verbiage, I am quite unable to determine. Some of your readers may possess the remainder, or may have other versions of it if you think it worth inserting.

“My true love is gone to sea,
Perry merry dicksum dormanee;
And these are the things that he sent me,
With my tetrum tortrum;
Paradise taught them,
Perry merry dicksum dormanee.

“He sent me a cherry without ere a stone,
Perry merry dicksum dormanee;
He sent me a chicken without ere a bone,
With my tetrum tortrum;
Paradise taught them,
Perry merry dicksum dormanee.

"When the cherry was a blossom it had ne'er a stone,
 Perry merry dicksum dormanee;
 When the chicken was an egg it had ne'er a bone,
 With my tetrum tortrum;
 Paradise taught them,
 Perry merry dicksum dormanee."

I think there were verses about a book which no one could read, and other paradoxical assertions, which were cleared up in the like manner and with the same constant refrain. R. K.

Queries.

ARBRE SEC.

I seek elucidation of the legend of the *arbre sec* which is referred to by a variety of mediæval writers. Maundevile and Schiltberger apply this name to the oak of Mamre near Hebron, telling how it dried up at the time of the Crucifixion, but will bloom again, &c. Friar Odoric speaks of an *arbre sec* as existing at Tauris; and Marco Polo describes it in Khorasan. The latter also identifies it with the "tree of the sun," which in the fabulous history of Alexander warns the king of his approaching death, an identification which appears to be due to some versions of the Alexandrian romance. This identification is not traceable in the poem of Lambert le Court, as published. But M. Paulin Paris, making quotations from MS. No. 6,985 *Fonds ancien* of the Imperial Library, which contains a later version of the *Chanson d'Alexandre*, after mentioning some of the wonders encountered by the king, says: "Another tree called *l'arbre sec* . . . reveals to Alexander the secret of the fate which attends him in Babylon." (*Les MSS. français de la Bibl. du Roi*, iii. 105.) I must state that I have examined the MS. in question (in which the account of the oracular trees occurs at folio 78 *verso* and 79), without having been able to trace the term *arbre sec*. But I have not much experience in such work; and M. Paulin Paris is not likely to be wrong. The English *King Alisaundre*, published by Weber, shows clearly that in its French original the term *arbre sec* was used, though the word has been mistranscribed (*arbeset*), and misunderstood by the editor as standing for *arbutus*. (See *Weber*, i. 277; iii. 381.) I should be particularly thankful for information and references: first, as to the origin and diffusion of the legend of the "dry tree"; and, secondly, as to versions, MS. or printed, of the Alexandrian romance, in which the very old story of the oracular sun-tree is found to be mixed up with the legend of the *arbre sec*. I may note that in M. Francisque Michel's *Théâtre français au moyen âge*, the plays in which contain several references to the *arbre sec*, evidently as a legendary object familiar to the people, the editor refers for notes on the subject to the

Roman de Mahomet (Paris, 1831), and to the glossary of *Chanson de Roland*. I have not access to the former, and I have not found anything in the latter. H. Y.

Palermo.

"THE LIFE OF THE B. VIRGIN S. JOANE."

I have a copy of the above work, which wants the title, and I would feel much obliged for any information concerning it. It is certainly one of the most remarkable books for marvellous anecdotes relative to the earthly career of one woman that I have ever met with. It is a small 8vo containing 298 pages, of which 216 are devoted to the life, the rest to the "Approbation." The volume is dedicated by Brother Francis Bell, by whom I presume it was translated, "To the Right Virtuous and Venerable Sisters both in Blood and Religion, Sister Margaret and Sister Elizabeth Radcliffe, professed of the second order S. Francis, called the poore Dames of S. Clare." The prologue tells us that it is "full of visions, revelations, extacies, and apparitions of angels and devils." *Raptes*, to which S. Joane was very subject, the author defines as a "profound sleep," called by the Hebrews *tardemach*, and by the Greeks *extasiē*. From the "Approbation" we may infer that the life was compiled by "Fr. Antonie Daça," chaplain to his Catholic Majesty Don Philippe III. S. Joane was born 1481, "on the day of the holie Crosse in Maye, in the holie ground of Toledo."

Passing by the marvellous apparitions, raptes, &c. with which the little volume abounds, I select the following narrative from the "Approbation," p. 285. After mentioning some miracles wrought by rosaries, he says:—

"The authors being many which I have related, and very common, I speak not of them in particular; one only I will relate, for that it seemeth to mee more new, and more like than the others, to that we have in this booke; And it is of a tree very prodigious, which miraculously sprong up on a sodaine in a great field in the ile of Ireland, in the bishoppricke of Corcke and Clon in the countie of Desmon, all loaden with rosaries, like a vine when it is most loden with clusters of grapes, and the cordes or stringes of the beades cleaving to the tree, and were fastened so to it, as are the stalkes of the fruict which groweth out of whatsoever other tree; of this miracle make mention Francis Belleforesto, a graue author, and others who haue written after him, and all doe note that it seemed God made it, that it might appeare how he favoured and approved the use of holy rosaries. For this was in time that Almanie was perishing with the evill sectes of heretiques, &c. &c. &c. For of those rosaries of Ireland, it is not read, that the Angels haue carried them from the earth to heaven, but that either they were created, and made there miraculously, or brought from heaven, like many other things, as the casula of S. Ildefonsus," &c.

The work is illustrated with numerous quotations from SS. Augustine, Bernard, Thomas Bona-

venture, and other patristic writers and doctors, with many references to papal decrees and councils.
Cork. R. C.

ELEANOR LADY AUDLEY.—Some of our best genealogists (among them Anderson and Blore) say that this lady was the illegitimate daughter of Edmund de Holand, Earl of Kent, and Constance of York, Countess of Gloucester. I am particularly anxious to ascertain whether it is quite certain that Lady Audley was the daughter of *Edmund* Earl of Kent. I have a strong impression that I have seen somewhere the name of his elder brother Thomas, Earl of Kent and Duke of Surrey, substituted for his in this particular; but not being able to recover my authority, I must appeal to you to assist me in doing so. The evidence of dates renders it an especially interesting question to the biographer of Constance which of the two brothers it really was. Will you kindly help me in my endeavour to ascertain it? I would also ask whether there be any record of the exact date of birth of Thomas Duke of Surrey. He was at least four years older than his brother, and I suspect even more than that; but the inquisition taken on the death of their father, which should have given Thomas's age, does not appear to be extant. I have seen the inquisitions of the brothers, and the *probatio ætatis* of Edmund. There is no *probatio ætatis* for Thomas, which fact (as it intimates that he was of full age) seems to show that between him and his brother there were six years or more.
HERMENTRUDE.

CLIFFORDS.—I should be very glad to receive any information touching a branch of the great Clifford family settled on the manors of Llanvihangel and Llangattock in the fourteenth and the fifteenth centuries. These manors were held of the lordship of Abergavenny in the county of Monmouth.
C. H. WILLIAMS.
Guernsey.

WHAT IS A CRUSADE?—Is a decree of a general council or of a provincial council, or a bull of the Pope necessary to constitute a crusade according to the rules of the Roman canon law? or may a crusade be instituted by the authority of any one of these?
T. H.

DERBY DAY.—The author of *Guy Livingstone* remarks of this anniversary:—

"Like most other national festivals, the British Carnival has some connection, although not a direct one, with matters ecclesiastical. It takes place on the Wednesday that immediately follows Trinity Sunday, and is therefore dependent upon that mysterious numeral, the Golden Number—a very 'dark horse,' indeed, to the devotees of the Carnival, the majority of whom, it is likely, never even heard of it." (*Lights and Shadows of London Life*, i. 280, Lond. 1867.)

I am unable to trace this connection, or to discover on what rule the Derby Day is fixed beyond

a vague impression that it has reference to Easter. So far from "taking place on the Wednesday that immediately follows Trinity Sunday," I find that "our Isthmian games" are held more often in the week before Whitsuntide, as will appear by the following table, which, in order to test the correctness of the statement above quoted, commences with a new series of the Golden Number.

Golden Number.	Year.	Easter Day.	Derby Day.	Trinity Sunday.
1	1862	April 20	June 4	June 15
2	1863	" 5	May 20	May 31
3	1864	March 27	" 25	" 22
4	1865	April 16	" 31	June 11
5	1866	" 1	" 16	May 27
6	1867	" 21	" 22	June 16
7	1868	" 12	" 27	" 7
8	1869	March 28	" 26	May 23

The number of days intervening between Easter Day and the "Derby" I find—on going back as far as 1856—to vary from thirty-one (April 21 to May 22) to sixty-six (March 23 to May 28), and, necessarily, to involve an interval between Trinity Sunday and the "Derby" of ten days after (as in 1856), or twenty-five days before (as in 1867). The race which gives its name to the day in question was instituted by the twelfth Earl of Derby in 1780, the year following the institution of the "Oaks" by the same nobleman.
JOHN A. C. VINCENT.

"EVERY" SINGULAR OR PLURAL?—I am aware that custom is against me in contending as I do for the use of the word "every" in the plural; but will you allow me to state my view of the matter for the consideration and the opinions of your readers? It seems to me that when we say "each and every," the sentence corresponds with "one and all." We certainly say "every one" when we speak of the individuals that make up a crowd or congregation; but if we intend to speak of the whole, the pronoun should be in the plural: for instance, "every individual present on the occasion evinced *their* hearty appreciation of the performance."
PHILOLOGIST.

FAMILIÆ BLESENSIS. — Stephen de Blois, Earl of Albemarle, dying in 1127, left four sons—viz. William, called "Le Gros," Earl of Albemarle, to whose daughter and her issue on his death in 1179 that dignity descended. Simon, youngest son, who left one daughter and heir, married to — Wyvelby. Stephen and Ingelram both living 1150.

Where were the estates of these last, and did they leave issue?

In Morant's and Wright's histories of the county of Essex are mentioned a family of Blois, who were owners (Hen. I., 1111, to about 1370) of two manors taking their name from them, which

manors were respectively in the parishes of Sible-Hedingham and Steeple-Bumstead. The seal of Sir Adam de Bloys, sheriff of Essex and Herts for the last half of 7 Edw. III. and first half of 8 Edw. III., he being knight of the shire for Essex both those years—is given as on a chev. three lions rampant, and round the edge B, but no tinctures mentioned. Where can a pedigree, &c. be found?

Gilbert's *Cornwall*:—

"Tremough came to the family of Blois of Penryn (by heiress of Tremough), in which it continued until the year 1713, when Roger and John Blois, two brothers, sold this barton, which is of considerable value."

Were they descended from those of Blois, co. Essex? If not, from whom? L. L. B.

FIVE EGGS.—In Mr. Arber's reprint of *Utopia* (p. 56) occurs the following passage:—

"An other commeth in with his *five egges*, and aduiseth to hooke in the Kynge of Castell with some hope of affinitie or allyaunce, and to bringe to their parte certeine Pieters of his court for great pensions."

What is the meaning of the *five eggs*?

H. FISHWICK.

FREEMASONRY.—My attention has recently been called to a rather singular work, bearing the following title:—

"A Ritual and Illustrations of Freemasonry and the Orange and Oddfellows' Societies, accompanied by numerous Engravings, and a Key to the Phi Beta Kappa. Also an Account of the Kidnapping and Murder of William Morgan, who divulged the ridiculous and profane usages of the Freemasons. By a Traveller in the United States. Devon: published and sold by S. Thorne, Prospect Place, Shebbear, near Hatherleigh. 1835."

It contains, as the title describes, an account of the seizure of one Wm. Morgan in America, and his subsequent murder there for the alleged crime of divulging Masonic secrets; and then follows a long and tedious history of the various degrees in Masonry, with the signs, passwords, &c. Can any of your readers say if the work is scarce, or if not, where it is to be had? Of course I presume the Masonic body deny all knowledge of it, or that there is any accuracy in its statements. Is it in the British Museum library? I observe that it is stated to be "entered at Stationers' Hall."

J. B. C.

FREDERICK I.—Will some one give the original authority for the curious story told by Professor Paul C. Sinding in his *History of Scandinavia*, p. 224, as to how King Frederick I., who is said to have been a Protestant, was so impressed with the duty of fasting, that "not finding it convenient or comfortable to fast himself," he hired seven boys to fast in his place, "believing thereby to have done justice to the words of his Saviour"? St. Matthew, ix. 15.

K. P. D. E.

ANNE OF FRICKLEY, CO. YORK.—I am anxious to know what is the true coat of this family. Dugdale (*Visit. Ebor.* 285) says—Argent on a bend sable three martlets of the field; but Hunter (*South Yorks.* ii. 149), on the authority of Dr. Nathaniel Johnstone, states that this was the bearing of the family from whom the estate of Frickley came to the Annes. He gives for their coat—Gules three bucks' heads, caboshed argent, attired or.

I should also be glad to ascertain any particulars about Thomas Anne, fourth son of George Anne of Frickley, and Margaret Fenton of Burghwallis. He is described in the printed pedigrees of Sutton in Wiltshire. He married and had issue, but I do not know who was his wife. He was an officer in the royal army during the great civil war, and a suppliant for the royal bounty after the Restoration. His place of abode was at that time certified to be in Wiltshire. EDWARD PEACOCK.

Bottesford Manor, Brigg.

THOMAS GARLAND.—Wood (*Fasti Oxon.*) has the following:—

"1631, Thomas Garland, res. (Magd. Coll. Oxford, clerk) 1633, matr. S. Mary's Hall, 19 Nov. 1624, æt. 17, son of Francis Garland of Harnedge, co. Salop, *pleb.*; B.A. of Exeter Coll. 17 June, 1629; M.A. 9 July, 1632; chaplain, 1633-41. Author of Lines in *Solis Britannici Perigeum*, 1638."

Particulars concerning his family, children, works, and preferments; with dates of deaths, births, and marriages requested.

W. A. LEIGHTON.

Shrewsbury.

GIBBONS' CARVING.—The fine piece of carving bought by Charles II. of Gibbons when Evelyn introduced him is now in the possession of Mr. J. G. Rebow, of Wyvenhoe Park, Essex. It is carved out of three blocks of lance wood, and there are no less than seventy figures in the composition, which represents the stoning of Stephen. Charles gave it to the Duke of Chandos, who placed it at Cannons (Herts). When that mansion was demolished about seventy years ago, the carving was bought by Mr. John Gore, M.P., and removed to his seat, Bush Hill Park, near Enfield, where it remained till the death of his grandson and co-heir, the late Mr. W. Mellish, M.P. for Middlesex, at whose decease in 1839 it came into the possession of Mr. Rebow. Mr. W. G. Rogers, the celebrated carver, tells me he thinks he saw it at Christie's Rooms, at a sale, about forty years since, and it then belonged to Lord Glengall, and came into his hands through Miss Mellish. Mr. E. M. Ward's picture (in which the carving is introduced) makes the subject interesting at the present time. Evelyn discovered him, near Sayes Court, carving a Crucifixion from a large cartoon, the design of Tintoretto, which Evelyn himself had brought from Venice. There were one hundred

[* It is not in the Catalogues.]

figures in it, and the frame was carved with flowers and festoons. (Evelyn's *Memoirs*, ii. 53.) I wish to know if this piece was bought by Charles II., or the Stephen, as I before stated.

JOHN PIGGOT, JUN., F.S.A.

EARLDOM OF GLENCAIRN.—Since the death of John, thirteenth Earl of Glencairn, in 1796, this title has been in abeyance. Alexander Cunningham, Lord Kilmaurs, was by charter under the Great Seal of Scotland, dated May 28, 1488, created Earl of Glencairn by James III. On the demise of that sovereign the Estates of Parliament in October, 1488, annulled the creation, but Cuthbert Cunningham, grandson of the first earl, was recognised by the crown as Earl of Glencairn. And William, the ninth earl, obtained letters patent from Charles I. in 1639 confirming the act of his royal predecessor, bestowing the earldom on Lord Kilmaurs, and thus fully recognising all the intervening barons as Earls of Glencairn. The title was destined to heirs male, and hence the attempt of Sir Adam Ferguson, on the death of the fifteenth earl, to establish a claim to the earldom, as descended from the house on the female side, proved ineffective.

Could any of the readers of "N. & Q." aid in discovering the proper heir of this earldom? A little examination of the family history has led me to conclude that the title of Earl of Glencairn is not extinct.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

GRIDDLE.—In *New Curiosities of Literature* by George Soane, B.A. (London, 1849, vol. ii. p. 219), speaking of the doings on Allhallow's Eve, says: "the good women are employed in making the *griddle cake*"; and in a note—

"*Griddle* is a provincial word, particularly used in Devonshire, signifying a gridiron. A *griddle-cake* is a cake baked, or, perhaps we should rather say, toasted on irons over the fire. It is still to be seen in the cottages of the peasants in the western parts of England, while in Surrey it is superseded by the *pot-cake*, that is to say, a cake baked in a large iron saucepan."

In Halliwell's *Dictionary of Archaic and Provincial Words*, I also find *griddle* is stated to be a gridiron (West.), and refers to an early example of its use in a MS. Coll. Trin. Oxon. in the word *gredel*, as—

"A strong fur he let make and gret,
And a *gredel* thereopon sette."

In Ogilvie's *Imperial Dictionary*, *griddle* is defined as a pan, broad and shallow, for baking cakes; and *gridiron*, as a grated utensil for broiling flesh and fish over coals. In this latter sense it is used in *The Spectator*, where it is said two bars were added to the gridiron, evidently the same article that years ago used to be seen on some of the late William Cobbett's publications.

In looking into the *Manx and English Dictionary*, published by the Manx Society, 1866, I find "*grainle*, a griddle to bake upon"; and in the English and Manx of the same dictionary is "*gridiron*, *grainle*."

Both these utensils are in constant use in the Isle of Man, but for very different purposes. The *griddle*, a round flat plate of iron, is in daily use by the Manx housewife to bake her cakes or bread on, and never by any chance on a gridiron, which would soon bring her into the same trouble that King Alfred was said to have got into when he let the cakes burn. A somewhat similar word is used in Cumberland, *gurdle*, the iron on which cakes are baked; and we find in the ballad of "The Worton Wedding," by R. Anderson, in *Ballads in the Cumberland Dialect* (Wigton, 1808), that—

"Aunt Ester spoil'd the *gurdle* cakes,
The speyce left out, was wrang nae doubt."

Some of your numerous correspondents can, no doubt, throw some additional light upon this word, and say what a *griddle* really is.

WILLIAM HARRISON.

Rock Mount, Isle of Man.

COHEIRESSES OF HENRY VI.—Were Lady Eleanor Plantagenet and her sisters, the daughters of Henry Plantagenet, Earl Palatine of Lancaster, and Maud Chaworth, the ultimate coheiresSES of Henry VI. King of England?

W. A. LEIGHTON.

Shrewsbury.

HERALDIC.—Can any of your readers kindly inform me on the following queries?—What arms were borne by a family of the name of Pilgrim, one of whom was a captain in Oliver Cromwell's regiment? Also, those borne by a family of the name of Knowlton, and also those by the Tekyll family, one of the latter of whom was once Master of the Rolls.

Also, I am desirous of obtaining the names of the families to which the following arms belong, viz.—

1. Sa. a lion rampant or, within a bordure compony of the first and ermine.

2. Azure, a fesse arg. between three mortars, 2 and 1 or.

3. Arg. a chevron engrailed, between three lions rampant, 2 and 1 sa.

DUDLEY CARY ELWES.

South Bersted, Bognor.

"LA BELLE JENNINGS."—G. S. S. will be obliged for the reference to Horace Walpole's statement that the Duchess of Tyrconnel, in a white dress and mask, sold haberdashery on one occasion in the Royal Exchange.

Sundridge.

JOHNSON FAMILY.—In the Visitation of Middlesex, 1663, is a pedigree of Abraham Johnson of

Hackney, who was grandson of William Johnson of Colchester. It would be a favour if any person acquainted with the pedigrees of Essex families would communicate to me information respecting the family of the late Abraham Johnson of Hatfield-Peverell, who some years since left very considerable property. Was he descended from Abraham Johnson of Hackney?

R. D. DAWSON-DUFFIELD, LL.D.

Sephton Rectory, Liverpool.

MYSTICISM.—Hannah More in her *Diary* for April 13, 1803, mentioned—

"The death of one of my oldest friends, Mr. L., our acquaintance began when I was eighteen; we were then devoted to poetry, literature, and intellectual amusement. His was a singular character: about the middle of life he renounced worldly society and reading, yet persisted in a close application to business. He fell into the habits and opinions of the Mystics; was much given to secret devotion, devout meditation, and a thoughtful intercourse with his Maker . . . He left off at last all public worship . . . May I be found watching, as I doubt not he was."

Is it known who this good man was? Was such a mode of life recommended at that period by any school or writer; or from what English teacher (other than William Law) was he likely to learn it? Milton and Gilbert Wakefield also abandoned public worship for the solitary cultivation of the religious life. Can other modern examples be given? CYRIL.

PLESSIS.—The French word *plessis* is used in conjunction with some local name for a park or ornamental ground surrounding a château, as "Plessis le Tours," &c., and derived from the mediæval Latin *plexitrum*, which, according to Du Cange, has the same signification. There is, I believe, no word in use in England with a like application, as it is unusual to apply the term *park* to any enclosure that does not at present, or has not at some former time, contained deer. The word *demesne* is common in Ireland, but rarely used in this country. The Scotch term *policy*, with a like meaning, but which sounds so strange to English ears, Jamieson in his *Etymological Dictionary* derives from *police*, perhaps like the architecture of the Scotch castle, a relic of the once intimate connection between France and that country; but could not *policy* in this sense be some corruption of *plessis*, a word of more suitable signification to what it expresses?

THOMAS E. WINNINGTON.

QUOTATIONS WANTED.—

"Se non lieto almen tranquillo."

Also, whence the following?—

"A friend is not always a friend."

"Yea," quoth Fidelis, "he is. Not in himself perhaps, but unto thee. The future and the present are thine and his; the past is beyond ye both, an unalienable possession," &c. &c.

Given at considerable length in the novel *A Life for a Life*. W. H.

Who was the author of the distich:—

"Hic liber est in quo quærit sua dogmata quisque;
Invenit et pariter dogmata quisque sua."

(Of course in allusion to the Bible.) Also, where does the following occur?—

"The smile that withered to a sneer."

F. GLEDSTANES WAUGH.

Exeter Coll. Oxon.

"The sceptered King, the burdened slave,
The humble and the haughty die;
The rich, the poor, the base, the brave,
In dust without distinction lie."

Who was the author?

S. REDMOND.

"**SIR RUCHE.**"—Who was the author of a ballad called "Sir Ruche the Ottlinger," published in a short-lived periodical, Lucas's *Penny Library*, 1842? It is signed "Alpha," and commences—

"In his castle-hall at Donawert
Duke Louis walked to and fro;
He was not the man to head the feast,
Or to bid the wine-cup flow;
And his vassals sighed for the merry times
They remembered long ago."

C. W. S.

SHAKESPEARE.—I have seen a modern edition of Shakspeare's works, with an index table of his life and writings, or events of interest occurring during his life—the first column commencing with date 1564; next follows, first year; parallel with this reads the important event of that year, either historical or of Shaksperian interest. Can you assist me to the edition? The copy I saw was deficient of title. I believe it was printed by Ballantine, Edinburgh.

Charles Square.

J. W. L.

"**WHITBY: A POEM**" BY SAMUEL JONES.—About forty years ago much inquiry was made, and many endeavours were used, to obtain information of the existence of a copy of the above work of Mr. Samuel Jones, one of the earliest writers belonging to Whitby; and if "N. & Q." had then been in existence, I doubt not the inquiry then made would have proved successful. The aid of old Sylvanus Urban was invoked (see *Gentleman's Magazine* for May and July, 1828), and it would seem that for several years afterwards no copy of the work had been discovered, as in Newsam's *Poets of Yorkshire* (12mo, 1845, p. 117) it is stated that Mr. Young, the historian of Whitby, informed the editor of that book that no copy was then to be found in Whitby. The title, according to Gough (*Topography*, vol. ii. p. 449), is—*Whitby: a Poem occasioned by Mr. Andrew Long's Recovery from Jaundice by drinking of Whitby Spaw Water*, and was published in 8vo, 1718. As a last resort, I venture to ask the assistance of your readers to point out where a copy of this book is now to be seen.

H. B.

DR. DAVID WILKINS: BISHOP THOMAS BOWERS. Will any correspondent allow me the perusal of the following sermons? —

"A Sermon preached at the Consecration of Dr. Thomas Bowers, Bishop of Chichester, by David Wilkins, D.D. Archdeacon of Suffolk, and Prebendary of Canterbury." 4to. Wm. Bowyer, 1722.

"The Bishop of Chichester's Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church at Westminster, Jan. 30, 1722-3; being the Anniversary of the Martyrdom of Charles I." 8vo. Wm. Bowyer 1722.

W. A. LEIGHTON.

Shrewsbury.

Queries with Answers.

APPLETON OF SOUTH BEMFLEET, ESSEX. — I shall be obliged to any one who will inform me when Sir Henry Appleton, the second baronet, died, and who will furnish me with a copy of his monumental inscription, if one exists. I should also be glad to know the date of the death of his first wife, and the name of his second.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

[Sir Henry Appleton of Jarvis Hall, in South Bemfleet, the second baronet, married first Joan, daughter of Edward Sheldon, of Beoley, co. Worcester, Esq., by Elizabeth, daughter of Thomas Markham, of Ollerton, Notts, Esq., standard-bearer to the band of Gentlemen-Pensioners temp. Queen Elizabeth. This lady was buried at South Bemfleet, Feb. 26, 1624-5. Sir Henry married, secondly, Alice Ripplingham on August 11, 1628, at the church of St. Katherine Coleman, Fenchurch Street. This record was discovered by Colonel J. L. Chester, previously to which nothing more was known, as we believe, beyond the fact that Sir Henry Appleton had a second wife named Alice. She was buried at South Bemfleet, Nov. 8, 1631. Sir Henry Appleton was a distinguished Royalist, present at the gallant and protracted defence of the town of Colchester in 1648, and among the loyal knights and gentlemen who surrendered to the Lord General Fairfax. He died in the following year, evidently greatly reduced in fortune by his steady attachment to the royal cause, when letters of administration were granted, Nov. 16, 1649, to Sir Henry Mildmay, Knt., Baron Fitzwalter,* the principal creditor. The place of his interment is unknown to us—it was not South Bemfleet; but he may probably have been buried at Great Badow, near Chelmsford, where his son, the third baronet, was subsequently interred. It was not the usage of this family to place sepulchral memorials. There are but two slabs in the chancel of South Bemfleet church to the memory of Sir Wm. Appleton, ob. 1705, his lady and two of their children.]

RICHARD BOURCHIER.—I wish to ascertain particulars as to the parentage, issue, and history of

R. Bouchier, who died about 1720. He "had a large and sumptuous house" at Twickenham, "which was afterwards the residence of Mr. Geo. Shirley, uncle of the Earl Ferrers," and is said to have acquired in a few years by gaming the large amount of 100,000*l*. There is an 8vo engraving of him, but by whom I do not know. J. E. C. The Temple.

[There is a biography of that prince of gamblers, Richard Bouchier, in the *Memoirs of the Lives, Intrigues, and Comical Adventures of the most famous Gamesters and Celebrated Sharpers*. By Theophilus Lucas, Esq. Lond. 1714, 12mo. It is there stated that Mr. Bouchier was the son of a plasterer, and was born in Hartshorn Lane, near Charing Cross. For a short time he was a footman to John Sheffield, then Earl of Mulgrave. A few years after he doffed his livery we find him engaged in a game with the earl for 500*l*., which he won. The earl, casting a suspicious glance at him, exclaimed "I believe I should know you." "Yes," replied the lucky winner, "your lordship must have some knowledge of me, for my name is Dick Bouchier, who was once your footman." By means of false dice he won 15,000 pistoles of Louis XIV., and 10,000 of the Duke of Orleans. He succeeded in fleecing the Duke of Bavaria of 15,000*l*.; but on his return to England he honourably presented him with a coach and six horses, which cost him above 8000*l*.. The writer of this account makes no mention of his house at Twickenham; but states that he purchased an estate near Pershore in Worcestershire, on which he lived in a splendid style, and that he died of asthma at his lodging in Tothill Street, Westminster, in the year 1702, aged forty-five years, and was decently interred near his seat in the country. An engraving of Bouchier will be found in the valuable *Catalogue of Engraved Portraits* recently issued by Mr. John Stenson, of Battersea.]

SATIRE ON THE STAIR FAMILY. — Can any of your readers inform me where I can see "The Satyre on the Family of Stair," and "The Satyric Lines upon the long-wished-for and timely Death of the Right Honourable Lady Stair," cited by Macaulay in his *History*, iii. 266, as authorities for the account there given of the character of Sir James Dalrymple, first Viscount Stair? I should also be glad of information with reference to any similar writings relating to the Dalrymple family, and especially for authoritative proof of the facts stated at p. 264 —

"Already Sir James had been in mourning for more than one terrible death. One of his sons had died by poison. One of his daughters had poniarded her bridegroom on the wedding night. One of his grandsons had in boyish sport been slain by another."

A. M.

[We must refer our correspondent to the curious volume recently published by Mr. Maidment under the title of *A Book of Scotch Pasquils*, 1568-1715, where, at p. 179, he will find the "Satyre on the Familie of Stairs"; and to the curious introduction to such satire by

* So called, but he never was Baron Fitzwalter.

Mr. Maidment, which contains a great deal of the information respecting the Dalrymple family of which A. M. is in search.]

THE EXCELLENCE OF LEARNING.—Will some one say where the following lines are to be found, and if there are any more of them?—

"When house and lands are gone and spent,
Then learning is most excellent."

VERITAS.

[We are unable to trace the origin of this familiar couplet. Old Cocker has the following various readings:—

"When Honor's sun declines, and Wealth takes wings,
Then learning shines, the best of precious things."

Urania, Lond., 4to, 1670.

"Honour is but a blast, and Wealth has wings,
But learning is the best of earthly things."—*Ibid.*

"When lands and friends are gone, and Wealth takes wing,

Then learning's priz'd, then learning's a brave thing."

Morals, p. 62: 1675.

We must not, however, forget poor Porson's parody of this famed couplet, which he threw off in one of his elevated moods, and suffering from that dreadfulest of all maladies, impecuniosity:—

"When ale and wine are gone and spent,
Small beer is then most excellent."]

SIR WALTER RALEIGH'S POEM.—Edmund Spenser, in his sonnet "To the Right Noble and Valorous Knight, Sir Walter Raleigh, Lord Warden of the Stanneryes, and Lieftenaunt of Cornewaile," describes this unfortunate knight as—

"Fitter, perhaps, to thunder martial stowre,
Whenso thee list thy lofty Muse to raise;
Yet, till that thou thy poeme wilt make knowne,
Let thy faire Cynthia's praises be thus rudely showne."

Not being able to consult any of the larger biographies of Raleigh leads me to ask whether this "poeme" was ever published? and, if not, whether anything is known of the manuscript?

T. T. W.

[Sir Walter Raleigh's poem "To Cynthia," written expressly in honour of Queen Elizabeth, has not come down to us. It is alluded to by Spenser in his letter expounding the scheme of *The Faery Queen*, and again more particularly mentioned in the conclusion of his verses addressed to Raleigh, at the end of the third book of that poem. Gabriel Harvey, in his manuscript notes on Chaucer, denominates Raleigh's "Cynthia" "a fine and sweet invention."]

SMOKING.—Will some one kindly assist me to the date of a letter which appeared within the last six months in *The Times* from an M.D. upon the injurious effects of smoking upon young persons?

R. C. H.

[It is obvious from this query that the useful *Index to the Times*, published every quarter by Mr. Samuel

Palmer, the well-known old-book seller in Catherine Street, is not so well known as such an indispensable companion to the leading journal deserves to be. Had our correspondent referred to the *Index* for the quarter ending Sept. 1868, he would have found the letter referred to as being printed at 26 s, 3 e, which, as shown by the key, means 26 Sept. 1868, page 3, col. 5.]

THE CHILD OF HALE.—Almost every writer on the topography of Lancashire mentions the Child of Hale when treating of Hale Hall, near Liverpool. Baines, in his *Lancashire*, calls him "the celebrated giant." Where can a full account of this prodigy be found? T. T. W.

[Perhaps the most extended notice of this marvellous giant is that printed in *The Repository* (? edited by Isaac Reed), Lond. 1752, p. 58. The article is entitled "An Historical Account of what is most memorable and worthy of credit, in the extraordinary tradition of the Child of Hale in Lancashire, as it was written in a curious Letter, by the late Mr. William Green, statuary of Wakefield, to a Gentleman in London, anno 1748." The following inscription is on his portrait at Hale Hall: "This is the true Portraiture of John Middleton, Child of Hale, born 1578, died 1628."]

HOPKINSON'S YORKSHIRE PEDIGREES.—I shall be glad to know if Hopkinson's Pedigrees of Yorkshire Gentry, to which reference is made in the Rev. F. O. Morris's *County Seats of Great Britain*, under the "Account of Worsley-hall, Lancashire," have ever been published, and if not, where the original may be inspected? J. E. C.

The Temple.

[The manuscript collections relating to the county of York, consisting of forty volumes, by that learned and industrious antiquary, Mr. John Hopkinson of Lofthouse, are in the possession of the Smyth family of Heath Hall, near Wakefield. A catalogue of them, with the contents of each volume, is printed in Nichols's *Literary Illustrations*, i. 253-258.]

QUOTATION WANTED.—

"Within this marble casket lies
A matchless jewel of much prize;
Whom Nature, in the world's disdain,
But showed, and then put up again."

M. I. K.

[This is an epitaph on Henry, Prince of Wales, son of King James I., ob. 1612. It is printed anonymously in Pettigrew's *Chronicles of the Tombs*, p. 314.]

Replies.

WHO WERE THE COMBATANTS AT THE BATTLE ON THE NORTH INCH OF PERTH IN 1896?

(4th S. iii. 7, 177, 315.)

In submitting my further remarks on this subject I will in the first place lay down two premises, both of which I think must be sufficiently obvious:—1st, that the contending clans must have

been of some size and importance, or they could hardly have attracted such notice from the Government as they did; 2nd, that it does not necessarily follow that the defeated clan was so completely extinguished, as some say it was, as never again to appear in history.

Sir R. Douglas, Mr. R. Mackay of Thurso, and Sir W. Scott are of opinion that the combatants were members respectively of the clan Chattan (comprising Mackintoshes, Macphersons, and others) and of the clan Cameron. As will be seen, I am disposed fully to agree with these writers.

It appears from Skene (*Highlanders*, ii. 175) that "there are but three clans in which any tradition of this conflict is to be found—the Camerons, the Macphersons, and the Mackintoshes." It is a well-known fact that the acquisition of the clan Chattan lands in Lochaber by the Mackintoshes, through the marriage in 1292 of Angus, chief of Mackintosh, with Eva, only child of Dougal Dall, chief of clan Chattan, laid the foundation of a feud between the Mackintoshes on the one hand, and the Camerons, who had settled in Glen Arkaig and Glen Luy, on the other, which raged for more than 300 years. And in 1386 we find that in an encounter at Invernahavon between parties of the Camerons and Mackintoshes, the latter being supported by the Macphersons and Davidsons, both sides suffered great loss, and the leader of the Camerons was slain. Buchanan is supposed to allude to this fight—although he speaks of it as occurring about twenty years later—in book x. of his *History*, where he says "multis Cataneorum trucidatis, Cameronii pene omnes extincti." There was, then, an old feud—"auld fede" as Wyntoun has it—between the Mackintoshes, with of course others of clan Chattan, and the Camerons, both large and important clans. With regard to the relationship which some say existed between the contending clans at Perth, Major says (*Hist.* p. 302), speaking of clans Chattan and Cameron, "tribus hæ sunt consanguineæ," and in this Skene acquiesces. Now it is only natural to suppose that after the fight at Invernahavon, in which the slaughter was so great on both sides, the feud would be carried on with increased activity and ferocity, and the whole countryside would be thrown by it into a state of ferment. This appears to have been the case, and to such an extent as to have attracted the attention of the higher powers. The task of inquiry and settlement was assigned to Dunbar, Earl of Moray, and Lindsay of Glenesk, possibly for the reason either that they held seigniorial rights over the lands occupied by or bordering on the clans at feud, or that they were supposed to be better acquainted with the "wyld Scottis men" than others of the court.

When to this is added the evidence of the Mac-

phersons' presence at the battle at Perth which is afforded by their possession of the black chanter and by their traditions, and the evidence of the presence of the Mackintoshes which is afforded by their tradition and that of the Shaws, and by their genealogical account ("N. & Q." 4th S. iii. 316), I think it must be acknowledged that there is some ground for supposing Boece and Lesley to be right in naming clan Chattan as one of the contending clans, whatever the other may have been.

Though I will not go so far as to assert that this other clan was the clan Cameron, yet from the foregoing considerations I think it very probable that it was that clan. Looking at Skene's statement (*Highlanders*, ii. 194) that the Camerons consisted originally—before 1396, as I infer from the genealogy of one sept being given in the MS. of 1450—of three septs, and to the fact that about the year 1440 one of their chiefs was of sufficient importance to be son-in-law to the Lord of the Isles, we may infer that they were a considerable tribe. But Skene (ii. 193), founding on Major's words before quoted, states, though he does not prove, that the Camerons formed a part of clan Chattan *until* the conflict in 1396, after which they separated. It does not follow, however, from these words, that the Camerons, if they really were of the same stock as clan Chattan, had not separated long before 1396; and surely some trace of the circumstances attending any such separation would be preserved in tradition, whereas there is no tradition even of their ever having belonged to clan Chattan. On the other hand there is ample tradition of their early feuds with that clan.

And now it may be asked How is this theory of the clans Chattan and Cameron having been the parties to the fight to be reconciled with the accounts of the old chroniclers? I at once admit that it is not reconcilable with these accounts, and by way of reply to the obvious question as to why I then advance it, I would call attention to the conditions under which the chroniclers' accounts were written. Although both Wyntoun and Bowar must have written soon after 1396,* yet, living as they did at some distance from the scene of the occurrence,† and, Lowlanders and monks as they were, being in all probability ignorant of Gaelic and careless as to Gaelic names, we may naturally conclude that they were dependent on hearsay for their information both as

* Bowar, however, probably did not write until after 1436, the period to which he brings down the *Scoti-Chronicon*.

† Wyntoun, certainly, was in 1395 prior of the monastery in Lochleven, nearly twenty miles from Perth, but he was also canon-regular of St. Andrews, in the chartulary of which priory are several deeds signed by him between 1395 and 1413.

to facts and names. Nor must the liability to error in transcription be overlooked.* The same conditions, with the addition that neither was born at the time of the fight, apply to Major and Boece,—the former of these two, indeed, would almost appear to have copied from Bowar. I am inclined to think, on these grounds, that there is room for doubt as to the correctness of the names used by the chroniclers—the later of whom may possibly have founded their accounts on that of Wyntoun; and I think I have some justification for the suggestion that Wyntoun and Bowar not only gave the names incorrectly (through incorrect information, careless transcription, or wrong spelling), but were themselves in such a state of confusion on the subject that they were *not certain even which side had the victory*. This was evidently the case with Wyntoun, for

“Quha had the ware thare at the last
(He) will nocht say.”

It is probable, too, that the story of the fight in its course to Wyntoun's ear may have omitted the appellation of the vanquished leader altogether, and have divided that of the victor so as to make it do duty for both, as, according to the Mackintosh genealogy, the name of Sha's father was Gilchrist-mac-Ewan, which is equivalent to Cristy Jonseone (John's son).

Even supposing that Wyntoun has the correct names, it does not necessarily follow from his mentioning clan Quhele before clan Ha, and Scha before Cristy Jonson, that he meant Scha for the leader of clan Quhele. He says simply:—

“Scha Ferqwharis son wes ane of tha,
The tother Cristy Jonseone,”

in which there is really nothing to show that Scha did not belong to clan Ha, as Bowar says he did.

Both DR. MACPHERSON and the REV. W. G. SHAW speak of the clan Chewill in the Act of Forfeiture of 1392, and consider this clan to be identical with the clan Quhele of the chroniclers. The names may or may not be identical, but I must confess I am unable to distinguish any similarity in the sound of either to Ianla, a name of the posterity of Findla Mor Farquharson, or to admit that the clan Quhele were of the race of Ianla, as this race did not exist until after the time of Findla Mor, who was killed at Pinkie in 1547. I venture, not without some diffidence, to make a suggestion with regard to clan Quhele. The word Quhele would be pronounced as “whale” in English, and it may be the Lowland spelling of the Gaelic “uail,” *proud, illustrious, &c.* (although, I admit, sufficient justice is not done to the *i* in

sounding “uail” as “whale”); “uail,” again, may have been an appellation applied to the clan Mackintosh in allusion to their proud descent from the Thanes of Fife.* Thus, if Quhele and Chewill are identical, the “hail clan Chewill,” with Slurach or Sheach their leader, put to the horn in 1392 (*Scots Acts*, i. 217), would be the Mackintoshes and Shaw, their leader during the old age of the chief Lachlan (“N. & Q. 4th S. iii. 316”); while the clan Chewill in the roll of 1594 may have been one of the several colonies of the Mackintoshes in Mar, Atholl, &c., which retained the appellation while the main body had dropped it or were no longer called by it. An adverse critic may laugh at this morsel of philology, and utter the proverbial expression “Very like a whale;” but I do not wish it to be estimated as more than a suggestion. I must not omit to mention that “uail” is equivalent to “toiseach” in some of its significations; and the name *Mackintosh*, as is well known, is *Mac-an-toiseach*, son of the foremost, or principal.

With regard to the clan Kay or Ha, I am equally unprepared to offer more than a suggestion. The name may be one which has passed into oblivion, or it may be simply a corruption of Clann-a-Chait, the chroniclers having been so confused—as it appears to me they were in the names of the leaders—as to give to the opposing tribes two different names belonging to clan Chattan. As Quhele may have been a name of clan Chattan, so also may Kay, for these reasons:—

1. Clann-a-Chait, the Gaelic name of clan Chattan, passes by an easy transition into clan Kay (or Ha).

2. Bowar and Major assign Schea-beg to clan Kay, and the traditions and genealogies of the

* The Rev. W. G. Shaw says that the theory of the descent of Shaws and Mackintoshes from the Thanes of Fife was thoroughly refuted by Mr. Skene in his *Highlanders of Scotland*. I am unable, on a careful study of pp. 171-174, vol. ii. of that work, to discover any such refutation. Mr. Skene only has a “strong presumption that the Mackintoshes were the oldest cadets of clan Chattan,” and then says that “the MS. of 1450 puts it beyond doubt that the story is an invention.” But is this MS. infallible? It professes to give genealogies of *most* of the clans—a marvellous undertaking at the period of its compilation, to say the least! It also goes back in more than one case to a period considerably anterior to A.D. 1000! Of course I am as unable to *prove* that it is fallible as Mr. Skene is to prove the contrary, but I would ask, 1. From what sources did MacLachlan, the compiler, obtain his information? 2. If, as Mr. Skene admits, the MS. is not trustworthy before A.D. 1000, what reason is there for supposing it to be entirely correct before A.D. 1100 or 1200? And, 3. Why should the genealogy which it gives of any clan be preferred to that of the clan itself; as, for instance, in the case of the Mackintoshes, a genealogy of which family was written only about forty years after MacLachlan's, i.e. about 1490, giving an entirely different descent?

* Boece, a later writer, has an evident mistake of this kind in the name “Stratberge” applied to one of the leaders.

Mackintoshes and Shaws assert that Shaw Mackintosh led the thirty of clan Chattan.

3. The same writers notice the absence of one of the champions, whose place was supplied by a spectator. Lesley (p. 252) adds to this that the absentee belonged to clan Kay, and the Gow Chrom, Scott's Henry Smith of the Wynd, is always allowed to have fought for clan Chattan. Tradition affirms that he accompanied the victors to Badenoch, where his race was afterwards known as "Sliochd an Gobh Cruim," or the race of the crooked smith. (See article on the battle in *Trans. Soc. Antiq.* vol. i.)

If Kay, given by Bowar and Major as the name of the defeated clan, was the name of a clan not clan Chattan, what clan could possibly have been meant by it? Not the Mackays of Sutherland, as Mr. R. Mackay shows in his *History of the Mackays*; not the Macphersons, as their traditions show they were on the winning side; and not the Davidsons, or MacDaibhidhs, as their name could hardly be converted into Kay or Ha, and they were not a sept of great importance, nor is there any record of the existence of an *old* feud between them and the rest of clan Chattan. There is certainly no trace of the Camerons having been known by it, yet—still supposing it to be a name not belonging to clan Chattan—it may refer to them for this reason:—Fordoun says the clan Kay were followers of the Comyns, as does also an old Latin History of the Mackintoshes; the Camerons and Comyns were neighbours in Lochaber, and both being hostile to clan Chattan, the Camerons may have assisted the Comyns against the common enemy. If, however, the word "followers" used by Fordoun is *pursuers*, or *hunters down*, it would apply to the clan Chattan, and thus strength would be added to my suggestion that clan Kay may be Clann-a-Chait.

DR. MACPHERSON brings forward, as corroborative of Wyntoun, the account in the Registry of Moray, which gives the names of the clans as Hay and Qwhewyl. But judging from Dalrymple's statement in his *Analysis of the Records of Moray* (Edin. 1826), pp. 26–28, that this account, together with accounts of other events which happened about the same period, is an interpolation, it does not appear to be of so great value as might at first sight be supposed; and, instead of its being a cotemporary notice with that of Wyntoun, it may have been actually taken from Wyntoun's MS.

In conclusion, I may state that my principal object in writing this and my preceding paper has been to show that the victorious party at the fight was composed of members of the clan Chattan; my statements with reference to the Camerons I advance only as affording, in my opinion, great probability. Nearly all writers on Highland history have published theories as to the

cause of the fight, and as to the clans engaged in it; but scarcely any two of these theories agree, and the subject will no doubt be always more or less involved in uncertainty. Where certainty is not to be attained, the next best thing to lay hold of is the greatest probability; and accordingly, while I hold that the victorious clan was *certainly* the clan Chattan, I think I have shown grounds for a *strong probability* that the other clan was the clan Cameron.

I know that in publishing these views I have laid myself open to the charges of heterodoxy and want of faith with respect to our ancient chroniclers, and of exalting tradition above written history. But when, on the one hand, I see Wyntoun's evident confusion on the subject in question, and know that he and his fellows are not always correct in particulars; and when, on the other hand, the views I have enunciated are supported by well-preserved tradition, I do not feel that I am altogether wrong in doubting the correctness of the chroniclers, or in suggesting that, in this case at least, their written history may be in some measure corrected by tradition.

ALEXANDER MACKINTOSH SHAW.

94, Gloucester Street, S.W.

W. CRASHAW.

(4th S. iii. 314, &c.)

In reply to the note and appeal to myself on William Crashaw (father of the poet), I am happy to be able to remove the uncertainty of J. H. as to his birth-place. The register of Handsworth, near Sheffield, gives the baptism successively of Thomas, William, and Francis Crashaw, sons of Richard Crashaw of Handsworth or Handsworth. That of William was on October 26, 1572. From other sources I was aware of the existence of an elder and a younger brother; and it is gratifying to have the three entries to confirm these. I have obtained a considerable amount of altogether new information on the numerous clan of the Crashaws, the result of which I hope to give in my memoir of the poet to be prefixed to a complete collection of his poetry in its integrity for my *Fuller Worthies Library*. Meantime I may state that JUXTA TURBIM—to whom I owe an obliging private communication—is mistaken in supposing that the Mrs. Crashaw of the "honour of vertue" (1620) was the mother of the poet. That rare tractate is now before me, by which it is found she was a second wife of William Crashaw. My researches are being pursued in various directions, and in due time full light may be expected on the parentage, birth-place, &c., of the singer of the "Steps to the Temple," as well as a careful bibliographic catalogue of the many writings of his large-brained and remarkable father. Because of

the latter I postpone an answer to the queries of MR. DELANO. I have to acknowledge several valuable communications to myself from readers of "N. & Q." on Crashaw; and I may perhaps be allowed to request any others who possess information or references to favour me therewith. I have, since writing the foregoing, obtained a copy of his will—a very remarkable and fact-full one—and therein he himself names Hansworth as his birth-place.

A. B. GROSART.

15, St. Alban's Place, Blackburn.

I have a sermon preached by this Protestant divine, and it appears to be of earlier date than any of those named by previous correspondents of "N. & Q." I give the title:—

"The Sermon preached at the Crosse, Feb. 14, 1607. By W. Crashawe, Batchelour of Divinitie and Preacher at the Temple. Justified by the Author both against the Papist and Brownist to be the Truth. Wherein this point is followed: namely, that the Religion of Rome as now it stands established is worse than ever it was. 2 Tim. 3-18, 'The evill man and deceivers shall waxe worse and worse, deceiving and being deceived.' Imprinted at London by H. L. for Edward Weaver, and are to be sold at the great North-gate of S. Paule's Church. 1608."

It is dedicated to Prince Henry, whom the preacher designates "The Hope of Great Brittain"; and in the dedication he states why he has been induced to publish it, and gives marginal notes and extracts in justification of his assertion. His text is Jeremiah li. 9. There are 174 pages, exclusive of dedication, &c., quite perfect, rather smaller than present fcap. 4to.

W. D.

Canterbury.

I beg to thank your correspondents for their notes respecting Crashaw, and more especially for their corrections. Much of the information I had already possessed; but, not professing to give a complete bibliographical account of his writings, but only as complete a list of them as possible, I omitted many items out of consideration for your space. The supplementary and (in part) corrective information supplied by your correspondents evidences the great utility of "N. & Q.," and illustrates the proverb, "in the multitude of counsellors there is wisdom." It also confirms my statement that "none of the bibliographers give a complete account of this author's writings; they all differ." There will be no fear henceforward that William Crashaw will not have justice done to him. On MR. DELANO's note I will add a few remarks.

5. In the British Museum Library copy this book is printed "Sermon before Lord *Lawarre*," 4to, 1610.

N.B. "New-yeere's Gift to Virginea" does not appear on the title-page, but is to be found at the top of each page.

6. *The Jesuite's Gospel*. Only one copy is in the British Museum, the edition of 1610.

The Life of Galazzo Caracciolo is clearly a translation; in both the copies which I have seen (viz. editions of 1608 and 1612) the title runs "put into English by W. C."

The interesting communications of your correspondents give me good reason to hope that many additional particulars respecting the Crashaws will yet be elicited.

JUXTA TURRIM.

It may interest your correspondent WESSEX to know that I have a copy of *Valerius Maximus* (Antwerp, 1585) with the autograph "W. Crashawe, 1595." He has also written in the title-page, in a very neat hand, "Servire Deo regnare est."

UPTHORPE.

POPULAR NAMES OF PLANTS.

(4th S. iii. 242, 414, 469.)

So far as my observation extends, the narcissus tribe is not at all particular as to soil or place; but the plants love a warm damp soil in preference to a dry one. Near Florence the *Narcissus bifloris* (Smith) is abundant in marshy meadows, and it is so profuse in some meadows at the foot of the Jaman in Switzerland, that the ground seems covered with snow at this season of the year. The *Narcissus poeticus*, L., and the *Pseudo narcissus*, L., are most abundant in the rich meadows of the Val d'Illes, Switzerland. Isaac Walton is "all right" about the meadows. MR. JAMES BRITTEN must not judge a plant from what he observes in any particular locality. By so doing he will fall into errors which a reference to any botanical work will enable him to avoid. I have found the *narcissi* in meadows, pastures, vineyards, olive-gardens, rice-grounds, marshes, and numerous other places. I have not found the *Fritillaria Meleagris* growing wild in either Switzerland or Italy; but the *Lilium bulbiferum*, L., a kindred plant, grows wild in Swiss meadows. On turning to the passage quoted from Davora, and animadverted on by MR. BRITTEN, I find that *lilies* are not mentioned; the plant is the narcissus, which is not a lily. The *narcissi* and the *lilia* belong to different families, and therefore in criticising Davora's *narcissus*, MR. BRITTEN is wrong in testing it by the lily. JAMES HENRY DIXON.

Lausanne.

HERMENTRUDE is no doubt right in calling "the pretty little blue or lavender bell-flower" the harebell.

I take it to be the flower alluded to by Sir Walter Scott:—

"E'en the slight harebell raised its head,
Elastic from her airy tread."

In both the north and south of Scotland I have, however, also heard it called the bluebell, and understood it to be, as the song says, "the bluebell of Scotland":—

"Then strike the loud harp to the laud of the river,
The mountain, the valley, with all their wild spells;
And shout in the chorus for ever and ever,
The blue-bells of Scotland, the Scottish blue-bells."

I shall be glad to learn if I have been right or wrong in so naming the harebell. F. R.

The botanical name of the "pretty little blue or lavender bell-flower, solitarily pendent from its slender stem," as correctly described by HERMENTRUDE, is *Campanula rotundifolia*. (Class *Pentandria*, order *Monogynia* in the Linnæan, order *Campanulaceæ* in the natural system.) It has received this distinguishing appellation on account of the shape of its root-leaves, which generally (though not always) disappear before that lovely flower has blossomed, which I, in common with HERMENTRUDE, was always taught to call "harebell," reserving the title of "blue-bell" for that species of wild hyacinth with which our fields are at this very moment so dazzlingly enamelled.

NOELL RADECLIFFE.

I have met with many people who, like your correspondent HERMENTRUDE, persist in terming a wild hyacinth a bluebell. I also know many who call a bluebell—that most beautiful of wild flowers—the harebell (*Campanula rotundifolia*). Will some Scotchman tell us which flower is the genuine "bluebell of Scotland"? I am aware that the words of the song of this name have been discussed in your First Series; but that discussion did not elicit the information I now ask for.

H. FISHWICK.

My authority for the name of "snake-head lily" is Mrs. Loudon. She names the fritillary so in her *British Wild Flowers*.

W. J. BERNHARD SMITH.

Temple.

Your correspondent HERMENTRUDE is a little mistaken in the nomenclature of plants. The "cuckoo-pint" is not the "lady's-smock," but the *Arum maculatum*, commonly known as "lords and ladies," or "wake robin," and (according to Millar and Gerarde) the "dead men's fingers" and "long purples" of Shakspeare.

The "lady's-smock," "May-flower," or "cuckoo-flower" is the *Cardamine pratensis*. The "harebell" is indubitably the wild hyacinth (*Hyacinthus nonscriptus* of Linnæus—*Scilla nutans* of Sowerby.) The "pretty little blue-bell flower," or blue-bell, is the *campanula rotundifolia*.

E. F.

CUNNINGHAM.

(4th S. iii. 335, 394.)

MARC wishes to know whether this name has a Celtic or Scythic origin; and MR. IRVING replies that it is territorial, being the name of one of the three great divisions of Ayrshire, and that, as he need "scarcely add, it is Saxon." Thus the question is settled at once, and summarily; and if MR. IRVING can adduce satisfactory reasons for his opinion he will be doing good service; for, as most know, the point mooted has been frequently discussed and many views enunciated regarding it.

Cunningham is the northern of the three divisions of Ayrshire, and called a bailliery—the other two being Kyle and Carrick—and was, as is well understood, given by David I. to Hugh de Moreville, who became hereditary High Constable of Scotland probably as early as 1138 or 1140, and was the successor in that high office of Edward the son of Biorne. De Moreville was designed, says Pont—founding on the register of the monastery of Kilwinning which he founded, and of which register, now fallen aside, he had a perusal—Lord of Cuningham, Largs, and Lauderdale; and while the High Constable had Cuningham, the hereditary High Stewart of Scotland, Walter the son of Alan, received from the same king the immediately adjoining large barony lying to the north, named Renfrew, which was the western portion of Lanarkshire till about 1406, when it was erected into a separate sheriffdom by Robert III.

There was a family, who took the surname De Cuninghame from this district; at least, such is the general belief. And probably this name first assumed the form of Cuniggeburc, or Kunygburc, both considered entirely synonymous with Cuningham. This we discover from a grant made by a William de Cuniggeburc of the church of Staplegorton to Kelso, dated after 1153, but before 1214, because it is confirmed by King William the Lion, who died in the latter year. (Kelso Reg., pp. 16, 281.) About the same period, Robert the son of Wernebal, not otherwise designed, but the known ancestor of the De Cuninghams, gave the kirk of Kilmaurs to Kelso, which is described as lying in "villa mea de Cunygham," with half a carucate of land belonging to that kirk. This grant was dated about 1170, and is confirmed about the same time both by the immediately over superior, Richard de Moreville (the son and successor of Hugh) designed Constable of the King of Scotland, and Engelram bishop of the diocese, namely, Glasgow. In these charters respectively the name stands "Cunigham" and "Kunigham." Subsequently to this period, and about 1189, Robert, the son of Robert, the son of Wernebal, still without other than the patronymic designation, confirms this grant; and in the

charter the name again appears as "Cunygham." In these charters, Kilmaurs, now the name of a parish as well as a barony, is described as in the "vill of Cunygham," and which vill, is in the charter by Richard de Moreville above mentioned, called "villa Roberti filius Wernealdi de Kunigham." Here, then, is the patronymic and territorial designation in combination. At a date, however, some little time prior to any of these charters, David I. (1126-1153) is found granting to Glasgow the whole tenth or tythe of the *Chan* (Can, or Kain) in animals and swine payable to him from several territories, viz. Strathgryfe, Cuninghame, Kyle, and Carrick, and in this charter the name is spelt Cunegan. In a confirmatory charter of this last, however, by Pope Alexander to Engelram, bishop of Glasgow, dated shortly after 1164, the name stands Cunigham; and in the old rubric prefixed to the charter, it is in the same form, but yet with the mark of elision or contraction (-) above the i. In a charter by Joceline, bishop of Glasgow, in 1176-7, "Herberto Decano de Cuningham" is a witness; and in this, or a similar form, Cuninghame is generally to be found in writings during the thirteenth century and always afterwards. Besides, in forming an opinion upon the origin of the name, it may only be proper to recollect that this district, if not the whole of Ayrshire, was included in the British kingdom of Strathclyde, which maintained a kind of quasi existence till about the year 992.

If the following notices of a variety of opinions should be suggestive of the true origin of the name, we shall be glad. Mr. George Buchanan, in his *History of Scotland*, traces the name to a Danish origin, "Nomen regioni Danicum est, quod eorum lingua regis domicilium significat, quæ res indicio est eam Danos aliquando tenuisse;" and in this opinion Timothy Pont, the chorographer of this district about 1600, agrees; remarking, "It is supposed by most part of best judgement yat it is so named because yat in it hath some tyme beine ye royall habitatione of a King; for so doeth the vord (Kuning) being Danesh signifieng a King, and *hamin*, vich signifieth some tyme a habitation; as if one wold say, the Kings habitatione or dwelling." (*Cuningham Topographised*, Maitland Club volume.) Others, while they think that *Cuning* signifies a king, refer it, like Mr. IRVING, to a Saxon root; as Lambarde (*Per. of Kent*, pp. 250, 251) and Chamberlayne (*Mag. Brit. Notitia*, pp. 294, 43, and 366.) And in this view Verstegan and Smith, whom Richardson cites, would seem to agree, as he himself does. (Richardson's *Dict. v. King*.) Taylor also would seem to concur, remarking that "Coningsby, *Cuningham*," &c., "and many similar names denote the residences, or manors, of Saxon, Danish, and English monarchs." (*Words and Places*, p. 316.) Others are to be found, however, who en-

ertain a different view, contending that *Cuning* is just *Cuin-neag*, which is the Gaelic of a churn, or pail, and that *Cuinneag'am* denotes the *churn*, or the butter district, which is descriptive, as is alleged, of the milk-producing quality of this part of Ayrshire (Rob. Cuninghame, p. 16, note, and Paterson's *Ayrshire*, i. 4 and 210; Kilmaurs.) Chalmers, the author of *Caledonia*, enunciates a different view. He says that *cuning* is the British word for a rabbit; and that Cuningham signifies the "abode of rabbits," but this view has been combated stoutly. Another opinion is that there was an ancient Northumbrian town called *Cununing*, of which *Cuning*, it is alleged, is a contraction. Still another idea is, that *Cuning* is a corruption of *Cumyn*; and in an ancient MS. history of the Cumyns, never published, but quoted by Paterson (*supra*), it is said that the leading house of the Cuninghams, the Earl and Master of Glencairn, and other nobles who were assembled at the earl's house on a certain occasion, admitted this to be a well-founded view. Another yet falls to be mentioned, and it seems not without considerable plausibility, if the opinion of Mr. Kemble, the great Saxon philologist, is to be trusted to, regarding "ing" and "ham." It is referred to at length by Taylor, and rather approvingly; and by this interpretation, *Cun-ingham* would signify the habitation of the race of *Cun* (or of *Cunun*), some old Saxon family of whose history, or of the locality in which they were settled, nothing almost is known. (Taylor's *Words and Places*, pp. 130-161.) ESPEDARE.

MISS RAY (4th S. iii. 339, 447, 488.)—I think your correspondent H. (*ante*, p. 489) must be mistaken as to the burial-place of Miss Ray. I recollect my father telling me that two friends of his, Mr. Jekyll and Mr. Leycester, who lived next door to each other in Spring Gardens, happened, without previous communication, to go on the same day to the crypt of the same church to select a place of interment, and they met on the opposite sides of Miss Ray's coffin, which, by the desire of her murderer, had been chained to his. The church was in London, and I think near Covent Garden, where she was murdered as she left the theatre. E.

SUPPOSED MADNESS (4th S. iii. 428, 469, 495.) I think that the story inquired after by PSYCHOLOGIST is very likely one of Dickens's tales which appeared in the series entitled *Sketches by Boz*. I refer to the one called "The Great Winglebury Duel," in which the adventures of a traveller, mistaken for a madman, are most amusingly described. The sketches, if not the tales, were reprinted from *The Morning Chronicle*.

Perhaps the following true tale of a somewhat similar mistake may be acceptable to your cor-

respondent:—An eminent member of the Irvingite church was deputed to visit a doctor at R. who had expressed a desire for information concerning the tenets of that sect. Unfortunately there were at R. two doctors of the same name, and the divine of course went to the wrong one, who kept a private madhouse. He was shown into the sanctum, and announcing himself as the angel of the Catholic apostolic church, specially sent by the apostle to Dr. T., he proceeded to unfold his mission. Dr. T., accustomed to the various forms of mental delusion, saw, or thought he saw, in the angel a very promising patient, and entered into the conversion scheme with great warmth, drawing out his unfortunate visitor to his heart's content. At length the time came for the angel metaphorically to use his wings, and, professing the greatest anxiety for Dr. T.'s spiritual welfare, he rose to go. Now was the time for the doctor to exert his skill in detaining his patient. He must not think of going yet; he must tarry there that night. The angel pleaded important engagements elsewhere, and even hinted at the possibility of missing his train. After an infinite amount of fencing and coquetry by both, and some flattering and felicitous allusion on the part of the doctor to the honour which would accrue to his humble roof by the entertainment of an angel, and finally to the rarity and infrequency of angelic visits, the patient in despair made a rush at the door; the doctor touched the bell, two warders entered the room, and in spite of every argument, carried the poor man off to a cell, whence, to cut the story short, he was rescued on the morrow by his friends.

GILBERT R. REDGRAVE.

Kensington, W.

PARISH REGISTERS: RIGHT OF SEARCH (4th S. iii. 319, 411, 489.)—The subject under discussion is the right of the public to search *parochial* registers and of making extracts or taking notes of entries therein. The Rector of Sephton, in his letter to the Registrar-General, has, in connection with parochial registers, introduced the subject of district registrars' registers, with respect to which I have never uttered a single word; and has drawn from the Registrar-General a statement that he, the rector, is justified in refusing to grant permission for written extracts or notes to be taken from the registers in his charge. The decision of the Court of Exchequer related to *parochial or church registers*, with which the Registrar-General has no official connection whatever, and his opinion is not of any more value than that of the Rector of Sephton or my own.

The Court, in the case of *Steele v. Williams*, decided that Mr. Steele's clerk "had a perfect right to search *and to make himself master, as best he could, of the contents of the books.*" The clerk considered that his best method of mastering the

contents was by taking notes. Of this the Court did not say one word implying that he had not a legal right to do so; on the contrary, it, inferentially at least, admitted that the person searching might *insist* upon taking a copy, and declared that it was an illegal act on the part of the incumbent to make a charge for such extracts.

The Rector of Sephton says, he "should not permit written extracts, or notes, to be made by the person searching the register-books." How could he prevent it? He cannot take the note-book out of the searcher's hands, and he dare not shut up the register-books.

Perhaps few men have had more experience of parochial registers than myself, and I am gratified in being able to state that I have, almost invariably, received the utmost kindness and courtesy from the parochial clergy. I have many hundreds of extracts, for which I have never paid a single shilling. A large number of them have been made by the clergy themselves, though perfect strangers to me, in compliance with a written request; and I am pleased in being able to add that in many cases, from correspondence so commenced, have grown valued friendships. I remember two cases only, in which, without payment of fees, the clergyman has refused to make search for me, and I would fain hope that even the Rector of Sephton is not so illiberal as he would seem to be—that he is fighting rather for a fancy than for a fee—and that a genealogist or other person engaged in historical researches would not be refused, even without any payment, free access to the registers of the parish of Sephton. I have no more to say on the subject, and leave the question of the Court of Exchequer *v.* the Registrar-General and the Rector of Sephton to the calm consideration of the readers of "N. & Q."

JOHN MACLEAN.

Hammersmith.

MYRC'S "PARISH PRIEST": THE WORD "VSE" (4th S. iii. 433.)—The sense of the word *vse* might be rationally fixed, if we were allowed to compare it with old French expressions such as this: "*user le corps de Nostre-Seigneur*," which signifies as much as "to communicate." As applied to the passages quoted by JOHN ADDIS, JUN., the meaning attached to *use* in Old French looks natural enough: it is to say, that the priest shall *vse*, take, receive (or *swallow*, if you like). . . ., much in the same way, for instance, as if he was to take the Consecrated Host itself. The Flemish term is so striking, that I cannot help giving it: "*nutten (sumere) het lichaem des Heeren.*" I must add, that I remember to have read the very same thing in Roman Catholic books; and, if I am not mistaken, the injunction to the priest of swallowing the unhappy spider or fly is still the rule.

J. VAN DE VELDE.

BURNS QUERIES (4th S. i. 553; ii. 537.) — In that valuable repertory of matters connected with the clergy of the Church of Scotland, entitled *Fasti Ecclesie Scoticanæ*, by the Rev. Dr. Scott of Anstruther, a friend has drawn my attention to the following sarcastic epitaph, which is given there in connection with the late Rev. Dr. Macculloch of Bothwell as the production of Mr. Brisbane. The *jeu-d'esprit* is worth being recorded:—

"There lies interred beneath this sod
That sycophantish man of God,
Who taught an easy way to heaven,
Which to the rich was always given;
If he get in, he'll look and stare
To find some out that he put there."

I understand that this was communicated to Dr. Scott some years ago by the late Rev. Dr. Robertson of Monzievaird.

Through the surviving friends of the family of Mr. Brisbane, I am now able to give an authentic statement respecting him. He was born at Cathcart in 1742, licensed 1773, presented to the parish of Dunlop in 1779, ordained 1780, was offered the parish of Dundonald by the Earl of Eglinton, but refused it. He married Catherine Cunningham in 1785. He was first a teacher in Gorbals, Glasgow, when he was prosecuting his studies at the university. He died May 9, 1837, in the ninety-fifth year of his age, and fifty-eighth of his ministry. He left three sons—Thomas, M.D., married, but without family; George and John, both bachelors. John was the last survivor of the family, having died only a few months ago. I am told that a year or two before his death John burned a great many old letters, &c., so that I am afraid the "Ordination" and perhaps other scraps of his father's poetry may have perished in the general conflagration. But I am promised that if anything of it be discovered it will reach me.

CRAUFURD TAIT RAMAGE.

WAS DAVID RIZZIO A PRIEST? (4th S. iii. 122.) Staying with one of our leading Roman Catholic families a few years since, I was given to understand that documents had been discovered which gave reasons for believing that Rizzio was a disguised ecclesiastic, and Mary's spiritual director and confessor instead of lover. Whether Darnley, not knowing this, misinterpreted their intimacy, or whether, knowing it, he deemed it needful to remove for state reasons a wily Italian priest from the royal household, we did not discuss, but either view gives a reason for the murder. I have been expecting from time to time to hear of this point's being ventilated. It is certainly a fitter one for "N. & Q." than Mary's reasons for marrying so often, and Elizabeth's for not marrying at all.

P. P.

THE AGE FOR ORDINATION (4th S. iii. 430.)—According to Cotton's *Fasti Eccles. Hib.* vol. iv.

p. 32, Archbishop King was ordained Oct. 25, 1671. Harris's (*Ware's Bishops*) account is that, in 1673, he took his M.A. degree, "and the same year was put into deacon's orders."

Can any reader of "N. & Q." inform me which date is correct? If Archdeacon Cotton is right, the archbishop was ordained in his twenty-second year, having been born May 1, 1650. C. S. K.

ROMAN INSCRIPTIONS (4th S. iii. 428.) — Horsley's *Britannia Romana*, 1732, contains —

"a compleat collection of the Roman inscriptions and sculptures which have hitherto been discovered in Britain, with the letters engraved in their proper shape and proportionate size, and the reading placed under each; as also an historical account of them, with explanatory and critical observations."

L. S. K.

I would refer your correspondent A. O. V. P. to McCaul's *Britanno-Roman Inscriptions* (Toronto and London, 1843,) as containing a complete list of these inscriptions. I may add that Dr. Bruce, the learned author of *The Roman Wall*, is engaged upon a work for the Antiquarian Society of this town, to be entitled *The Lapidarium*, in which will be given several other inscriptions not hitherto published. J. MANUEL.
Newcastle-on-Tyne.

TENDER-EYED (4th S. iii. 428.)—The verse in Genesis referred to by S. L. is rendered in the Latin Vulgate as follows: "Sed Lia lippis erat oculis," &c., which shows that the passage was understood by the translator to mean sore or weak.

G. W. TOMLINSON.

Huddersfield.

SATIRICAL TOBACCO-STOPPER (4th S. iii. 429.) I know of the ditto to this tobacco-stopper; it is of Charles II.'s time. The obverse, with the Pope and Satan and the motto "Ecclesia perversa," &c., is identical. The reverse has Sir Edmondbury Godfrey's head, with the motto "E. Godfrey moriendo restituit rem." P. P.

ELIZABETH AND ISABEL (1st S. i. 430, 488; ii. 159; 2nd S. xii. 364, 444, 464, 522; 3rd S. i. 59, 113, 174.) — In the first of the numerous answers to this query, Mantuan is quoted, who says: "The Spaniards always translate Elizabeth into Isabel." *Always* is saying too much, and contrary to the opinion of the *Saturday Review*, which says ("N. & Q." 2nd S. xii. 364): "We cannot see the slightest analogy between Isabel and Elizabeth." I have both written and numismatic proofs that one and the same person, the celebrated *Isabella Clara Eugenia*, daughter of Philip II., whilst she signed Isabel, Assabel, had coins and medals struck with Albert and *Ehsabet*, and diplomatic seals with *Isabella D. G. HISPAN. INFANS.* P. A. L.

CUSTOMER-WEAVER (4th S. iii. 197, 323.) — Your correspondent J. H. has properly corrected my mistake in speaking of "customary-weaver."

It arose from an imperfect recollection of the name I had been accustomed to hear applied to them *consule Planco*. Since I read your correspondent's correction I have met with the epithet in that valuable work of Mr. David Bremner just issued by A. & C. Black (Edinburgh, 1869), on the *Industries of Scotland, their Rise, Progress, and present Condition*. It is found (p. 154) in his interesting and exhaustive account of the woollen manufactures, where he says:—

“Linen might be found in almost every village of Scotland at the time referred to (1776), but only in the cases mentioned did they do any but what was known as ‘customer work’—that is, the weavers worked up the yarns spun in the households of farmers and others, and the cloth was returned thither for the use of the families.”

This confirms what your correspondent gave as the explanation of the epithet. Mr. Bremner says: “A few specimens of the hand-loom still linger in the manufacturing centres, and in the rural districts, where faith in home-made stuffs still survives.” CRAUFURD TAIT RAMAGE.

WOODROFFE OF WOLLEY (2nd S. viii. 69.)—As long ago as July, 1859, B. C. inquired after the representatives of Richard Woodroffe of Wolley, by his wife Lady Elizabeth Percy, elder daughter and coheir of Thomas, seventh Earl of Northumberland. No reply seems to have been elicited from any correspondent, and I therefore think it may interest B. C., if he still wish to find some better solution of the question than that supplied by Banks, to know that, on the authority of Harl. MS. 6070, f. 123, Richard Woodroffe had issue, by Elizabeth Percy, a son named Joshua or Joseph, who married Magdalene, daughter and heir of Roger Billings, Esq., of Marthagare, near Denbigh, in Wales, and by her had issue Charles, Joseph, Francis, Foljambe, and Mary.

The name of the fourth son may perhaps be accounted for by the marriage, in 1642, of Peter Foljambe, of Steeton, with Jane, daughter and coheir of Ellis Woodroffe of Hope, Derbyshire, Counsellor-at-Law, and Reader and Bencher of the Inner Temple. G. F. D.

HARD WORDS IN CHAUCER (4th S. iii. 89, 180.) While so much attention is being drawn to the language of Chaucer in your useful journal, may I be allowed to suggest an explanation of a phrase hitherto overlooked? In the 107th stanza of “The Court of Love” we find:—

“ . . . ye feigne where that ye saye,
That ye with love had never acquaintaunce,
Save in your dreame right late this other daye:
Why, yes, parde! my life, that durst I laye,
That ye were caught upon an heath, whan I
Saw you complaine, and sighe full pitously.”

In the only edition I have (Mr. Bell's) this phrase is thus noted: “There appears to be here an allusion to some circumstance of which we have no record.” Does it not rather mean: “You

were caught without chance of escape when I saw you complain,” &c.? I do not know what meaning Mr. Morris puts upon it in his edition, but the one I have suggested seems to me quite borne out by the context. We still have such colloquial terms in “up a tree,” “getting cornered,” &c.

Sawceflem (C. T., v. 623):—

“A sompnour was ther with us in that place
That hadde a fyr-reed cherubynes face,
For *sawceflem* he was, with eyghen narwe.”

I stumbled accidentally a few days ago across a similar passage in *The Book of the Knight of La Tour-Landry*, written A.D. 1372, lately edited by Mr. Wright for the Early English Text Society. It occurs on p. 116, and is as follows:—

“Furst, that wyne troubelithe, makithe rede eyen, and feble to the sight, and impetrithe the eres herkeninge, and stoppithe the nostrelles; and it makithe the uisage *falce flemed* rede, and (see Prologe, C. T., 682) fulle of white whelkes.”

I do not know the etymology of *sawceflem*, so I am not quite sure that it and *falce flemed* are related to each other. The whole passage curiously verifies Chaucer's description of “The Sompnour.” COLIN CLOUTES.

Clapham.

NEETHER OR NITHER (4th S. iii. 444.)—P. is rather unfortunate in his dictionaries wherein the pronunciation of *neither* is given as *neether*. I have by my side what I believe are considered the standards of the day, namely, the *Comprehensive Dictionary*, *Student's Dictionary*, and *School Dictionary*, of Dr. Ogilvie; and in each of these the pronunciation is fixed as *nither*. Colloquially the word is often pronounced *neether*, but I have rarely heard it so pronounced by a good reader or careful speaker. T. R.

CREDNELL (4th S. iii. 457.)—*Hodie* Credenhill, about five miles from Hereford. Sims, in his *Index to the Heralds' Visitations*, sub “Herefordshire,” gives several references to pedigrees of Smith of Crednell, and Weston, in that county. The arms—Az. a cross pattée erminois, between four fleurs-de-lis or—are those of Ward.

H. S. G.

Crednell, or Credenhill, is a parish about three miles west of Hereford. Foxley, long the seat of the Price family, is in the adjoining parish of Mansel Lacy. Derndell is in Canon Pyon. The Smiths were seated at Credenhill Court, and the Weare in Kenchester, in the sixteenth and seventeenth centuries. If MR. LEIGHTON will write to me, I will endeavour to answer his other queries.

C. J. ROBINSON.

Norton Canon Vicarage.

Crednell, now called Credenhill, is a parish a few miles north-west of the city of Hereford. Strange, in his *Heraldry of Herefordshire* (p. 98), gives the arms of Smith of that place, granted in

1590—Arg. on a mount vert a lion pass. regard. ppr. Foxley, in the same neighbourhood, celebrated for its sylvan beauty, was formerly the seat of Sir Uvedale Price, Bart., who wrote on the Picturesque. It has been sold by his descendant, the late Sir R. Price, M.P., to the Davenports of Staffordshire; and it came to the Prices about 1720, through the heiress of Rodd. I have no means at present of inspecting the Heralds' Visitation; and Duncumb's *History*, the only printed work on Herefordshire topography, does not describe that part of the county referred to by MR. LEIGHTON; and, while recently examining a collection of pedigrees in the Bodleian Library relating to this shire, I did not find the families he alludes to.

THOMAS E. WINNINGTON.

Stanford Court, Worcester.

GIPSIES (4th S. iii. 405, 461.)—A king of the gipsies died, about Doncaster race time, early in the present century, and was buried at Rossington, near Doncaster. When I was at school a few miles off, forty years ago, I remember being told that the gang annually, when they came to the races, pitching their tents—as I believe they still do—in some of the rural lanes in the vicinity, used to visit the grave and pour over it the libation of a quart of ale.

C. H. J. ANDERSON.

Athenæum.

QUOTATION (4th S. iii. 405.) —

"Time, that aged nurse,

Rocked me to patience,"—

is from Keat's *Endymion*, book i.

W. N. WILLIAMS.

AN EVERLASTING POT (4th S. iii. 382, 442.)—

"All vanished for ever—their miracles o'er,

And the 'Marmite perpétuelle' bubbling no more."

The Fudge Family in Paris, T. Moore.

"Cette merveilleuse Marmite perpétuelle, sur le feu depuis près d'un siècle; qui a donné le jour à plus de 300,000 chapons."—*Almanach des Gourmands*, quatrième année, p. 152.

Is not this the pot in question?

W. J. BERNHARD SMITH.

Temple.

THEBAN LEGION, ETC. (4th S. iii. 459.)—Though I cannot explain the origin of a distribution of beans in the canton of Solothurn or Soleure in Switzerland in connexion with the Theban Legion, I can connect that canton with the Legion in this respect, that the relics of two soldiers of it are preserved at Soleure.

L. S. also asks who composed the prayer called "Anima Christi." In the old and excellent prayer-book called *Parvum cœleste Palmetum*, composed from the pious writings of F. Will. Nakaten, S. J. (Cologne, 1764), this prayer is given as a familiar one of St. Ignatius of Loyola, who in all probability was its author. It has always been a

favourite prayer of the Society of Jesus. In the above book of devout prayers, it is followed by a very beautiful paraphrase upon each line of the original prayer.

F. C. H.

LAURENCE COOKE (4th S. iii. 457.) — I think there can be no doubt that the prior of the Carmelite convent at Doncaster, Laurence Cooke, who was executed at Tyburn, August 4, 1540, suffered for denying the king's supremacy. I find him included with six other sufferers for the same cause, who were hanged with him—Horne, a monk; Bromley, a priest; and Horne, Philpot, Gennings, and Bird, laymen—in the lists of "late martyrs in England," in Wilson's *English Martyrology*; and his authority given is Sanders *De Schism. Anglic.* pp. 216, 217. Dodd likewise, in his *Church History*, part i. book 2, art. VI. records him thus:—

"Lawrence Cook, Prior of Doncaster, who with six more was executed at Tyburn, August 4, 1540, for denying the king's supremacy."

His reference is to Stow's *Chronicle*, p. 581.

F. C. H.

ST. TRIPHON AND ST. SAPHORIN (4th S. iii. 459.)—The first is probably St. Trypho, who together with St. Respicius was martyred in the persecution of Decius in 250. His feast is Nov. 10, but the Greeks honour him Feb. 1. If the other saint inquired for is correctly designated as St. Saphorin, I know of no such name; but it may be Zephyrin, or Zephyrinus, who filled the see of Rome from 202 to 219, and is honoured on August 26.

F. C. H.

. St. Symphorianus, in whose honour the church named after him was founded, suffered martyrdom at Autun in the reign of the Emperor Aurelius. (*Vide Gelpke, Ecclesiastical History of Switzerland*, i. 140.) The first notice of him appears in the MS. "Cartularium Lausannense." In order to understand the connection between the Gaulish saint and the Helvetian church, it must be remembered that Autun and Lausanne were both Gaulish dioceses depending from the same metropolitan.

C. A. FEDERER.

Bradford, Yorkshire.

PRETENDER'S PORTRAITS (4th S. iii. 173, 320, 416, 470.)—Previous to the disastrous fire at Wynnstay which totally destroyed the valuable library and ancient manuscripts, &c., there hung over the mantelpiece a most interesting portrait (full-length) of Prince Charles Edward the Pretender. It was a water-colour drawing, well executed, about eighteen inches by twelve in size. The description given by your correspondent MR. DAVID ROYCE of the incised portrait on the glass decanter answers so entirely to part of the costume, that I cannot do better than repeat it: "He was attired in a round cap, with a rosette of jewels (*clearly*), not apparently, surmounting a

youthful beardless face; a cravat with oval lace lappets; a plaid jacket, with a star on the left breast, partly covered by a scarf looped upon the left shoulder, and a mantle flowing behind." He was standing leaning on a walking-stick, and below the drawing were some verses, which I forget. There are several souvenirs of him now in Sir Watkin Wynn's possession. They were exhibited at the Arts Exhibition at Ruthin, which was held there a few months since.

BENJ. FERREY, F.S.A.

CAMPBELL'S "HOHENLINDEN" (3rd S. xii. *passim*).—Arranging a papyral sacrifice to Vulcan, I chanced upon the rough copy of "N. & Q." which has slumbered now nearly two years. As I had rather suppose its non-reception than its consignment to the editorial waste-basket, I venture to send an abstract of its proposed substitution for the concluding line of the "Hohenlinden." That of the first seven quatrains, having one continued rhyme of a dactylic word closed with the vowel *y* (pronounced as a semi-mute *e*), relinquishes it in the eighth and last for *sepulchre*—a word entirely distinct therefrom. (By the bye, the *sod* of a sepulchre lies more usually above than *beneath* the feet of its occupant. But let that pass.) For the rhyme's sake, *sepulchree* has been suggested, and the yet more objectionable elision *cemet'ry* has been laid at the door of the poet himself. Worst of all, the inversion of the last line into "A soldier's sepulchre shall be," disappointing the dactylic harmony of the precedent stanzas with its miserable monosyllable. I hunted through Walker's homoioteleutics from "abbacy" to "galaxy" without finding a single word the combinate sound and sense whereof could close this magnificent lyric; and my ear refused the blank verse of *sepulchre*. I ventured then to suggest a slight compromise of phrase, adhering with all possible fidelity to Campbell's own rhyme, rhythm, and sentiment:—

"And every sod beneath their feet
Shall bear a soldier's elegy."

E. L. S.

THE CHANCELLOR'S MARBLE CHAIR (4th S. iii. 457.)—The introductory sentence to the "Survey of the Reign of Edward II." in vol. iii. p. 177 of my *Judges of England*, will probably be a sufficient answer to the first part of H.'s inquiry:—

"Westminster Hall is mentioned for the first time in this reign as the place where the Chancellor held his sittings: and the particular part of it is described as the 'Magnum Bancum.' The passage occurs in the record of the appointment of Walter Reginald, Bishop of Worcester, as Chancellor in July 1310; but as it is followed by the words 'ubi Cancellarii Regis sedere consueverunt,' we are left to imagine when the practice first commenced. Another account, in the nineteenth year of the reign, makes the earliest mention of the marble table, 'Tabulam Marmoream,' at which he sat in the Hall."

Dugdale also (*Origines*, 37) quotes a record of Edward III. in which "in sede marmorea" is used in the same way; and he adds that the chair "to this day [1666] remaineth there, over against the middle of the marble table," but that the said table was then covered with the courts there erected.

With regard to the second inquiry of H., as he does not give a reference to the page of the posthumous work of Lord Campbell, which has no index to it, I cannot easily refer to it, and therefore I do not know how the expression is there applied. But when authors wish to avoid the repetition of a word, they are wont to use a figurative, and sometimes a cumbrous and an affected, sentence to convey the same idea.

EDWARD FOSS.

GIPSIES (4th S. iii. 405, 461, 471.)—There can be little doubt MR. MATHER's theory is right, as well as the theories of the other gentlemen. We can very well believe that "the gipsies attach some value to the observance of religious rites," for they simulate the religion of the people among whom they are—in Spain of the Roman Catholics, in European Turkey mostly of the Orthodox or Greeks, and in Asiatic Turkey of Mussulmans. They are not considered, by those who know them best, as adhering to such religions, although they conform to them for peace or safety. They hold to their own.

HYDE CLARKE.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Parks, Promenades, and Gardens of Paris described and considered in relation to the Wants of our own Cities, and of Public and Private Gardens. By W. Robinson, F.L.S. With upwards of 400 Illustrations. (Murray.)

The author of the present work was *The Times'* Correspondent for the Horticultural Department of the Great Paris Exhibition; and we well remember the interest with which we read in the columns of the leading journal many of the very interesting reports which form the groundwork of this volume. At a time like this, when our municipal authorities are directing their attention to the beautifying and improvement of our large towns, to securing the means of open-air exercise and healthful recreation for the inhabitants of our crowded cities, such a book as the present, which tells and illustrates with its hundreds of effective woodcuts what has been done in the capital of France to ameliorate the conditions of life—a book of which nearly one half treats of parks, wide tree-planted roads, public gardens, squares, and similar means of rendering great, ugly, gloomy, filthy human hives fitter dwelling-places for vast hosts of men, is so peculiarly well-timed that it cannot but command immediate attention. But the book has another claim to notice. While one part may be said to be devoted to public health, the other treats of the no less important question of the supply of food; and Mr. Robinson's detailed account of the production of the more important fruits and vegetables for the Paris market will be read with great interest by consumers, and no little profit by the producers, of such necessities of life. His former

book on French Horticulture proved our author's capability of treating this important question in an effective manner.

Hesperides: The Poems and other Remains of Robert Herrick, now first collected. Edited by W. Carew Hazlitt 2 vols. (J. Russell Smith.)

These form two new volumes of Mr. Smith's well-known *Library of Old Authors*; and two volumes of delicious poetry they form, despite the gross freedom of thought and language by which they are so frequently disfigured—freedoms which make it hard to believe how far the poet could justly say of himself—

"Jocund his muse was; tho his life was chaste."

The *Hesperides* and the *Noble Numbers* were already printed off when Mr. Hazlitt undertook to complete the editorship of the book, so that all he could do to it was the introduction of some new materials and the correction of some errors in the preliminary pages, and the addition of some new pieces by Herrick, some different versions of poems already published, and some pieces attributed to our poet, into the Appendix. The book forms now the most complete edition of Herrick which has yet been given to the world.

My Recollections of Felix Mendelssohn-Bartholdy, and his Letters to Me. By Edouard Devrient, Official Director of the Opera at Carlsruhe. Translated from the German by Natalia Macfarren. With a Portrait. (Bentley.)

This is a loving sketch of the great musician by one who shared his friendship during twenty-six years of his short life, and who was peculiarly qualified to estimate not only his genius but his character. Written in a most loving spirit, and with a full appreciation of Mendelssohn's genius and creative powers, the Official Director of the Opera at Carlsruhe has here presented us with a vivid and effective sketch, not only of the artistic career, but of what he well describes as "the lovable and finely-strung nature—noble even in its weaknesses and shortcomings" of the great musician. English readers are under great obligation to the translator for placing in their hands this pleasant little volume.

A List of Medals, Jettons, Tokens, &c., in connection with Printers and the Art of Printing. By William Blades.

Two years since, under the impression that a few months would enable him to fulfil his promise, Mr. Blades undertook to produce something on printer's medals. He soon found the subject one of greater interest and extent than he anticipated, and it will now fill a large royal quarto volume under the title of *Numismata Typographica*. The present work, which is limited to one hundred copies, and contains particulars and outline engravings of a very large number of printer's medals, &c., is sent out for the purpose of calling the attention of printers, numismatists, and amateurs generally to the subject, with a view to enlisting their sympathy and co-operation towards making the forthcoming book and his own collections as complete as possible. For this purpose Mr. Blades has printed at the end of it lists of desiderata.

THE HARLEIAN SOCIETY.—Under this title, a Society on the principle of the Camden Society is about to be established for the purpose of printing books, more especially relating to Heraldry, Genealogy, and Family History. It is supported by many influential persons, including several gentlemen well known for their acquirements in this peculiar branch of historical knowledge, whose names are a guarantee for the good spirit in which the Harleian Society will be conducted. We hope to report progress in an early number.

THE CITY FRIENDS OF SHAKSPERE.—Under this title Mr. Orridge, the late indefatigable Chairman of the Library Committee of the Corporation of London, proposes to publish a volume giving "some account of John Sadler and Richard Quiney, Druggists and Grocers, of Bucklersbury, and their Descendants." Sadler and Quiney migrated from Stratford-on-Avon about the year 1600, the one being the near relative of Judith Shakspeare's godfather, and the other her husband's brother.

DEATH OF PETER CUNNINGHAM.—The announcement of the death at St. Alban's, on the 18th instant, of this well-known man of letters, must have awakened in many of his old associates a touch of deep regret when they remembered the varied acquirements and social qualities which made the author of *The Handbook of London* a welcome guest in all literary gatherings. "N. & Q." was indebted to him for many chatty papers of value and interest, and we are sure our readers will join in wishing Peace to his Memory!

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

DEBBETT'S PERIAGE for any of the years between 1795 and 1816.

Wanted by Mr. Lidiard, 50, Carey Street, Lincoln's Inn, W.C.

THE ENGLISH AND THEIR ORIGIN, by L. O. Pike. Longmans, 1868.

THE PEDIGREES OF THE ENGLISH PEOPLE, by Dr. Nicholas. Longmans, 1867.

Wanted by Mr. Gibson, 3, Hardinge Street, Islington, N.

UNIVERSAL HISTORY. The Modern Series, to range with the 21 vols. 8vo of Ancient.

PENNY CYCLOPEDIA. The two Supplements, in the original cloth binding.

GENTLEMAN'S MAGAZINE. Vols. subsequent to vol. 84.

BRITISH ALMANAC AND COMPANION for 1828, 1829, 1830, 1831, and 1832 to the present time.

SCOTT'S HISTORY OF SCOTLAND. (Lardner's Cyclopædia.) Vol. I.

EVELYN'S DIARY. Edit. 1850. Vols. III. and IV.

ROGER OF WENDOVER'S FLOWERS OF HISTORY. (Bohn's Antiq. Lib.) Vol. II.

LADY GREENLY'S SERMONS. 5th Edit. Vol. I.

DICKENS'S AMERICAN NOTES. 2nd Edit. 1842. Vol. II.

ARMSTRONG'S MISCELLANIES. Cadell, 1770. Vol. I.

ŒUVRES DE VOLTAIRE. Geneva, 1772. Tome II.

DON QUIXOTE (in Spanish). Madrid, 1788. Tomo II.

Wanted by J. E. Davis, Esq., Longton Hall, Stoke-on-Trent.

Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

WILLIAM COMBE THE SATIRIST. Some curious particulars of the life of this voluminous writer in our next.

F. C. H. Please forward another copy of the Query referred to.

R. D^r DAWSON-DUFFIELD, LL.D.—The *Notitia Cestriensis*; or, Historical Notices of the Diocese of Chester, by Bishop Gastrell, edited by the Rev. F. R. Raines, was published by the Chetham Society in 1846, 1849, in two volumes.

G. E. The line "*Jupiter est quodcumque vides, quodcumque moveris*," is by Lucan, *Pharsalia*, ix. 580.

ERRATA.—4th S. III. p. 424, col. ii. line 14, for "Bra" read "Bea" line 15, for "moane" read "mraane"; line 17, for "Palchey" read "Palchey"; line 19, for "myrlugh" read "myr lugh"; p. 438, col. i. line 40, for "heir" read "Earl"; p. 494, col. i. last line but two, for "married" read "was the son of."

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homoeopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoas, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Made simply with boiling water or milk. Sold by the Trade only in $\frac{1}{2}$ lb., $\frac{1}{4}$ lb., and 1 lb. tin-lined packets, labelled—JAMES EPPS & Co., Homoeopathic Chemists, London.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, JUNE 5, 1869.

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Notes.

DR. WHEWELL'S METRICAL TRANSLATIONS FROM THE GERMAN.

German friends, able to judge in such matters (as far as the essential things in a metrical translation—taste, idiom, correctness—are concerned), are anxious to know whether Dr. Whewell's translation of Schiller's *Lied von der Glocke* has been printed for private circulation—after his death (1866). Such metrical translations from Schiller, Goethe, and Bürger (*Lenore**), by the great master of Trinity College, as I was able and happy to show them, excited their universal admiration and their German gratitude. These translations are mostly contained in *English Hexameter Translations from Schiller, Goethe, Homer, Callinus, and Meleager* (London, Murray, 1847, oblong, beautifully printed by the Cambridge University Press);

* Bürger's (born 1748, died 1794) *Lenore*, like the first part of Goethe's *Faust* and Schiller's *Song of the Bell*, seems to be the aim of English metrical translators. *Lenore* has been translated, amongst others, by Sir Walter Scott; by W. R. Spencer, with designs by Lady Diana Beauclerc, London, 1796; by Julia M. Cameron, with illustrations by D. Maclise, R.A., London, 1847; by Sir John Bowring, that most accomplished of all translators from all tongues, &c. The *Song of the Bell* has been rendered by the late Mr. J. H. Merivale, a very clever translation; by Lord Lytton; by Mr. Edgar A. Bowring, the clever translator of Heine and Schiller; by Mr. Theodore Martin; by Charles T. Brooks, the American, &c., &c.

and as this exquisite volume has been withdrawn from circulation, and has thus become a bibliographical curiosity, I may be allowed to speak of it here at some length. The greater part of the volume (pp. viii. and 277) is taken up by Dr. Whewell's hexameter translation* of Goethe's *Hermann und Dorothea*† (*vide antè*, pp. 61-203); Dr. Whewell being also the editor of the book to which, beside him, "J. F. W. H." (Sir John Herschel), contributed a translation in hexameters of Schiller's *Spaziergang* ("The Walk"), which Sir John has also most ably translated into Latin; "J. C. H." (Archdeacon Julius Charles Hare, born 1795, died 1855), a number of epigrammata, Goethe's two poetical epistles, and a very fine version of *Alexis and Dora*; "J. G. L." (John Gibson Lockhart, born 1793, died 1854), *Hector in Troy*, from Homer; and "E. C. H." (?), some very fine translations from Homer, Callinus, and Meleager. As a kind of prologue to *Hermann and Dorothea*, there are some pretty lines signed "M. L." (?), beginning:—

"Ancient Rhine! on thee are blessings breathed by the German,
When, by thy bounties cheer'd, his heart expands in his bosom.
Beautiful Rhine! the traveller too oft wafts thee a blessing,
Bearing away in his thought full many a cherisht remembrance!"

(*Vide antè*, *English Hexameter Translations*, pp. 61, 62.)

In a few prefatory words, Dr. Whewell says in his capacity as editor:—

"The following English hexameters and elegiacs have been written by several persons, and at various times; and there are, therefore, probably some discrepancies in the versification of different parts. It is believed, however, that these are slight: for all the pieces are executed with the intention that the lines, being read according to the natural and ordinary pronunciation, shall run into accentual hexameters and pentameters. If this point be gained, such verses may be no less acceptable to the English ear than they have long been to the German poetical ear, and may be found suited in our language, as well as in its sister speech, to the most earnest and elevated kinds of poetry." (*Vide antè*, p. iii.)

It must, however, have been with deep regret

* Besides this, he contributed (under "W. W.") to the volume: "The Dance" (from Schiller); "The Sexes" (Schiller); two "Epigrammata" (Schiller); "The Metamorphosis of Plants" (Goethe).

† This fine epos has been translated into French prose by Bitaubé (*Hermann et Dorothee*, en neuf chants), Paris, 1800; into Danish by J. Smith (*Hermann og Dorothea*), Copenhagen, 1799; into Latin (twice) by B. G. Fischer (1823), and by Joseph, Count of Berlichingen (1828); into Italian by Jagemann (*Ermanno e Dorothea* tradotto in versi italiani sciolti . . .), Halle, 1804: Jagemann being the librarian of that clever princess the Duchess Amalie of Saxe-Weimar, and father to that most fascinating actress and singer Caroline Jagemann, afterwards Frau von Heygendorf, the *bonne amie* of the Grand Duke Carl August.

that Dr. Whewell penned the following letter to a German gentleman, which is lying before me:—

"It is a great pleasure to me to find that my translation of *Hermann und Dorothea* excites any interest in Germany. The poem seems to me by far the finest poem of modern times, and I am always surprised at its being so little known and admired. My translation was printed, I think, in 1839, but only for private circulation. It was printed again and published, along with other translations, in 1847. These translations were Goethe's *Two Poetical Epistles to Schiller*, *Alexis und Dora*, and *The Metamorphosis of Plants* [by Dr. Whewell]. The volume contains besides some translations, not all by one, from Schiller, but all in hexameters and elegiacs.

"I was dissatisfied with the small amount of interest [he once made, by word of mouth, a similar painful observation regarding his own translation of Berthold Auerbach's fine tale, *Die Frau Professorin*] this volume, *English Hexameter Translations*, excited, and withdrew it from circulation. I still think that this volume contains by far the best English hexameters which have been written. Schiller's *Walk* by Sir John Herschel is, in my judgment, admirable! I have also finished, but not published, a few other translations—for instance, *The Song of the Bell*." (Written October 19, 1863.)

Dr. Whewell's version of Bürger's *Lenore* was in a small volume of metrical translations, printed, if I remember right, for private circulation; and containing, besides translations from Goethe (minor poems) and Schiller, *The Diver*, *The Glove*, &c. I remember with great pleasure an exquisite rendering of *Trost in Thränen* (Goethe's "Consolation in Tears"), and of that little gem of Goethe's—

"Ueber allen Wipfeln ist Ruh!"

In the *English Hexameter Translations* there are, on the pages preceding the translations from Schiller, Goethe, Homer, and Meleager, some fine epigrammatical lines which are probably by Dr. Whewell. They are (before Schiller):—

"Muse, from Teutonic lyres who hast drawn forth the cadence of Hellas,
Harmony blending with thought, truth with the rapture of song.
Lend to my Saxon verse, while it echoes the lays of the Maker,
Sparks of his wisdom and fire—lispings at least of his tone."

Before Goethe:—

"Two great things, said the sage, claim awe: the conscience within us,
And around us the vault spangled with stars and with suns.*
Two great bards meanwhile displayed, in glorious aspects,
That, the fixt mind within—this, the bright multiform world."

* Reminding one of that glorious saying of Ralph Waldo Emerson's, that if the stars were to shine and to appear but *once* in a hundred years, how people would worship and believe. (*Essays*.)

Before Homer:—

"Time-honoured bard all hail! that on eagle's pinions sailing
Markst with their rhythmical sweep measures of loftiest song,
Rollst into ages to come the sounding strain of the epos,
Here may its echo revive, here on Cimmerian shores!"

And before Meleager (the exquisite lines to his child) and Callinus (*War Song*):—

"Set to the Dorian mood of flutes and heart-stirring recorders,
Thus did Callinus' strain fire the Ephesians to war.
Gentler elegy flowed to comfort thee, sad Meleager,
When in her early tomb Heliodora was laid."

HERMANN KINDT.

Germany.

MISAPPREHENSIONS.

"A man named William Fitch, a provision dealer, was brought up at the Lambeth Police Court on Thursday, charged with bigamy. It appeared upon examination that everybody had been married to everybody else, and nobody's marriage was legal, so the accused was discharged, whereupon his first wife, who brought the action apparently because her alimony of five shillings a week was not paid, in a transport of wrath cried out—'You are a very wicked man, and will die in your shoes.' The notion that it is proper to die in bed—so proper that to die dressed is shocking—seems to be universal in England. The angry wife only said what we all say on Sunday, when we pray to be delivered from battle, murder, and sudden death. Is the wish merely the conventional one to die in the most respectable way, or is it a relic of the old notion that the Almighty cannot work a rule-of-three sum, that sudden death diminishes the spiritual chances a slow death would have allowed?"—*Spectator*, May 22, 1869.

As murderers only are hung now, and of those only a few apparently chosen at random, jokes about hemp for knaves are ceasing, and children are not told that picking a green gooseberry is theft and a step towards the gallows; but I am surprised that any one old enough to write in a newspaper does not know that "to die in his shoes" means *to be hung*. I have read in accounts of executions, though I cannot now refer to them, of criminals kicking off their shoes on the scaffold, to falsify the prophecy that they would die in them; and in "Mr. Sucklethumbkin's Story" (*Ingoldsby Legends*, i. 299. London, 1855) is:—

"And there is M'Phuze,
And Lieutenant Treegooze,
And there is Sir Carnaby Jenks of the Blues,
All come to see a man die in his shoes."

When one of our very best literary papers so misapprehends a recent phrase, we may well doubt the explanations which commentators give of those which have been out of use for centuries. I have copied the entire paragraph, as I dislike mutilated extracts. I do not comprehend the somewhat flippant mention of "the rule of three." Perhaps it may puzzle theologians in the year 2069.

Pope's allusion to benefit of clergy —

"So with less reading than makes felons scape,"
has become unintelligible to general readers; and I have talked with sound lawyers who did not know its meaning.

I have a note of another misapprehension of what seems a very plain matter. It may not be out of place here. On the publication of *Don Juan* curiosity was so great that all the papers and magazines hurried to give some account of it, and haste perhaps caused articles to be printed before they were well thought over. The *New Monthly Magazine* gave an abridgment of the story. After eating Pedrillo the sailors look out for more food.

"And next they thought upon the master's mate
As fattest; but he saved himself because,
Besides being much averse from such a fate,
There were some other reasons; the first was,
He had been rather indisposed of late;
But that which chiefly proved his saving clause
Was a small present, made to him at Cadiz,
By general subscription of the ladies."

c. ii. s. 81.

This is the prose version: —

"When the supply of provisions was nearly exhausted, they turned their eyes on the master's mate as fattest; but he saved himself by pleading a recent indisposition, and giving up some money which he had received as a subscription from the ladies of Cadiz."

See the story of Dampier's boatswain in *The Tatler*, No. 62, Sept. 1, 1709. Byron said: —

"For fear some prudish readers should grow skittish,
I've bribed my grandmother's review, the British.
I sent it in a letter to the editor,
Who thanked me duly by return of post," &c.

c. i. ss. 209-10.

The editor did not take this as a joke, but solemnly denied the charge: —

"No misdemeanour, not even that of sending into the world obscene and blasphemous poetry, the product of studious lewdness and laboured impiety, appears to us in so detestable a light as the acceptance of a present by the editor of a review as the condition of praising an author. . . ."

"We of course expect that Lord Byron will, with all gentlemanly haste, disclaim a work imputed to him, containing a calumny so wholly the product of malignant invention."—See "Letter to the Editor of my Grandmother's Review."—*Liberal*, No. 1, p. 41.

FITZHOPKINS.

Garrick Club.

THE PFAHLGRABEN.

The following account of part of the boundary of the Roman empire beyond the Rhine may be worthy of a place in the pages of "N. & Q." It is extracted from a tour on the Rhine by the Baron von Gerning, which I read some years since: —

The Pfahlgraben, by which name the Germans

now designate this long extension of earthworks connected by forts, was begun by Tiberius, according to Tacitus (*Annales*, i. 50, "Limitemque a Tiberio coeptum"), to connect the forts on the right bank of the Rhine, and erected by means of the compulsory services of the surrounding inhabitants. It consisted of a mound thrown up to the height of from ten to fifteen feet, secured by stakes and hedges. It was begun probably in the vicinity of Mentz, Wiesbaden, and the Taunusgebirge. It ran behind Neuwied as far as Wyke de Duurstede, on the lower Rhine, where Claudius Civilis caused it to be demolished. The emperors Trajan and Hadrian extended it towards the east; the same thing was done by Severus, Probus, Julian, and Valentinian, who enclosed all the Decumates agri as far as the Danube.

The Pfahlgraben ran from the lower Rhine behind the Siebengebirge to Rheinbreitbach, over Hammerstein and the Wied to Rengsdorf, where it has a threefold appearance, over the heights at Neuwied and Rengsdorf; then along the old military road and the castellum at Alteck, behind the Renneberg to Greuzhausen, Hör, and Kattenbach; then along the heath to the silver forge of Ems (where a double wall is visible); then it winds up the mountain gorge behind Bad Ems, passing close by what was formerly the Orange Nassau Bathing-house. At Ems, crossing the Lahn, it proceeds by Spiess through the mountain vale of Braubach, over the height of the wood of the commune of Oberlahnstein above Becheln, Schweighausen, and Holzhausen on the heath, where the castellum in the dark wood at the Hasselberg still shows the whole extent of it with the ditch, and over the open country to Kemel; then behind Hohenstein over the Aar or Arde; then between Adolphseck and Schwalbach it ascends the Bornerberg, where it assumes an important appearance between Georgenthal and Wingsbach, Orte, and Oberlibbach; then crossing the flat height, the Zugmantel at Eschenhain between Leuzhahn and Dasbach, behind Heftrich through the elevated wood covered with tumuli; then over the Todtenberg to Waldkriftel; from thence it turns to the right along the Emsbach at Oberems and the Pohlborn. At this place, where there is a noble view, it passes the Glaskopf am Hag and the Hinter Stauffenberg, and ascending near the Eiserner Schlag at Riebhain, it runs up the Riebhain and the Hinterstrasse, close to Lütgesfeldberg, when descending, it crosses the Möpswiese, inclosing the small oblong piece of ground of the Heidenkirche, as it is called. Passing along the declivity of the Great Feldberg over the Sodenwiese near the Kolbenberg, and the Steinritsche by the Klinge behind Oberhain, it runs over the Langeberg and through the Ichieferhecke, the Saalburg, and its Eiserner Schlag, approaching the convent of Thron and the Kapersberg at

Ziegenberg; thence to Butzbach and the village of Pohlgon.

So far the Baron von Gerning. I will add, for any of your readers who may wish to look up the Pfahlgraben for themselves, that it may be seen as a bank and ditch in the woods near the village of Kemenau on the high ground above Bad Ems, and traced down a ravine to a road and street passing into the town near the Orange Nassau Bathing-house, now called the Old Curhaus.

It is also very distinct in a fir wood on the right of the post-road from Wiesbaden to Limburg, just beyond the village of Neuhoef, five or six miles from Wiesbaden. Foundations of buildings and fragments of pottery seem to show that there was a castellum at this spot.

But the most interesting point is probably the Saalburg, five miles from Homburg, where a castrum of great strength has been uncovered of late years, supposed to be the fortress mentioned by Ptolemy as Arctanion. The Pfahlgraben passes just behind this.

F. C. WILKINSON.

Lymington.

INTERESTING LETTER OF LORD BYRON.

It was the observation of a profound scholar, who was at the same time one of the shrewdest men I ever knew, that there was hardly any book so worthless but that in it you could find something you were glad to know. Upon a report from the bookseller to whom it belonged, that I should find in the *Paul Pry Magazine* some information on a point of mixed political and literary interest which I am investigating, I was induced to give three halfcrowns for what I thought, when I received it, would turn out to be the proverbial exception to the rule I have referred to. Anything more senseless, scurrilous, and vapid, it is impossible to conceive; and how, even with a change of publishers, such a tissue of vulgarity and low scandal could have lasted for twenty-six weeks, viz. from Saturday, Feb. 18, 1826, to Saturday, Aug. 12 (for I presume the copy is complete), it is difficult to understand. The information which interested me proved, like Gratiano's reasons, as two grains of wheat in two bushels of chaff—when found, not worth the search. But after all, the *Paul Pry* proved that my old friend was right. In searching for the two grains of wheat I found a third, which will I think interest the readers of "N. & Q." It is an article entitled "LORD BYRON," and contains two letters addressed by him to a young Frenchman—not printed by Moore; and the longer one containing such curious particulars respecting his father, Miss Chaworth, &c., as to render the whole article well worth transplanting from the *Paul Pry* of April 1, 1826 (pp. 105-7), to the columns of "N. & Q." T.

"LORD BYRON.

"In the last number of the *Mercure du Dix-Neuvième Siècle*, a weekly literary journal published in Paris, is an article entitled 'Fragment

of a Voyage in Italy, by J. J. Coulmann.' Mr. J. Coulmann states, that 'penetrated with a lively desire to see the first poet of England and the day, he undertook a journey to Italy in the commencement of 1823.' He had many and serious misgivings, it would appear, of not being favourably received by the haughty 'Childe Harolde,' but, as the event proved, these were unfounded. On arriving at Genoa, 'he wrote *simplement* to Lord Byron that a young Frenchman, who had no other claim to be admitted to his presence than the admiration he felt for his genius, would esteem himself happy if his Lordship would deign to receive him.' To this laconic note an answer was shortly returned, bearing the large impression of his Lordship's arms and motto, *Crede Biron*. The answer, written in choice Italian, was as follows:—

'Sir,—It will be very agreeable to me to make your acquaintance; but I regret exceedingly to tell you, that not being in the habit of speaking or writing French, I shall not be able to profit by all the advantages of your conversation, nor reply to you in that language. If, notwithstanding this, my declaration does not frighten you, I shall be charmed to receive your visit to-morrow, at two o'clock. Receive the sentiments of esteem which you inspire me with, and with which I have the honour to be,

'Your very humble and

'Obedient Servant,

'NOEL BYRON, Peer of England.'

"Mr. Coulmann then gives an interesting account of his visit to his Lordship, which, however, appears to us to be mere raving; but no matter, the writer was an enthusiast.

"His Lordship afterwards wrote the following

"*Valuable Original Letter addressed to J. J. Coulmann.*

'Genoa, July 12, 1823.

'My Dear Sir,—Your letter, and what accompanied it, have given me the greatest pleasure. The glory and the works of the writers who have deigned to give me these volumes, bearing their names, were not unknown to me, but still it is more flattering to receive them from the authors themselves. I beg of you to present my thanks to each of them in particular; and to add, how proud I am of their good opinion, and how charmed I shall be to cultivate their acquaintance, if ever the occasion should occur. The productions of M. Jouy have been a long time familiar to me.—Who has not read and applauded "The Hermit" and "Scylla"? But I cannot accept what it has pleased your friends to call their *homage*, because there is no sovereign in the republic of letters; and if even there were, I have never had the pretension nor the power to become a usurper. I have also to return you thanks for

having honoured me with your own compositions; I thought you too young, and probably too amiable to be an author. As to the Essay, &c. I am obliged to you for the present, though I had already seen it, joined to the last edition of the translation. I have nothing to object to it, with regard to what concerns myself personally, though naturally there are some of the facts in it discoloured, and several errors into which the author has been led by the accounts of others. I allude to facts, and not criticisms. But the same author has cruelly calumniated my father and my grand-uncle, but more especially the former. So far from being "brutal," he was, according to the testimony of all those who knew him, of an extremely amiable and (*enjoué*) joyous character, but careless (*insouciant*) and dissipated. He had, consequently, the reputation of a good officer, and showed himself such in the Guards, in America. The facts themselves refute the assertion. It is not by "brutality" that a young officer in the Guards seduces and carries off a Marchioness, and marries two heiresses. It is true that he was a very handsome man, which goes a great way. His first wife (Lady Conyers and Marchioness of Carmarthen) did not die of grief, but of a malady which she caught by having imprudently insisted upon accompanying my father to a hunt, before she was completely recovered from the accouchement which gave birth to my sister Augusta. His second wife, my respectable mother, had, I assure you, too proud a spirit to bear with the ill usage of any man, no matter who he might be; and this she would have soon proved. I should add, that she lived a long time in Paris, and was in habits of intimacy with the old Marshal Biron, Commandant of the French Guards; who, from the similitude of names, and Norman origin of our family, supposed that there was some distant relationship between us. He died some years before the age of forty, and whatever may have been his faults, they were certainly not those of harshness and grossness (*dureté et grossièreté*). If the notice should reach England, I am certain that the passage relative to my father will give much more pain to my sister (the wife of Colonel Leigh, attached to the Court of the late Queen, *not* Caroline, but Charlotte, wife of George III.), even than to me; and this she does not deserve, for there is not a more angelic being upon earth. Augusta and I have always loved the memory of our father as much as we loved each other, and this at least forms a presumption that the stain of harshness was not applicable to it. If he dissipated his fortune, that concerns us alone, for we are his heirs; and till we reproach him with it, I know no one else who has a right to do so. As to Lord Byron, who killed Mr. Chatsworth in a duel, so far from retiring from the world, he made the tour of Europe, and was appointed Master of

the Stag-hounds after that event, and did not give up society until his son had offended him by marrying in a manner contrary to his duty. So far from feeling any remorse for having killed Mr. Chatsworth, who was a fire-eater (*spadassin*), and celebrated for his quarrelsome disposition, he always kept the sword which he used upon that occasion in his bed-chamber, and where 'it still was *when he died*. It is singular enough, that when very young, I formed a strong attachment for the grand-niece and heiress of Mr. Chatsworth, who stood in the same degree of relationship as myself to Lord Byron; and at one time it was thought that a union would have taken place. She was two years older than me, and we were very much together in our infancy. She married a man of an ancient and respectable family; but her marriage was not a happier one than my own. Her conduct, however, was irreproachable, but there was no sympathy between their characters, and a separation took place. I had not seen her for many years. When an occasion offered, I was upon the point, with her consent, of paying her a visit, when my sister, who has always had more influence over me than any one else, persuaded me not to do it. "For," said she, "if you go, you will fall in love again, and then there will be a scene; one step will lead to another, *et cela fera un éclat*," &c. I was guided by these reasons, and shortly after I married; with what success it is useless to say. Mrs. C., some time after, being separated from her husband, became insane; but she has since recovered her reason, and is, I believe, reconciled to her husband. This is a long letter, and principally about my family, but it is the fault of Mr. —, my benevolent biographer. He may say of me whatever of good or evil pleases him, but I desire that he should speak of my relations only as they deserve. If you could find an occasion of making him, as well as Mr. Nodier, rectify the facts relative to my father, and publish them, you would do me a great service, for I cannot bear to have him unjustly spoken of. I must conclude abruptly, for I have occupied you too long. Believe me to be very much honoured by your esteem, and always your obliged and obedient servant,

‘NOEL BYRON.

‘P.S. The tenth or twelfth of this month I shall embark for Greece. Should I return, I shall pass through Paris, and shall be much flattered in meeting you and your friends. Should I not return, give me as affectionate a place in your remembrance as possible.’”

ANTIQUITIES OF LEOMINSTER: THE DUCKING STOOL: HESTER CLARKE.

Having occasion to spend a day in the ancient borough of Leominster, in Herefordshire last week, I took the opportunity of inquiring after the famous tumbrel, or ducking-stool, with which in the last century the refractory ladies of Leominster were "soused" in one of the streams which water the town. Of late years the stool has been kept in the church, but I was there told it had been removed to the Butter Market. On proceeding to the house of the keeper of the market, that functionary informed me that the stool had been there for a short time, but had again been removed—he knew not whither. After one or two calls on other parties, I was directed to the house of an upholsterer, whose wife said they had kept the article there till it became an eyesore for want of room, and that it was carried away to an inn a few yards off. To the inn I went, but the people in the yard knew nothing of it. At last the landlord appeared, and fetching a key, opened a lumber-room or warehouse in the rear of the premises, where, crammed in amongst casks and other stores, the ancient relic was found taken apart in two pieces for convenience of stowage.

Now, sir, I write this in the hope that through your extensive agency some lover of antiquities may be induced to rescue this curious and very scarce relic from the hands of the authorities of Leominster, who evidently have no soul for such matters, and who would no doubt be glad to part with it to any one for a very small "consideration"—perhaps even for mere house-room. If the corporation of Leominster can see nothing in such relics worthy of a place in their town-hall, let them make a present of the stool to the British Museum. I am not aware that there are more than two or three other specimens in England, and the article is therefore valuable. Perhaps the corporation of Leominster will be accessible by £. s. d. if by nothing else.

One more note as to the curiosities of the borough. In one of its suburbs is an hospital for decayed widows, founded in 1735 by Hester Clarke. In the front wall of the building is a niche containing a rudely-carved statue of a man holding a hatchet, and the following lines are subscribed:—

"He that gives away all
Before he is dead,
Let 'em take this hatchet
And knock him on ye head."

The tradition is that Hester Clarke became impoverished by her charities, and died in a workhouse; but some improbabilities hang to the tale. So benevolent a woman would surely not have been allowed to die in a workhouse when

there was her own almshouse to take refuge in; and, secondly, as the statue was evidently erected on the building at first, is it probable that this sage piece of advice could have been gathered from the unfortunate death of the foundress, which we must reasonably suppose to have occurred at some subsequent period? Perhaps some of your readers in the locality can enlighten me.

J. NOAKE.

St. George's Square, Worcester.

RICHMOND, LENOX, ET AUBIGNY.—I have a letter of Charles Lenox, Duke of Richmond, grandson of Charles II.'s natural son by the Duchess of Portsmouth, the great adversary of Lord Bute and G. Grenville in 1763—later secretary of state in the Rockingham Cabinet; subsequently president of the delegates of the Constitutional Societies of Great Britain who wanted Parliamentary Reform, and ultimately Master of the Ordnance (1782-95). This letter is addressed from

"Goodwood, ce 21 juin 1775. A S. E. M. le Comte de Guines.

"MONSIEUR,—Permettez-moi de féliciter votre Excellence sur la décision que j'apprends qu'on vient de donner en sa faveur, sur la calomnie qu'on lui faisoit. C'étoit une justice qui lui appartenait sur les premières apparences, mais il est encore plus honorable pour votre Excellence de l'avoir reçue après tout ce que l'envie, la méchanceté et la chicane ont pu faire: et peut-être que l'innocence seule n'en auroit pas triomphé sans le travail immense et habile et surtout la fermeté que votre Excellence a fait paroître en cette occasion. Je me réjouis très-fort que cette tracasserie étant finie nous avons le plaisir de vous posséder encore dans ce pays-cy. C'est avec la plus haute considération que j'ai l'honneur d'être, Monsieur, de votre Excellence,

"Le très-humble et très-obéissant serviteur,

"RICHMOND, LENOX, ET AUBIGNY."

Could I be informed whether the Count de Guines was French ambassador at the Court of St. James, and what he was unjustly accused of?

P. A. L.

OUR END LINKED TO OUR BEGINNING.—I do not know whether there was anything in the events of the first century of the Christian era that caused the idea that our last day was linked in a peculiar manner to our first to rest on the mind of man, but I have been struck by its occurrence in several of the writers of that period. Was it that life appeared to them during the reigns of the early Roman emperors—Tiberius, Nero, and Domitian—of such uncertain tenure that its insecurity dwelt painfully in their thoughts? We find it in Silius Italicus (*Pun.* iii. 135), "Extremumque diem primus tulit"; and in Seneca (*Her. Fur.* 874), "Prima, quæ vitam dedit, hora carpit." Manilius, too, whose date is uncertain, but who probably lived in this century, says (*Astron.* iv. 16), "Nascentes morimur, finisque ab origine pendet." In my Greek reading I have

not observed that this thought has ever occurred, but MR. TIEDEMAN, or some other of your correspondents who have turned their attention to such matters, may be able to furnish a parallel passage. Our own poets have not forgotten to adopt the idea, and we need not be surprised to find it in Young's *Night Thoughts* (Night v. 717) —

"While man is growing, life is in decrease,
And cradles rock us nearer to the tomb;
Our birth is nothing but our death begun."

Is it found in Shakspeare or Pope? Here it is in Corneille's *Bérénice* (Act I. Sc. 5):—

"Chaque instant de la vie est un pas vers la mort."

I should think that Jeremy Taylor, in his *Holy Dying*, would dwell on the subject.

CRAUFURD TAIT RAMAGE.

THE "LETTERS" OF ST. IGNATIUS.—One of the fathers of the Society of Jesus, lately banished from Spain by the revolution, informs me that during the last five years he was employed by his superiors in making a collection of the "letters" of St. Ignatius. He says,—

"that he has succeeded beyond his most sanguine expectations, having been so fortunate as to have collected more than one hundred and fifty letters of the saint, besides other documents of great interest and value, connected with his life, most of which have never been published," &c.

JOHN DALTON.

St. John's, Norwich.

STEALING A CORPSE: FIRST INSTANCE OF IT.—

"The burial-ground was on some fields in Gray's-Inn Lane, but now for many years finally closed and surrounded by buildings on all sides. October 9, 1777, some gravediggers here stole a corpse for dissection. It was the first instance of the kind then known, and involved a legal difficulty. The gravediggers were tried, at Guildhall, for 'stealing the body of Mrs. Jane Samsbury.' Mr. Keys, counsel for the prisoners, contended the fact was not felony, and therefore not cognizable. They had taken the body, but not the shroud; it could not be felony. The men were found guilty. They were sentenced to six months' imprisonment and two severe whippings, but the whippings were ultimately remitted."

W. P.

A MILLIARD OF MINUTES.—The following curious calculation appeared in the *Daily News* of Sept. 19, 1868, and seems to me worthy of preservation in "N. & Q.":—

"When, after the Restoration, it was proposed to raise a milliard of francs to the French *émigrés*, General Foy exclaimed: 'Do you know that a milliard of minutes have not elapsed since the death of Christ?' Although this was said nearly half a century ago, the milliard of minutes (1,000,000,000) have not yet flown by. On next Christmas Day there will have passed but 982,368,000 minutes. There being but 525,600 minutes in a year, thirty-four years must elapse before the milliard is reached, which will bring us to the year 1902. Taking the average duration of life, nine-tenths of the persons now living on the earth will not be alive in 1902."

T. B.

Shortlands.

THACKERAY THE NOVELIST.—I have cut the following paragraph from *The Standard* of March 27, 1869; and think it probable that many of your readers would, with myself, be pleased to ascertain whether the conjectures are well founded:—

"In the last volume of records, published by the Record Commission in Calcutta, appears a marriage notice to the effect that, on the tenth day of a certain month in the year 1810, Richmond Thackeray, Esq., of the Hon. Company's Civil Service, was married in Calcutta to Miss Anne Becher. The *Madras Mail* fancies these were the parents of the great novelist, and asks if this is the same Thackeray who assisted Munro in settling the Ceded Districts, and who was stationed for some years at Adoni, in Bellary?"

T. B.

Shortlands.

STAGE COACHES AND COACH TRAVELLING.—I have been for some time collecting materials for a history of stage coaches and coach travelling. If any readers of "N. & Q." will kindly favour me with newspaper cuttings relating to the subject, advertisements, incidents of travelling by road, anecdotes of "crack" coaches or coachmen, accidents, robberies, &c. &c., addressed to me at the office of the Newspaper Press, 11, Ave Maria Lane, London, E.C., they will greatly oblige, and I will exchange information on other subjects.

ALEXANDER ANDREWS

Queries.

ANONYMOUS.—Who was the author of "*Horæ Icenæ*, being the Lucubrations of a Winter's Evening, on the Result of the General Election, 1835. By Publicus Severus. 1835."?

The work was not published, and but few copies printed.

H. A. B.

ARTISTIC QUERIES.—In the critiques on the pictures in the Royal Academy, in the *Daily Telegraph* of May 15, is the following:—"Mr. Maclise has illustrated children's books; Mr. Birket Foster once drew a cartoon for *Punch*." These are matters of public interest, and I would venture to ask the writer the titles of the children's books illustrated by Maclise; and also if the cartoon drawn by Mr. Birket Foster for *Punch* ever appeared in *Punch*; and if so, under what date? CUTHBERT BEDE.

THE YOUNG CHEVALIER AND BROWN OF COLSTOUN: RISING OF 1715 AND 1745.—Can any of your Scotch correspondents give me any particulars respecting this family? Mostly required, the names of those members of it who were out in the 1715 and 1745? There was a Brown, an agent of the Chevalier: was he a Brown of Colstoun?

G. LEE.

COLOMBINA.—Where can I find a full account of the colombina, a religious ceremony which

takes place in the cathedral at Florence every year, on the day after Good Friday? P. W. S.

DERIVATION OF THE WORD "CRAG." — Can any of your correspondents tell me the derivation of the word *crag*, as applied to a peculiar shelly deposit occurring in Norfolk, Suffolk, and Essex? Professor Phillips, in the glossary appended to his *Manual of Geology*, states that it is derived from the Welsh *creggian* = a shell. What is the authority for this derivation, and when was the word *crag* first used in its present signification?

W. M. C.

DAVIES. — Rhys ab Madoc ab David was prince of Glamorgan A.D. 1150. What were his arms? What relation was he to Yestyn ab Gwrgant, king of Glamorgan, 1091? The pedigree of Yestyn is to be found in either the British Museum or Heralds' College. As I cannot visit either place, perhaps some reader of "N. & Q." who can would answer my queries.

Lieut.-Colonel George Lenox Davies, C.B., 9th regiment, superintendent of the Liverpool recruiting district, fought in the Peninsula, Afghanistan, Sobraon, died in Galway, 1852. A tablet erected to his memory by his brother officers in St. Nicholas' church has on it a crest, viz., an ancient regal crown, surmounted by plumes; over this a pelican in her piety; no colours shown. What family was he of? What were his arms?

FRANCIS ROBERT DAVIES.

Hawthorn Black Rock, co. Dublin.

DEERFOLD, OR DARVOLD FOREST, HEREFORDSHIRE.—Any notes on the history of this ancient forest, close to Wigmore Castle, the seat of the Mortimers, will be acceptable. C. J. ROBINSON.

HALL FAMILIES.—I shall be much obliged for any replies to the following questions, and in accordance with the rule of "N. & Q." I append my name and address:—

1. Who was the father of John Hall, Vicar of Bromsgrove, co. Worcester, who was father of John Hall, D.D., Bishop of Bristol? Was he related to Edward Hall of Hallowe, mentioned in Nash's *History of Worcestershire*, vol. i. p. 474?

2. Anthony Hall, son of John Hall of London, draper, was in 1619 Customer of Knockfergus (i. e. Carrickfergus) in Ireland? Is anything known of his descendants?

3. Humphrey Hall, an elder brother of the said Anthony Hall, was of Stanstead in Essex, and founded an hospital at Brandon in Suffolk. He married Cicily, sister of Sir Thomas Middleton, Knt., and of Sir Hugh Middleton, Knt., with whom he was associated in bringing the New River water to London. In some authorities this Cicily is called Barbara. Which is her proper name? I shall be glad of any information relative to the descendants of the said Humphrey Hall.

4. Argent, 3 talbots' heads erased sable between five cross-crosslets gules, was granted September 20, 1699, to Sarah, widow of Joseph Hall, merchant, and sister to Sir Nathaniel Herne, Knt. Who was this Joseph Hall, and why was this coat granted to his widow? I shall be obliged by any information relative to the Herne pedigree.

5. Wanted information as to the descendants of Daniel Hall (? Rev.), who married Margaret, daughter of — Sayer of Kent, and was living about 1634.

6. I shall be glad of any information relative to the descendants of a family named Marshall, whose pedigree is entered in Dugdale's *Visitation of Yorkshire* (vide Surtees Society, vol. xxxvi. p. 316) as of Aislaby in the parish of Pickering. William Marshall, the celebrated agriculturist, is supposed to have been one of this family.

7. Haslett Powell of Luton, co. Bedford, living about 1750, had two daughters and coheirs wards of the Needlemakers' Company. His arms were, Or, a chevron between three lions' gambes, erased, gules. Any information relative to him, particularly the date of his death and place of burial, requested.

GEORGE W. MARSHALL.

Weacombe House, Bicknoller, Taunton.

HOODS AND GOWNS ON THE CONTINENT.—Can you, by means of your excellent magazine, afford me any information as to whether hoods and gowns are worn to distinguish the different degrees in foreign universities; and if such be the case, what are the distinguishing marks of the different degrees in the universities of Belgium? or if the enumeration of all the degrees should take too much time and room, the hoods and gowns of the doctors of laws and doctors of medicine.

BELGIQUE.

MARTIN LUTHER.—I have a small quarto, entitled *Von den Conciliis und Kirchen D. Mart. Luth.* Wittemberg, 1539. I do not find it mentioned among Luther's works, although it appears to be of considerable importance. Can you give me some information about it?

GILBERT R. REDGRAVE.

MEDALS.—Will any of your numismatic correspondents be obliging enough to inform me on what occasion, or for what event, the following medals were struck?—

Obv.—Youthful bust in armour of "GEORGIUS . III . DEI . GRATIA."

Rev.—A lion couchant; a wolf snarling or barking at him in the foreground; a village church with steeple in the back. No legend. Size, Mionnet's scale, 16.

Obv.—Youthful bust, laureated, in armour, of "GEORGIUS . III . DEI . GRATIA."

Rev.—A draped female figure, the cap of liberty in her right hand, a wand in her left. "SEMPER HONOS . NOMENQVE . TVVM." Size 12. I. N. O.

"MY BROWN GIRL SWEET."—Can any of your correspondents furnish me with a copy of the above ballad, once very well known in the North of Ireland? The ballad, as far as I remember its tone, seemed to me quaint and pathetic. Of its words I only now remember a portion of the refrain, which ran, I think, as follows:—

"Oh, I would travel through snow and through sleet,
If you would come with me, my brown girl sweet."

C. A. R.

"NOT CONVERTED, BUT COMPLETE": THE SCATTERED NATION.—The organ of Christian Israelites in this country has the following paragraph in this month's number, headed as above:—

"Disraeli makes the remark that we ought not to speak of *converted*, but of *complete* Jews. Converted gives the impression as if the Jew, in accepting Jesus as his Saviour, embraces the religion of the Gentiles, forsakes the faith of his ancestors, and becomes, so to speak, a Gentile. It is not so. A Jew in becoming a Christian is simply a *complete* Jew. Hitherto he has believed the first; now he accepts also the second part of the sacred volume. Hitherto he was a Jew looking for the first advent of the Messiah; now he acknowledges that his expectation has been fulfilled. The whole Christian church rests on that Jewish root of the thousands of Jews that were converted on the day of *Pentecost*, and the Gentiles were the proselytes, coming from heathenism to the faith of the God of Israel; but the Jew who believes in Jesus as the Messiah, simply joins himself to those thousands of *Israelites* who recognise the claims of Jesus as the Christ of God promised to his fathers, and expected by them as the glory of the nation."

Would any of your readers kindly inform me in which of the writer's works is the preceding remark to be found?

GEORGE PIGOT.

Branches Park, Newmarket.

OGILVIE OF BOYNE.—Walter Ogilvie of Boyne died about 1667. He left an only daughter, Christian, and was succeeded by Sir Patrick Ogilvie, probably a son. Whom did Walter marry? I am sure I shall obtain the assistance of all your heraldic readers when I state that this information, which I have in vain sought elsewhere, is required to complete the only "window" in a hatchment of sixteen quarters.

F. M. S.

PROVERB.—Did you ever hear the proverb "As proud as a dog with side-pockets"? It must be first cousin to the exclamation "Oh! the pride of the cobbler's dog!" I use both expressions occasionally, but I never heard the first one used except by my mother, who comes from the North of England.

C. W. BARKLEY.

RAPHAEL'S "DEATH OF ABEL."—Can any of the readers of "N. & Q." tell me where "a cabinet picture by Raphael is, representing 'The Death of Abel'?" It is said to be one of Raphael's earliest compositions; bought by Cardinal Fesch at Rome in 1803 of Chevalier Venuti; given by the cardinal to Marshal Ney in 1805; after the capitulation of Paris, sold amongst Marshal Ney's

property, and bought by one Louis Guerin; and finally sold, with his (Louis Guerin's) collection, in 1819.

T. M.

RATHBREASIL.—I shall feel much obliged if you or any reader of "N. & Q." will kindly give me any information as to the exact position of Rathbreasil. Gillebert, the Danish Bishop of Limerick, was appointed the first papal legate to Ireland in 1106, and presided as such at the synod of Rathbreasil about the year 1118, where he exerted himself to reorganise the Irish system in accordance with the papal model, and introduced the doctrine and ritual of the church of Rome.

ABHBA.

SKIMMERTON.—I was not aware that the following rough-and-ready punishment *à la* Mr. Justice Lynch was ever practised in Kent, till I met with it in a curious compilation of a Mr. John Bocket, who was, according to his own account, a most important personage, for "the parishioners paid me a compliment" by appointing him churchwarden of St. Peter's in the Isle of Thanet "at the early age of twenty-four, when there were many others who should have been preferred before me":—

"Another rural pastime called the 'skimmerton' occasions much mirth. . . . It consists of two men riding on one horse; the one dressed as a woman. They sit back to back, and having panniers on the horse filled with grains from a brewery, they proceed to the house of any man who has flogged his wife. On their arrival they begin to quarrel and throw the grains at each other, which is followed by a sham fight between the man and wife. The novelty of the sight of course occasions a great number of persons to assemble. The man who leads the horse on this occasion generally collects a few pence from the bystanders. An old servant of my father's (John Hurst) was often selected (1828) for this rustic admonition. Sometimes two or three parties have been thus publicly exposed on the same day."

Query, is this exposure still publicly made in any part of Great Britain?

ALFRED JOHN DUNKIN.

44, Bessborough Gardens, Belgravia.

"A *Tot* OF SPIRITS."—Has any plausible derivation ever been given of the italicised word? As to its definition, there is certainly not the slightest doubt. It is a word one hears every day in the country, and in maritime places it is used by the seamen perhaps as frequently as the article the *quantum* of which it decides. The only derivation I ever heard is probably as incorrect as it is ingenious, but nevertheless it is rather suggestive. It was told me some years since in allusion to either Handel or Haydn—I cannot now remember to which, but I rather think to the latter. When in England he was of course not exempted from the clouds of incense which the natives of this country pre-eminently are wont to raise to their popular gods of the day. But with Haydn the incense "stunk in his nostrils," and he longed for

his former quiet German evenings—evenings undisturbed but by the gentle lifting of his glass to his lips, and perhaps a slight gurgle before it was set down again. At length, finding quiet to be hopelessly departed, he hit upon an ingenious method for preserving the gurgle. When, at his many evening parties, he perceived attention withdrawn from him for the moment, he would steal out of the room, go down stairs softly, and if he met any one officiously inquisitive, he would say in his broken English, "Excuse me, I have a tot [a thought], I have a tot"; and would tap his forehead significantly, and pass on, leaving his interrogator to suppose he had just been struck with some grand idea and was hastening to commit it to paper. But the much-loved bottle was at last discovered, and from this the *maestro's* tots became proverbial. Is the above anecdote known to any of your correspondents?

F. GLEDSTANES WAUGH.

VERBAL PARALLELISM.—Has any commentator noticed the verbal parallelism between the king's devout acknowledgment after the battle of Agincourt, in *Cymbeline*, and "the Psalm or Hymn of Praise and Thanksgiving after Victory" in the Forms of Prayer of our Common Prayer Book? Without a Church Establishment can there be a national thanksgiving "after victory or deliverance from an enemy"? I write not for controversy, but information. To the former query I find an answer in the Variorum edition of Shakespeare. See note on King Henry—"Do we all holy rites."

FLUELLEN.

THE WALLACE FAMILY.—The National Wallace Monument—a magnificent structure—will probably be inaugurated in September. Can any one inform me who is the present head and representative of the Wallace family? The late General Sir James Maxwell Wallace, younger brother of Mr. Wallace of Kelly, M.P., told me that on his brother's death he became the representative of the family, and consequently one of the patrons of Wallace Hall Academy in Dumfriesshire, founded by some one who desired the representative of the Scottish chief to be one of the administrators of his bequest.

CHARLES ROGERS, LL.D.

WATERY CLEMENTS: HENRY TRIGG.—It is commonly reported that a person by the name of Watery Clements, many years ago, was shot in attempting to rob a young gentleman, and was buried in the high road from Watton to Walkern, in the county of Herts. Also a man named Henry Trigg was buried (according to his last will), or rather confined and laid upon a beam under the roof of an old barn near Stevenage, in the same county. If any reader could confirm the above statements as being matters of fact, giving the dates of interments, I should feel much obliged.

W. W.

Queries with Answers.

TOM CRIBB.—There is in Woolwich churchyard a monument with a lion resting its right fore paw on a cinerary urn—its countenance cast up to heaven in woeful-wise, as if howling a prayer or lamentation. It is executed with all that command of the chisel that has long distinguished the school of the New Road; and the whole figure is surrounded, at a distance of about three inches, by a high railing of iron spikes, so that it looks something like a cage in Wombwell's Menagerie. Inscribed upon it is "Thomas Cribb, born July 8, 1781; died May 11, 1848." Does this refer to the once famous Cribb of the prize-ring, champion of England? C. A. W.

Mayfair.

[This is the tomb of the famed "Champion of England," as Thomas Cribb was styled when pugilism was in the ascendant. He had for some years carried on the business of a baker and confectioner at Woolwich. A subscription was annually made for him by his former companions, which placed him in comfortable circumstances. Among our biographical cuttings we find the following characteristic notice, in our choice sportive vernacular, of the closing days of this celebrated boxer:—

"THE VETERAN TOM CRIBB.—'Look upon this picture and look on that.' We mentioned in our last that a gallant admiral of the blue in Scotland had forwarded 10*l.* to Tom Spring for the benefit of poor old Tom Cribb, now on the threshold of the grave, in sadness and distress, since which we have had the great gratification of receiving a check for 20*l.* from a noble earl, who in the palmy days of the ring witnessed and appreciated the invincible courage and incorruptible honesty of the ex-champion. From the Bishop of Bond Street, always on the alert to support true gallantry, we have also received 50*s.*, including a sovereign from one of the old Barclay school. Jem Burns likewise, his heart always open to melting charity, has given us two sovereigns, and a promise to put up to raffle a painting in his possession, belonging to Tom Cribb, of the renowned Broughton and Slack, the produce to be handed to the owner. Johnny Broome has in like manner put his mite of two sovereigns in 'the lucky bag,' and we hope ere long to be enabled to prove substantially to the venerable patriarch of British boxing, that such conduct as his has been through life leaves an impression which can never be effaced, and when needed is sure to receive the sympathies of his fellow-men, who appreciate honourable conduct in whatever form exhibited. Let Johnny Walker and men of his kidney look at this picture, and then look in the glass, and if they do not change colour it is because their mugs are colourless."]

FRANCESCO GUICCIARDINI.—Will some reader kindly afford information about a little volume which has greatly interested me? It is—

"Francisci Guicciardini Patricii Florentini Loci dvo qui ex ipsius Historiarum libris III. & IIII. dolo

malo detracti, in exemplaribus hactenus impressis non leguntur Nunc tandem ab interitu vindicati & Latine Italice Galliceq; editi. Scorsum accesserunt Francisci Petrarchæ Epistolæ xvi. quibus plane testatvm reliquit quid de Pontificatu & de Rom. curia senserit. Item Pontificis Maximi Clementis VIII. anno MDXCVIII. Ferrariam petentis & ingredientis apparatus & pompa. Luc. 12: Nihil occultum quod non reueletur. Anno MDCII."

The last item, which has a separate pagination, supplies the printer's name—"Excudebat Petrus Antonius." I regret to say that my copy has only a fragment of the folding plate, and wants a leaf (pp. 155, 156) of the "Epistolæ."

AIKEN IRVINE.

Kilbride-Bray.

[The literary history of this little work is soon told. It appears that Francesco Guicciardini's *History of Italy* did not appear till twenty years after his death. The delay is imputed by Giovio to the freedom of its strictures upon several persons then living, and the danger of offending many powerful families. It was not till 1561 that the first sixteen books were published by his nephew Agnolo; and three years afterwards the four remaining ones appeared at Venice. But in this and all the subsequent Italian editions various passages were omitted, especially such as were thought injurious to the court of Rome, until that of Friburg, 4 vols. 4to, 1755, printed from the author's own manuscripts in the Magliabecchi library at Florence. The fragments suppressed in the third and fourth books were published at Basil in Latin, Italian, and French, in 1561, and with some other pieces in 1602, which is the edition noticed by our correspondent. In 1595 another edition was printed in England, entitled "Two Discourses of Master Frances Guicciardini, which are wanting in the thirde and fourth Bookes of his Historie, in all the Italian, Latin, and French Coppies heretofore imprinted; which for the worthinesse of the matter they containe, were published in those three languages at Basile 1561: and are now for the same cause doone into English. Printed at London for William Ponsonbie. 1595."]

ALDUS' "EPISTOLE FAMIGLIARI DI CICERONE." I lately acquired a copy of the above work, the full title of which is as follows:—

"Le Epistole Familiari di Cicerone, tradotte secondo i veri sensi dell' avttore, et con figvre proprie della lingua volgare."

This is followed by the well-known dolphin and anchor dividing the printer's name AL—DVS, the figure taking about a third of the depth of the title-page, and itself followed by the words—

"Con priuilegio del Sommo Pontefice, & del
l'Illustrissima Signoria di Vinegia.
M. D. XLV."

The right-hand pages only are numbered. The text of the book is in the Aldine cursive character. The colophon recounts the signatures, which run up to TT (the book containing 334 leaves), and states—

"Tutti [i fogli] sono quaderni, eccetto TT, che è terno [12 pages]. In Vinegia, nelle case de [not de'] figliuoli di Aldo. Nel M. D. XLV."

The size is about a small 8vo. The book is dedicated to a certain Signor Francesco Cusano, a nobleman of Parma, whose name alone appears in the preface. Says the translator:—

"Non ho uoluto porre il mio [nella presente traduzione], per attendere il giudicio, che ne faranno gli huomini."

Any information as to the above work, or the name of this retiring translator, will be very acceptable.
E. GROSVENOR.

[According to Renouard, i. 318, 319, two editions of this translation were published in the year 1545; but neither of them is in the British Museum. Our correspondent's copy is the earliest edition of the two described by Renouard. The translation has been supposed by some bibliographers to have been "da Aldo Manutio," son of the celebrated Paul; but Renouard shows good reason for considering it the work of Guido Loglio of Reggio, to whom it is also attributed by the editors of the Bodleian Catalogue.]

POURCUTTLE, A FISH.—"The folly of seeking many friends" (Plutarch's *Morals*, vol. i., 1691). In asserting that it is not likely that any one can adapt himself to the humours of many friends, the philosopher observes:—

"Now is there any person living of that industrious, pliant, and universal humour, who can take the pains to imitate all shapes, and will not rather deride the advice of Theogius as absurd and impossible, namely, to learn the craft of the *pourcuttle*, which, in all prospects, puts on the hue of every stone it sticks to; however, the changes of the fish are only superficial, and the colours are only variously reflected from its skin, by which neighbouring bodies are resembled," &c.

Now, what is the *fish* endowed with the properties of the *cameleon* to which the translator gives the name in this note? I have no old dictionary at hand but Bailey's, who has "*Pourcontrel*. See porpoise"; but I do not remember any changes of the kind having been spoken of as characteristic of this well-known inhabitant of the sea.
J. A. G.

Carisbrooke.

[Phillips, in his *World of Words*, 1706, has the following notice of this marvellous variegated fish: "Polypus, the Pourcontrel, a kind of fish that has a great many feet, and changes its colour like the place where it is."]

SIR THOMAS GARDINER.—What is the true date of the death of Sir Thomas Gardiner, Recorder of London until 1643, and Attorney-General to Charles I. in 1645? The minute-book of Highgate school says that he died in October, 1652, and that Sir Thomas Allen, Knt., was chosen a governor in his place on December 17, 1652. But this cannot be reconciled with an entry in the Domestic Calendars of Charles II., where Thomas Owen of Shrewsbury petitions the king in June,

1660, to be Prothonotary and Clerk of the Crown in South Wales, which office he had held as deputy to the late Sir Thomas Gardiner, Recorder, and which after the death of Sir Thomas had been granted to him by Charles I. just before he left London.

TEWARS.

[Wood (*Fasti Oxon.*, ii. 404, ed. Bliss) states that "Tho. Gardiner of the Inner Temple, Esq., was admitted a student in the public library; afterwards Recorder of London, a knight, his Majesty's Solicitor-General, and eminent for his knowledge of municipal law. He died in October 1652, and was buried, as I conceive, in the church at Cuddesdon, near Oxford, in which town he had an estate. Quære."]

JEWISH VESSEL.—Dr. Tovey, in his *Anglia Judaica*, and the Rev. Dr. Margoliouth, in his *History of the Jews in Great Britain*, make mention of a certain spherical vessel, with a Hebrew inscription, which was found about two hundred years ago in the county of Suffolk by a fisherman whilst dragging a brook. That vessel was first bought by Dr. Covel; and when the doctor died, it was purchased by the then Earl of Oxford. The earldom of Oxford has been extinct for the last forty [sixteen] years. Can any of your erudite readers inform me as to what became of the interesting relique?

ARTHUR PIGOT.

[Some curious particulars of this Jewish vessel, with the Hebrew inscription, will be found in the British Museum, Addit. MS. 22,910, pp. 866, 882–890. At the dispersion of the antiquities belonging to Edward, Earl of Oxford, on March 8, 1741–2, there was a bell-metal Jewish vessel upon three legs, purchased by Rawlinson for 1*l.* 5*s.*]

CHRIST CHURCH CATHEDRAL, DUBLIN.—What has become of the late Mr. Monck Mason's MSS. relative to the Cathedral of Christ Church, Dublin, which were sold (with his other valuable collections) some years since in London by Messrs. Sotheby and Co.?

ABHBA.

[Lot 444. History of the Cathedral of the Holy Trinity, commonly called Christ Church, from the remotest period of its Annals to the year 1809, was purchased by Mr. Parker for 21*l.* 10*s.*—Lot 446. Records of the Cathedral of Christ Church; a collection of Notices relating to the former Priory and present Cathedral, with the Acta Capituli Ecclesiae Sanctae Trinitatis, &c., in 2 vols. 8vo, by Mr. Holmes for 21*l.* 10*s.* The sale of W. Monck Mason's MSS. at Sotheby's was on March 30, 1858.]

Replies.

PRINCE CHARLES EDWARD AT LEEK IN THE '45.

(4th S. iii. 399, 439.)

It has often struck me as remarkable that, after the lapse of not much more than a century, so little of local tradition still lives among the de-

scendants of those who must have figured in the stirring scenes of that eventful period; and certain is it that with all due diligence, and after much patient research, I have only here and there been able to pick up a few meagre crumbs of information, and to string together a few hazy accounts of the doings of the wild petticoat-men in this locality—which, but for a royalist messenger, one Joshua Ball (who had been dispatched to the head-quarters of the Duke of Cumberland's forces with the news of the rebels' approach), having been waylaid and made drunk on the road, would have proved the turning-point of this romantic expedition.

To provoke further notes of a similar nature, and to rescue from oblivion all that throws light on so interesting a theme, I venture to send such of my jottings, however trivial, as have not yet appeared in print; and I may here add, that at pp. 122–8 of the *History of Leek* will be found several original letters bearing on the locust-flight of these Highland caterans through the then desolate Staffordshire moorlands. I can only hear of one misguided native having joined the expedition—John Gould, of Brownhills, who abandoned the uncongenial study of the law with Mr. Osborne of Beresford Hall, and passing unscathed through all the dangers of the subsequent campaign, ultimately expired on a little property he had acquired north of the Tweed, at the patriarchal age of ninety-two. His nearest relative, Mr. John Grindon of the Cross farm, was patriotic enough to decline administering to his effects, declaring he would have nought to do with what had belonged to a recusant Jacobite.

One Sarah Sherratt of Pool End, who only died about fifty years ago, used to relate that, along with several other young women, she stood on a bank watching the Highlanders march by, when "one of the men with petticoats on" stepped out of the ranks, asking whether she would like to see her "Proonce." She did not at first understand him; but on his repeating the question, answered at a venture, "Yes!" Thereupon he ran up to "a very handsome young man" at the head of one of the regiments, who immediately fell out and advanced towards her, pulling off his bonnet and "making his obedience" two or three times. The prince shook hands with the lasses all round, and was described as wearing a large scarf, or piece of cloth, over his shoulders. I have myself had it from the lips of an aged lady, lately deceased, that she had often heard her mother say that she distinctly remembered as a child being hoisted on to the shoulders of a stalwart Highlander when the army was filing into the market-place, and told to take a good look at her future king.

A Quaker gentleman, Mr. Toft of Hareyate, insisted on the clansmen piling arms outside his front door before entertaining them on boiled beef

and vegetables; and among his descendants is still preserved this characteristic I. O. U.:—

"Dr to John Toft, near Leeke, Dec. 8, 1745.

19 horses' hay at 4 ^d	:	:	:	6	4
Oates, 18 peckes at 3½ ^d .	:	:	:	5	3

11 7

Received the above accomptt bay mei, Jo. Graham, ageyantt to may Lord Kilmarnok."

Edward and John Bratt, interesting twins still in the flesh, in Mill Street, describe their grandfather as having fought with the "rabels" at Fold-brook, and having had the sinews of his hand so badly wounded that thenceforth he was disabled from milking his cows. Nanny Toft, an old washerwoman living in Stockwell Street, had her wrath stirred and her hunger balked by some of these unwelcome guests entering her humble abode, and helping themselves to the dumpling then boiling in the pot over the fire. Of others who hid themselves and their treasures, and turned their horses and cattle loose on the unenclosed commons, in the vain hope that they might escape, many reports still circulate; but the most striking feature in the passage of this hungry host through the moorlands is so tersely described in the vernacular, that I cannot do better than append it:—

"*Leigh*. 'Th' yung Purtendur wi' his officers steyd'n to brexfast at th' squeir's (Murhall's), an' arterwards th' Scotch sojers rob't his hâhis of his foire arms an' money, an' meyd'n him shew 'em th' road to'ard Darby.'

"*Telwright*. 'Bu' they fund'n the'r wey back ogen pratty seun, afore th' duke cud meet wi' em?'

"*Leigh*. 'They didn; an' th' squeir thout he'd ma' 'em amends for robbin' his hâhis; so he catch't a lâisy Scotch rogue as had lagg'd behinnd,—tuck't him up wi' a hawt'r o'er a soin-post at Leek, had him fleead loike a cawf, an' sent his hoide to th' tan-yord t' may into leather for a drum-yêad.'

Relics of the expedition:—In Lady Harpur Crewe's boudoir, at Calke Abbey, hangs the Young Pretender's bridle, and at Mr. Bagshawe's of Ford Hall is an exquisite miniature of him, which is believed to have been given to an ancestor by Charles Edward himself. Mr. Harrison of Snelston Hall, Mrs. Briggs of Ashborne, and myself, *inter alios*, possess claymores left behind them by the Highlanders; and over a very fine print of Charles Edward, in the Leek Institute, is suspended an officer's sword, which was found thrust into the thatch of a cottage on Morridge. At Wolfscote Grange, near Hartington, and at Mr. R. H. Edge's of the Acre Farm, are guns with immensely long barrels; and there is a shield, formed of two thicknesses of wood covered with rough strong leather, left at Langley. I may add that the original warrant of the Derbyshire lodge of Ancient Freemasons, whose head-quarters are at Longnor, was signed by Charles Edward as grand-master, while at Derby, in 1745.

JOHN SLEIGH.

Thornbridge, Bakewell.

THE QUINTAIN.

(4th S. iii. 458.)

I have great pleasure in being able to tell MR. PIGGOT that the quintain at Offham still stands there, and that it is in good condition: had it not been that a road has been made to pass within a few feet of it, a person might ride at it now. The striking board is *not* perforated, i. e. bored *through*, but some small round holes, about a quarter of an inch deep, are cut on it, probably to afford a better hold for the lance, and to prevent its glancing off. I went to see it about a year ago, my attention having been called to it by a passage in Mrs. Markham's *History of England*, p. 135. It is a nice book for young children. Markham is an assumed name. The lady who wrote it was Elizabeth, wife of the Rev. John Penrose, of Bracebridge, near Lincoln. She died in 1837. She said:—

"I was lately told that there is still a quintain existing at Malling in Kent. At the first sight of it the gentleman who told me this thought it was a guide-post, but on inquiry he found it was the relic, and probably the only one left, of the quintain."

Offham is a short mile from Town Malling. In "N. & Q." 3rd S. x. 312, a like question to MR. PIGGOT's was asked by E. S. He referred to Murray's *Handbook of Kent*, p. 117, where it is described, and with this passage:—

"Quintains of this form are scarcely earlier than the reign of Elizabeth, the more ancient having been in the shape of a giant or Saracen with a broad wooden sword which struck the unskilful tilter as the figure turned on its pivot."

No answer was returned to E. S.'s query. Mrs. Markham gives a drawing of the quintain, but it is not much like the one at Offham. Hers appears to be about four feet high; that at Offham is about ten. I had an impression that there was one still in existence in Huntingdonshire or Northamptonshire, but I think I must have been wrong; had there been, I think we should have heard something about it from CUTHBERT BEDE.

I take it there are few readers of "N. & Q." who do not like pretty scenery, and that all the more if objects of antiquarian interest abound amid it. Let me suggest to them that Town Malling would give them glorious head-quarters for a week's holiday in the coming summer. I might mention that the quintain stands on the village green at Offham. C. W. BARKLEY.

I do not think the quintain will be found to be of such rare occurrence as MR. PIGGOT seems to believe. The machine has been set up by more than one lover of the old game, to my own knowledge. I have myself seen two; one at Chartley, Lord Ferrers' seat in Staffordshire, and another in

a riding house belonging to the late Mr. Harrington, at his house near Crawley, Sussex.

W. J. BERNHARD SMITH.

Temple.

A quintain is still in existence on Offham Green. The estate on which it stands is, I believe, bound to keep it in repair. The present one is, I think, a new one, or nearly so, copied from an older, although it commonly passes for a venerable relic. Unless I am mistaken MR. PIGGOT has described an Elizabethan quintain. The more ancient had "a giant, or Saracen, with a broad wooden sword which struck the unskilful tilter as the figure turned on its pivot."

GEORGE BEDO.

Pulross Road, Brixton.

TROOP OF HORSE-GUARDS.

(4th S. iii. 427.)

There were in 1709 four troops of Horse Guards. The first two troops are now the 1st and 2nd regiments of Life Guards. The 3rd and 4th (or Scots Troop) were disbanded in 1746. "Sub-Brigadeer Harie Montgomerie," judging from his name and habitation, probably belonged to the fourth troop, of which, in 1709, John Duke of Argyll was captain.

HENRY F. PONSONBY.

As some of your correspondents take an interest in the establishment of the Horse-Guards, I enclose a copy of a warrant relating to it, which is in my possession.

JOHN L. WOLFE.

Kennington.

"James R.

"Our will and pleasure is that this *Establishment* of our Four Troops of Horse Guards and Granadiers do commence and take place from the first day of July, 1686, in the second year of Our Reign; and that all other Establishments relating to any of them be sett aside from that time. Given at Our Court att Windsor this twenty-fourth day of June, in the second year of Our Reign, 1686.

His Majesty's First Troop of Horse Guards.

	Per Diem.			Per Annum.		
	£	s.	d.	£	s.	d.
Captain	1	0	0	365	0	0
Four Lieutenants att 15s. per diem	8	0	0	1095	0	0
Cornet	0	14	0	255	10	0
Guidon	0	12	0	219	0	0
Quarter Master	0	9	0	164	5	0
Chaplain	0	6	8	121	13	4
Chirurgeon 6s., and one horse to carry his chest, 4s. per diem	0	8	0	140	0	0
Four Brigadiers, each 7s. per diem	1	8	0	511	0	0
Four Sub-Brigadiers, over and above the pay of private gentlemen of the troop, 1s. per diem each	0	4	0	73	0	0
Four Trumpeters, each 5s. per diem	1	0	0	365	0	0

	£	s.	d.	£	s.	d.
One Kettle Drummer	0	5	0	91	5	0
Two hundred Gentlemen, each 4s. per diem	40	0	0	14,600	0	0
	49	6	8	18,006	13	4

[In the margin:]

His Majesty's Four Troops of Horse Guards, consisting of 200 Gentlemen in each Troop, besides Officers. In all 800.

Second Troop of Guards.

Note.—Same as above, except that it has two Lieutenants instead of four, and the Cornet has 13s. per diem instead of 14s.

The pay of the Third and Fourth Troops of Guards att the same rates and numbers as in the Second Troop above mentioned.

[On the back of the Warrant:]

One Troop of Granadiers belonging to his Majesty's First Troop of Guards.

	£	s.	d.	£	s.	d.
Two Lieutenants, each 8s. per diem	0	16	0	292	0	0
Two Serjeants, each 4s. per diem	0	8	0	146	0	0
Two Corporalls, each 3s. per diem	0	6	0	109	10	0
Two Drummers, each 2s. 6d. per diem	0	5	0	91	5	0
Two Hoboys, each 2s. 6d. per diem	0	5	0	91	5	0
Fifty Granadiers att 2s. 6d. each for himself and horse	6	5	0	2281	5	0
	8	5	0	3011	5	0

The pay of Three Troops of Granadiers more belonging to his Majesty's Second, Third, and Fourth Troops of Guards, at the same rates and numbers as in the Troop of Granadiers above mentioned

24 15 0 9033 15 0

To the Fire Master of the Four Troops of Granadiers belonging to the Horse Guards for furnishing them Fugies, and Granadoes for their exercise and service

0 3 0 54 15 0

Total for the four Troops of Granadiers

83 3 0 12,099 15 0

Adjutant to the Four Troops of Horse Guards, for Fire, Candle, and Oyle

0 7 0 127 15 0

For those of the Horse Guards who are upon duty

0 6 0 109 10 0

More for Fire and Candle for the Horse Guards and maintenance of a Servant to cleanse the rooms and look after the Clock there

0 4 0 78 0 0

To the Person who provides Diets for the Officers of the Horse Guards who are in waiting

0 8 0 146 0 0

Total for the said Four Troops of Guards and Granadiers

227 1 8 82,885 8 4

[In the margin:]

His Majesty's four Troops of Granadiers, consisting of Fifty in each Troop, besides Officers. In all 200.
Rochester. SUNDERLAND L^d.

QUITANTIA.

(4th S. iii. 290.)

To the query—"What means *quitantia*?"—the answer given is barely satisfactory; and the view which commends itself most to our understanding is that contained in the latter part of the last paragraph of the answer.

The word occurs (as it is proper to mention) in a charter, reckoned the oldest Scotch one known to be now existing, and which was granted by King Duncan in 1094 to the monks of St. Cuthbert of Durham, of several lands in Lothian of Scotland. This charter, which is said to be in perfect preservation, is deposited in the Chapter House at Durham; and although the genuineness of it has been seriously impugned, Mr. C. Innes of Edinburgh is of opinion that the suspicion does not rest on any solid foundation. It has been published several times; and in particular by the late William Robertson, Deputy-clerk Registrar of Scotland, in his valuable *Index of Missing Charters* (p. 153), having been very exactly copied by him personally from the original at Durham on Oct. 3, 1793; and in printing which copy he mentions that "the points and the capital letters used in the original," are all preserved.

It will be observed, that King Duncan gave the lands mentioned by name to St. Cuthbert of Durham and his servitors, in *elemosina*, with every service which a certain bishop, called Fodan, had thence or therefrom; and then the grant proceeds and mentions that the lands were also given "in tali quitantia, cum *saca et soco*, qualem unquam meliorem habuit Sanctus Cuthbertus, ab illis de quibus tenet suas elemosinas." Looking to the context (and the mode of expression is more than usually elliptical), the import of *quitantia* seems not very doubtful. The king gave out the lands in *alms*, or charity (*elemosina*), with such quittance (*i. e.* such easement, or freedom, from services or exactions), with *sac* and *soc* (well-known privileges of jurisdiction) as St. Cuthbert ever held (lands) better; or as freely as the lands were held "by those from whom he (St. Cuthbert) holds his charities." What seems meant by the latter part of the clause is, simply, that St. Cuthbert was not to hold, or could not expect to hold, the lands otherwise, or more free from imposts, than those did themselves from whom he received them. And if this be a correct interpretation, it induces a clear inference that the lands conferred by this charter were not unreservedly in the hands of the king at the time, but had been resigned by some one according to feu-

dal forms (perhaps by "Fodanus," the episcopus mentioned) into the king's hands, on the condition of being new given out to St. Cuthbert and his monks. For this expression, which is also contained in the charter, is not to be overlooked: "de Broccesmuth, omne servitium, quod inde habuit Fodanus episcopus" (with Brocsmouth, every service which Fodan the bishop had therefrom).

Another Coldingham charter, which is also preserved at Durham, granted by King Edgar, the successor of Duncan, would seem to render the meaning of *quitantia* evident. It is a confirmatory charter, granting to St. Cuthbert and his monks of Coldyngham, "et omnes terras, *quas habent in Laudonia*, ita liberas et quietas, cum omnibus consuetudinibus, sicut eas ego ipse (King Edgar) habui in mea propria manu." A third charter supports the same interpretation. It is granted by David I., in 1126, of these lands in Lothian, and contains this clause, rendering them "liberas et quietas ab omni opere et servitio"; and then this reason is assigned for its introduction, "quia volo ut hec mea elemosina libera et quietas ab omne calumpnia in perpetuum remaneat." (Rob. *Index*, *suprà*.)

Quitantia in this charter, therefore, would seem evidently to signify a freedom or relief from burdens.

ESPEDARE.

EDMUND KEAN.

(4th S. iii. 382, 445.)

The attempt to turn Kean into an Eton scholar, and to represent him as of "gentle blood," is most preposterously absurd. I know nothing about the name of Carey; but I have a word or two to say about another name, viz. Carter—for which, perhaps, Carey is a mistake. In Hone's *Table Book* will be found an article, entitled "Thomas Airay, the Grassington Manager, and his Theatrical Company, Craven, Yorkshire." It was the production of a schoolboy, and contains little that is not mere invention beyond the fact that my old friend, the late Mr. Thomas Airay, the respected postmaster of his native village, was in his early days what he is there represented. I knew Airay well; and some years ago, when collecting materials for a work on Craven, I obtained full and true particulars respecting the Grassington Theatre and its offshoots. Airay died on April 12, 1842, aged seventy-one years, as recorded on his tombstone in the churchyard of Linton in Craven. I cannot state when his theatre commenced, but it was in full vigour in 1805 and for several subsequent years. During Airay's career a Mr. Goldsmith, the successor of a Mr. Butler, arrived in Craven with a company of strolling players. The speculation was an unfortunate one, and Goldsmith was imprisoned for debt, his "properties" seized by the bailiffs, and his company left to do as they

could—in other phrase, to shift for themselves. I have nearly all the names of Goldsmith's company, and I find those of Collier, Lardner, Glover, Carter, &c. &c. When Goldsmith's failure occurred, he was acting at Grassington, where he had effected an occasional union between his troop and that of Airay. The "properties" were sold to Airay, who offered engagements to Goldsmith's actors. Two of them declined engagements, viz. Edmund Carter and Collier;* but as a compensation against the loss of these two "stars," Airay managed to retain the services of Miss Harriet Mellon—who was subsequently Duchess of St. Alban's. Carter was neither more nor less than the celebrated Edmund Kean! His sister, Miss Sarah Carter, was also a member of Goldsmith's troop; and many years afterwards, under the same name, she was an actress in the Durham and Sunderland circuit. When she was in the North, Kean was in the zenith of his fame; and Miss Carter said (and once in my presence) that Kean was her brother. This was at Durham, where Miss Carter was accompanied by her aged mother, who was frequently talking about her son Edmund. I think that, from 1803 to 1806, when Kean is returned as *non est inventus*, he was with Goldsmith and not at Eton. I have heard it asserted that, before he joined Goldsmith's troop, he was a vagabond gamin who frequented the parlours of public-houses, and gained a few coppers by mountebank exhibitions. I have not read the work of Mr. Hawkins, and only know it from the reviews and magazines: however, I find that one critic states that Kean's first début was that of a pot-house tumbler and jumper—not exactly a preliminary for Eton! The question arises, what was Kean's real name? Airay always asserted that it was Carter; and as that surname was borne by two females who represented themselves as his mother and sister, I am inclined to believe that Kean was a dramatic assumption, suggested by the name of the great French tragedian Le Kaine. If the family of Carter was Irish, as some have asserted, Kean (pronounced Hibernice) would be almost the same in sound as Kaine. Miss S. Carter had certainly an Irish accent.

Many years after Airay had abandoned the Thespian life, Kean was starring at the Theatre Royal, Leeds, and Airay had an interview with his old friend. I saw Airay on his return, and he told about the cordial reception, the theatrical embrace, &c. The great actor said at parting: "I wish the Grassington Theatre was open now—I would give you a turn!" This anecdote, which I believe to be true, proves that Edmund Kean, the great tragedian, was the youthful strolling

player Edmund Carter, of the Grassington Theatre and Goldsmith's troop.

As I have in this note alluded to Miss Mellon, I will take the opportunity of recording an incident, though it has nothing to do with Kean, but relates to a Miss Rothwell, who was an actress in Goldsmith's company, or rather I believe the mistress of the robes, or theatrical dressmaker. After her theatrical career, she settled at Skipton as a milliner. Long years had passed, and the sprightly girl had become the old woman, when news was brought that the Duchess of St. Alban's had arrived at the Devonshire Hotel, in Skipton. Miss Rothwell called upon her, but not without misgivings for presumption. Her fears were groundless. The duchess clasped the poor woman to her breast, talked of Airay's troop and its leading members, &c., and, accompanied by the dressmaker, visited the old theatre in Skipton, which had long been appropriated to other uses. On parting, a five-pound note was slipped into the hands of the poor milliner, and the duchess's last words were—"Rothwell, should you want assistance, write to me, and I will help you."

STEPHEN JACKSON.

PENMEN (4th S. iii. 458.)—The calligraphists mentioned by W. P. recall to my memory one of a somewhat later date, but who must have long since joined his precursors—Mr. Aird. I remember him in Worcester during my first school-days in that dear old city, 1785-89, though I was not one of his pupils; my father having, like other gentlemen of the old school, held it "a baseness to write fair." (I am not ashamed to confess that I subsequently inoculated myself therewith.) Mr. Aird was an especial master of his mystery, frequently showed us his non-published works, and took delight in their exhibition. He would draw a number of us boys about him, and, as I often saw him, describe, without pausing or lifting his pen, in a single flourish, bird, tree, flower, or any device asked of him. Where or when he died I know not.

E. L. S.

Your correspondent's note reminds me of the remarkable calligraphy of Nicholas Jarry, a French penman in the reign of Louis XIV., whose writing, principally copies of religious works, is most rare and beautiful. One of his choice books I had lately an opportunity of seeing in the collection of Mr. Walter Sneyd, near Oxford.

THOMAS E. WINNINGTON.

I possess a copy of Ollyffe's work, which bears the following title:—

"The Practical Pen-man: a new Copy-book, containing the usual Hands of Great Britain; more particularly the Law-hands, viz. the Engrossing, Text, Secretary, Great Court, Small Court, Common Chancery, and Set Chancery Hands; and also, A small Specimen of

* Collier, after an unsuccessful début in London as Hamlet, went to America, where I have heard that he was well received. He married Goldsmith's daughter.

the Abbreviations in Court-Hand. By Thomas Ollyffe, at the Hand and Pen in Fetter Lane, London. [&c.] Printed and sold by Henry Overton, at the White Horse, without Newgate, 1713. Where likewise are sold, The Art of Writing; by Charles Snell. The Pen-man's Diversion; by John Clark. The British Pen Man; by George Johnson."

A fine portrait is prefixed; and here, as well as in the Dedication "To Mr. Ralph Snow, Writing-Master and Mathematician, in Little Moore Fields," the calligraphist's name is spelled *Ollyffe*, a form used afterwards interchangeably with that on the title. The publication-price was 1s. 6d., as appears from a list of Overton's books at the end, in which, besides the books mentioned above, are announced "*Youth's Recreation; a New Copy-Book*, by Humphrey Johnson," price 6d., and two by George Shelley—*A New Striking Copy-Book*, price 1s., and *A New Book of Alphabets of all the Hands, design'd for the Use of Christ's Hospital*, price 1s. 6d. Of other penmen mentioned by your correspondent, I have "*A New and Practical Sett of Engrossing Copies, in Single Lines*, by J. Champion; printed for Robt. Sayer, near Serjeant's Inn, Fleet Street," and Langford's "*Introduction to Running Hand*; engraved by H. Ashby; published Aug. 1, 1795." One other last-century book is a set of *Running-Hand Copies*, by W. Thomson, Islington; engraved by Ashby, Russell Court.

W. D. MACRAY.

PEDESTRIANISM (4th S. iii. 454.) — I cannot agree with R. C. L. in believing in the great walking powers of labouring men. Some few of course there are who can and do walk very long distances; but the mere labourer, as far as I have seen, will never walk a quarter of a mile if he can help it. I know that men whose work lies at farms two or three miles from their cottages feel the labour of the walk to and from their place of employment more than any part of their day's work: the poor fellows have not the strength for it; they have been underfed from their birth. Look at a regiment of soldiers: how many men fall out exhausted in a march of twenty miles! They are recruited from the labouring classes — they have no stamina — the bad food of their younger days has weakened them for life. Game-keepers, rat-catchers, thatchers, men who are not mere day-labourers, can often walk well; so can the postman at Oswaldkirk; but then they have always had plenty of butcher's meat and beer to sustain them; and even they never take a walk for pleasure, as gentlemen do. You must look, I think, to the middle and higher classes for good walkers. Shopkeepers are not; they always ride when they can. Farmers are even worse. Who ever heard of a farmer walking to his market town, five miles off? The clergyman of a country parish often walks further in a day than all the farmers in the village put together. Young city

men walk many miles a day, and take long walking tours, too often overdoing it terribly. Twenty miles a day is quite enough for a man on a tour; but you often see very young men tearing along, three or four together, and walking their thirty to thirty-five miles a day. There is no pleasure in that. They wake next morning footsore and feverish, and have done themselves harm instead of good. Mr. Walter White, in his various tours, never attempted more than twenty miles a day, taking one day with another. A moderately strong man could keep on for years at that rate.

C. W. BARKLEY.

THE SYON COPE (4th S. iii. 447, 471.) — My authority for the date of Thomas Le Despenser's death is the Inquisition Post Mortem of his wife, which gives it as Jan. 5, 1 Hen. IV., which, according to our common mode of computation, is 1400. I venture to think that ninety out of every hundred writers and readers naturally follow that computation; and I took it for granted that D. P. had done so. I would suggest, in all courtesy, that a writer using the legal computation from Easter to Easter should give some hint of his mode of reckoning, if he desires not to be misunderstood. I beg D. P.'s pardon for having misunderstood him, and thereby offered a needless correction.

HERMENTRUDE.

SIR EDWARD SAUNDERS (4th S. iii. 381, 442.) Mr. Foss must not suppose that my notes are written to "pick holes" in his *Lives of the Judges*; on the contrary, it is from my appreciation of the general excellence of his book that I use it as a text-book to illustrate with such stray scraps of information as I have gleaned after him. With all due submission to him, he has not shown in his note on Sir E. Saunders any error in mine; for he must admit—1. That Jan. 1577 is at best an equivocal date, and is properly written Jan. 1576-7. 2. That it is not usual for the corpse of a man who dies on Nov. 12 to remain at his town house until Nov. 26, before being "carried into the country for burial." 3. That the statement of Sir Edward's having a house in Whitefriars raises a presumption worth rebutting, that this was his town-house where he died.

TEWARS.

SUBSIDENCE (4th S. iii. 444, 464.) — LORD LYTTELTON's recantation is so ingenuous that I would gladly, if it were possible, join him in it. To this, however, as yet, I cannot see my way. Together with some analogy, I see a considerable difference of meaning between the words. *Subsido* I should take as implying descent from a higher to a lower place—a sinking or settling down; *subsideo*, as the occupying the lower place at once, without any such previous descent. The man who first took the higher room, and afterwards descended to the lower, might, I apprehend, be said to *subsidere*; not so the man who chose at

first the inferior place. *Subsidentia* = sediment, settlement, that which has sunk down, must, I submit, be traced to *subsido* rather than to *subsideo*, and hence the penultima of its English equivalent *subsidence* should be long. As a technicality among naturalists, does not *subsidence* mean either the act of settling down, or something which has settled down, not something which has always been at the bottom? I presume it would be a very different thing to say of one boy in *minore scholâ subsidet*, and of another *minori scholâ subsidit*. EDMUND TEW, M.A.

Patching Rectory.

PORTRAIT BY DE WILDE (4th S. iii. 458.)—I have no doubt that the portrait is that of the Hon. Charlotte Lady Bedingfeld, though it is not quite correctly described. MR. WYLIE says that "the hand, which rests upon a sketch-book, holds a crayon." In the portrait, well known to me, the lady's left hand rests upon a sketch-book, and her right rests upon the left and holds the portecrayon, which is of brass or gilt. This is the original portrait painted by Sir Martin Archer Shee, the late President of the Royal Academy. It was painted for her ladyship's father, Sir William Jerningham, and has always hung in the same room at Cossey Hall, being now the property of his grandson Lord Stafford. The lady is dressed in white, and wears a loose white muslin turban or head-dress, her dark hair flowing over her shoulders.

A copy of this portrait was made for Lady Bedingfeld's eldest son, the late Sir Henry Bedingfeld, but by what artist I do not know. I never heard of any other copy, nor was the picture ever engraved. I shall be glad to learn if MR. WYLIE's portrait corresponds with my description of the original. If it does, it must have been a copy made very soon after the first was painted; but the present noble owner of that is not aware of any copy having been made but that for Sir Henry, which was taken many years later.

F. C. H.

I have little doubt that the lady respecting whose portrait MR. WYLIE inquires was a Miss Louisa Dubuisson. I have an oil-painting by my father of Miss Dubuisson drawing from a bust in my father's studio in Leicester Square, I am pretty sure. The room is hung with pictures from his pencil; two of them are theatrical portraits; one is a figure of Clytie; others portraits and fancy heads. A mirror reflects the artist with the palette on his thumb. Miss Dubuisson was not a professional artist, but I remember my father saying that she only needed the pressure and application of professional life to distinguish herself. A portrait of him, life-size, from her hand in my possession testifies to the reasonableness of his opinion. Miss Dubuisson had two sisters, Susan

and Harriet. Susan studied miniature-painting with great success. I think I may assure MR. WYLIE that his picture has not been engraved.

G. J. DE WILDE

"ORVAL; OR, THE FOOL OF TIME" (4th S. iii. 337, 418.)—The late John Wyndham Bruce began but did not finish a translation of "*Die ungöttliche Comödie*." I bought an interleaved copy with his autograph and book-plate from Lumley's catalogue for December, 1850. On the fly-leaf is: "J. W. Bruce commenced the translation of this at Florence 20th Oct. 1844, Casa Caterelli." The interleaving has no writing upon it, but in the same catalogue was—

"Manuscript. The Infernal Comedy from the Polish of Count Krasinski; an original translation in English by J. W. B. from the German of Betornicki. 8vo. 4s."

I looked at it, but did not think it worth the money. The translation was into very slovenly English, and not more than half finished. I am glad that Mr. Martineau, in *The Athenæum*, has shown the incorrectness of the title "Infernal." I cannot read Polish, but having read with very great pleasure and interest the German translation, I can say that "Infernal" is quite as inapplicable to the matter as to that of *La Divina Commedia* or of *Paradise Lost*. C. T.'s question as to the "old number" of the *Revue des deux Mondes* has not been answered. I should like to know where to find it. Filtered through the French language, the best poetry might seem only platitudes and fustian, and might deserve the somewhat severe judgment of the *Saturday Review* on "Orval." How would Dante or Shakespeare look done out of French into German?

I do not know whether the double title is from the French or Mr. Lytton's own. Neither "Orval" nor "The Fool of Time" is in the German version.

H. B. C.

U. U. Club.

THE CHANCELLOR'S MARBLE CHAIR (4th S. iii. 457.)—If H. turns to Vulcan's handiwork of Achilles' shield (*Iliad*, xviii. 503, 504) he will find that so long ago as in Homer's time the judges sat in chairs of polished stone (marble) to hear causes. Sufficiently cushioned, they must surely have been more comfortable and—commercial symbolism apart—more appropriate than we can imagine the lumbering woolsack. E. L. S.

MEOLE (4th S. iii. 457.)—There can be, I think, little doubt that this word is the Welsh *moel*, which signifies a hill with a bald top, and which is the prefix of many Welsh mountains—Moel Elian, Moel Hebog, Moel Llwydiarth, &c. Of kin is the Gaelic *Meall*, a heap, a hill.

T. E. M.

LITERARY BLUNDERS (4th S. iii. 417, 467.)—Disraeli, in his *Curiosities of Literature*, p. 477

(London, 1838), tells us that the famous brazen head which was made by Albertus Magnus was destroyed by his master Aquinas. Now, it is quite certain that St. Thomas Aquinas was the *pupil* of Albertus at Cologne. D. J. K.

ANONYMOUS (4th S. iii. 457.)—In reply to Mr. A. H. HILL's wish for information as to the author of a work on the *Systematic Relief of the Poor*, to the value of which I can bear cordial testimony, I am able to name the brother of the gentleman who gave it to Mr. Markland—Mr. John Shute Duncan, of New College, Oxford, and Weston near Bath, who died in 1844.

The following letter from Mr. Markland acknowledging the gift (placed in my hands by a relative of the author), will awaken in your readers pleasant thoughts of one who contributed to your pages, as well as of the brothers, whose memory also will long be prized wherever they were known. JEROM MURCH.

Cranwells, Bath.

Mr. Markland's Letter to Mr. P. B. Duncan.

"Lansdowne Crescent, Bath, 28 March, 1850.

"My dear Friend,—

"Accept my best thanks for your present. I regard it as a very valuable one, conveying 'wisdom and instruction and ends of understanding,' from the pen of as good a man as ever lived. I am sure that those who listened to him ought to be both wiser and better.

"My copy of this book is much increased by the few words inserted in it by the kind donor. It is no little gratification to me to see my name enshrined between *par nobile fratrum*.

"The subject is one that has perplexed the wisest and best. The generous man sometimes has had to deplore that he has done more harm than good. 'This, I believe, was the opinion of Reynolds.

"Ever yours,

"J. H. MARKLAND."

The author of the work mentioned by DR. HILL (*Collection relative to the Systematic Relief of the Poor*, 1815) was John Duncan. See *Literature of Political Economy*, by J. R. M'Culloch. London, 1845, p. 286. W. E. A. A.

Joynson Street, Strangeways.

F. JOHN POLANCUS (4th S. iii. 405.)—In the *Bibliothèque des Écrivains de la Compagnie de Jésus*, 1^{re} série (Liège, 1853), we find the following notice of Polancus' historical works:—

"Chronicon breve seu Synopsis rerum gestarum Societatis Jesu ab initio usque ad annum 1549, in 8vo."

"Historiæ Societatis ab illo anno 1549 usque ad obitum S. P. Ignatii 1556, Tomi 3 in folio, qui Romæ in Societatis archivio inter MSS. asservantur."

They are not known to have been printed.

D. J. K.

LADY BARBARA FITZROY (4th S. iii. 287, 491.)—I have a quarto book, entitled *The Genealogy of the Royal Families of England, &c.*, pp. 25, no title (query, a portion of a larger work?), which calls Barbara Fitzroy third daughter of King Charles II. and Barbara Villiers, and says that she died a nun

at Pontoise. It also mentions her birth on July 16, 1672. In the *Herald and Genealogist*, iii. 419, King Charles is stated to have had a daughter *Benedicta* Fitzroy, by Barbara Villiers, born 1672, "died prioress of the Hôtel Dieu at Pontoise, May 1737." Are Barbara and *Benedicta* one and the same person? If so, this furnishes the record of her death, which your correspondent H. M. VANE has failed to meet with. G. W. M.

HERALDIC (4th S. iii. 481.)—In reply to the HERALDIC INQUIRER, I beg to offer a few remarks. There is always an understood connection between the arms a man uses and the name he bears. The change of name and coat, or changing the name but retaining the former coat, is duly provided for according to the regulations in such cases established; but it is certain that the son of a man not entitled to arms can never assume his mother's arms to be carried under the form of paternal arms, notwithstanding such mother was an heiress, except the arms were by grant, and due distinction made in effect—the coat belonging to the father's surname. This rule is often disregarded through mistake as to the manner in which descent from a particular heiress is set forth in the arms of her descendants. A shield quarterly 1 and 4 a blank, with arabesque ornamentation or, a color or metal 2 and 3—the coat of the heiress-mother—would be the only mode HERALDIC INQUIRER could adopt. The correct proceeding, and the only satisfactory one, would be to obtain in the usual mode a grant of paternal arms, with which these maternal arms (if rightly borne) might be duly quartered.

I recollect an example of the error I have alluded to, in a reprint and continuation of a topographical work of great repute. The original pedigree of a family, whose name and arms were consociate, ended in a coheiress. In the continuation of that pedigree, the arms of the heiress were given as the paternal arms of the family descending from her. The slightest inspection of the arms would show that though assigned to A. as the arms of the name he bears, they were merely the arms of B., from whom A. descends, and could only be quartered with a paternal coat.

E. W.

The question of HERALDIC ENQUIRER admits of only one answer. The husband not being entitled to coat armour, and therefore not *noble*, could not transmit the right to coat armour to his issue. His wife sank to his position by her marriage, the rule being, according to old Ferne, "Mariti non acquirunt nobilitatem ex parte uxorum"; but see fully on this subject in his *Blazon of Gentry*, pp. 9-12. G. W. M.

"TO MAKE A VIRTUE OF NECESSITY" (4th S. iii. 440.)—I do not find the phrase at the reference given—viz. "The Knightes Tale," lines

2183-4. The couplet quoted constitutes lines 3043-4 of that poem, a reference which, it will be seen, I gave—along with others in Shakspeare, Dryden, &c.—in “N. & Q.” 4th S. iii. 277: a page, by-the-way, which appears in the present instance to have been overlooked, but which contains replies from two correspondents touching the phrase in question. The references should stand thus—4th S. iii. 173, 277, 370 (not 368, as printed), 440. See also “The Squires Tale,” line 10,907.

J. B. SHAW.

JOLLY (3rd S. xi. 366.)—I quite agree with P. E. MASEY in his assertion that this word “is evidently the French Anglicised.” Ferne, in his *Blazon of Gentry*, 1586, uses it in this way:—

“A iolly helpe it is, when as a noble gentleman, through a liberall minde, hath something shortned his reuenues, to enlarge the same by the plentifulnes of their (the usurers) bagges.”

G. W. M.

FREYLINGHAUSEN (4th S. iii. 478.)—The Cambridge bookseller has not quoted the title-page of Freylinghausen’s work correctly. The words are not “the first book stereotyped in this kingdom,” but “the first book stereotyped by the new process.” And among the “Standing Rules of the Stereotype-office,” prefixed to the volume, are the following:—

“Rule 4. Every work which is stereotyped at this office is to be composed with beautiful types.

“Rule 5. All the stereotype plates are to be made according to the improved process, discovered by Earl Stanhope.”

The first rule of the stereotype-office is worthy of all imitation—viz. “Nothing is to be printed against religion.”

E. C. HARRINGTON.

The Close, Exeter.

ENGLISH VERSIONS OF GOETHE’S “FAUST” (4th S. iii. 452.)—In compliance with HERR KINDT’S request, and to aid him in completing a list of the names of all the English translators of Goethe’s *Faust*, I note a translation by T. Birch, author (as he informs us on his title-page) of *Divine Emblems, &c.* The translator has not confined himself to Part I., but has given a metrical version of the whole poem. The book, with its lengthy preface and numerous notes, forms a bulky volume of 714 pages; and I presume, judging from the mediocrity of its performance, that this translation is but little known. It was published in 1839 by Blackett and Armstrong, London.

W. B. C.

Here is a list of some of the translators and translations of *Faust*, Part I.:—

Percy Bysshe Shelley. *Scenes from the Faust of Goethe.* (Posthumous Poems, 1824.)

Lord Francis Leveson Gower. *Faust: a Drama by Goethe, with Translations from the German.* London, 1823. Second Edition, 1825. 2 vols.

A. Hayward. *Faust: a Dramatic Poem by Goethe.* Translated into English Prose, with Remarks on former

Translations and Notes. First Edition, 1833. Second Edition, 1834. Eighth Edition, 1864.

Anonymous. *Faustus: a Tragedy.* London, 1834.

David Syme. *Faust: a Tragedy.* Translated from the German of Goethe. Edinburgh, 1834.

John S. Blackie. *Faust: a Tragedy by J. W. Goethe* Translated from the German. Edinburgh, 1834.

John Anster, LL.D. *Faustus: a Dramatic Mystery.* London, 1835. New Edition (Tauchnitz), 1868.

The Hon. Robert Tallbot. *The Faust of Goethe attempted in English Rhyme.* London, 1835. Second Edition, revised. London, 1839.

J. Birch. *Faust: a Tragedy by J. Wolfgang von Goethe.* Translated into English Verse. Leipzig, 1839.

J. MILNER BARRY.

Tunbridge Wells.

English Translation of Part II. by Leopold J. Bernays, Scholar, St. John’s College, Oxon. 1839. Reference made in preface thereof to a translation by Mr. Hayward of Part I.

English Translation of Parts I. and II. by Jonathan Birch, Esq., with 40 Outline Etchings by John Brain, after Moritz Retsch.

Vol. i. has twenty-nine etchings, 1839; vol. ii. eleven etchings, 1843.

E. B.

TAPESTRY MAPS (4th S. iii. 428.)—In answer to the inquiry of SIR T. E. WINNINGTON, I copy the following passage from the *Descriptive Catalogue of the Museum of the Yorkshire Philosophical Society*:—

“The three tapestry maps in the theatre formerly lined the hall at Weston, in Warwickshire, the seat of W. Sheldon, Esq., who first introduced tapestry weaving into England, of which these maps, executed in 1579, are the first specimen. They contain a section of the centre of the kingdom, including Herefordshire, Shropshire, Staffordshire, Worcestershire, Warwickshire, Gloucestershire, Oxfordshire, and part of Berkshire. They were purchased by the Earl of Orford (Horace Walpole), and given by him to the Earl of Harcourt. On his death they came into the possession of Archbishop Harcourt, by whom they were presented to the Yorkshire Philosophical Society in the year 1827. (See Nichols’s *Literary Anecdotes*, vi. 326, note).” Illustrations, viii. 686.

Mr. Nichols (vi. 330, note) erroneously states that these maps were presented by Earl Harcourt to Mr. Gough. Whence the fragment came which Mr. Gough gave to the University of Oxford, I do not know. Those in the York Museum have no such quaint verses as those which SIR T. E. WINNINGTON quotes.

K.

The Curator of the Antiquities in the York Museum.

SOBRIQUETS OF REGIMENTS (4th S. iii. 298, *passim*.)—The 50th Regiment are called “The Blind Half-hundreds,” from the fact of their being almost blinded with ophthalmia during the campaign in Egypt. It is a very sore subject with the regiment, as I once found out to my sorrow; why, I do not know, for I was loth to continue the subject by asking the reason. I only record it now as a sobriquet, and presume it is more to the credit of the corps than otherwise.

Crook.

GEORGE LLOYD.

PORTRAIT OF THE EARL OF CONINGSBY (4th S. ii. 394.)—As I have not been in the way of seeing “N. & Q.” lately, I have only just come across MR. MAURICE DENNY DAY’s query. The original picture is the property of Lord Essex, and is at Cassiobury Park, in Hertfordshire, whither the Coningsby family pictures (including the well-known one of King Henry IV., that of “Sir Thomas Coningesby and Cricket his Dwarf,” &c.) were removed on the sale of Hampton Court. I shall be very happy to communicate with MR. DAY on the subject of the Coningsby family, in which I am much interested. The print I have seen is in the possession of Lord de Ros, the representative of Lord Coningsby’s youngest daughter; who has inherited a large number of letters addressed by notabilities to Lord Coningsby, including several from the first Duke and Duchess of Marlborough. Among others, there is one endorsed in Lord Coningsby’s own hand: “From my undutifull sonn in prison.” It is written by his eldest son from some foreign debtors’ prison (where, I do not remember). Some quarrel he had with his son was, I believe, the reason why Lord Coningsby procured his earldom to be limited to the eldest daughter of his second, to the exclusion of the sons of his first marriage. There is also a letter from Lord Manchester, then I think our ambassador at Paris, to Lord Coningsby, urging him to relent towards his son, who is, he adds, in a state of great wretchedness. Lord Coningsby and his family appear always to have spelt their name with an *e*, thus—Coningesby. EDMUND M. BOYLE.

Christ Church, Oxford.

THAMES EMBANKMENT (4th S. iii. 482.)—The personal property of the late Sir Frederick Trench came to his niece, my sister-in-law, then Miss Domville, now the wife of the late Danish minister, Mons. De Billè; and at her residence on Putney Heath the original drawings for the Thames Embankment are still preserved. I have also a copy of the plans on a small scale given to me by Sir Frederick himself, which I would lend with pleasure to MR. FERREY should he desire to see them. They are in the library at home.

Sir Frederick Trench died at Brighton in December, 1859, before any idea of carrying out the Embankment was seriously entertained. Had he lived but a short time longer, he would have hailed with delight the cherished idea of his earlier years on the point of being carried out by competent authority; and would have closed a long life, devoted to art study and contemplation, with the satisfaction he had done something to adorn the metropolis he loved so well.

Brighton.

THOMAS E. WINNINGTON.

ISABEL SCROPE (4th S. iii. 104, 184, 293, 437.) Sir B. Burke, in his 1866 *Extinct Peerage*, takes

the same view of Isabel Scrope’s identity as HERMENTRUDE; namely, that Isabel was the wife of Sir Henry Scroope, youngest son of Henry Le Scroope of Upsall and Masham, and widow of Sir Thos. Percy. I have seen an extract from Blore’s *Rutland*, but cannot understand why this Isabel should be petitioning for a restitution of some lost rights. There is nothing to show that Henry le Scroope did not die a natural death; and Sir B. Burke further states he left two daughters, whom he calls coheiresses: Elizabeth, married to Sir R. Hastings, and Margaret, married to Thos. Clavel of Alderark, near York; and that the widow, for her third husband, married Robt. de Thorley. In Sir B. Burke’s previous edition of the *Extinct Peerage*, however, he makes this Isabel a wife of the Earl of Wiltes, and of the Upsall branch of Scroopes. This is clearly wrong, as has been lately proved before the House of Lords upon the petition of Simon Scroope of Danby, co. York, for the dormant title of Wiltes, as he there alleges the Earls of Wiltes sprang from the Lords Scroopes of Bolton. There are two families of Lords Scroope, the senior branch residing at Bolton Castle, near Leyburn, called the Lords Scroopes of Bolton, and the other, or junior, residing at Upsall Castle, near Thirsk, and called the Lords Scroopes of Upsall and Masham.

EBORACUM.

GENEALOGIES OF THE MORDAUNT FAMILY (4th S. iii. 481.)—MR. JOHN TAYLOR’s remarks about Halstead’s *Genealogies* and the Mordaunt family remind me that I am in possession of the original MS. pedigrees, with the arms drawn in Indian ink, of this work; and that perhaps also he may like to know that Sir Charles Mordaunt of Walton, in Warwickshire, Bart., is in possession of a fine copy of the work, which was procured for his father, the late Sir John Mordaunt, by the late Mr. Hamper. E. P. SHIRLEY.

MULET (4th S. iii. 456.)—I think MR. KINDT is wrong in saying that *mulet* does not mean “mullet.” At least my French dictionary, printed at Dunquerque, gives that meaning; and I have bought scores of *mulet rouge* in the fish-market there. J. WILKINS, B.C.L.

MITHRAISM (3rd S. ix. 202.)—Searching old numbers of “N. & Q.” in reference to a topic very different from this, I luckily happened to come across the above communication of BREVIS bearing on a question in which I am at present much interested, and on which I want all the information that can be got. Permit me to suggest, *en passant*, that the fact of my having looked in vain through the indices for something relating to the subject of this query, and now only lighting upon the above reference by pure accident, is a good instance of the advantages of an elaborate index. As an old subscriber to “N. & Q.” and

a constant student of its back numbers, I may venture to express my opinion that a large amplification of its indices, by adding to them every important topic touched upon even casually, in the course of a "note" or a "reply," would be well worth the additional trouble, space, and expense.

My query is—Did the Mithraists practise the rites of baptism and the eucharist, and what significance did they attach to the "cross"? BREVIS is apparently familiar with authorities that I, in spite of much search, have been unable to find in support of his idea that all these three appurtenances of Christianity were also appurtenances of Mithraic religion. Will he, or his opponent F. C. H., or both, assist me in an endeavour to analyse a most interesting and complicated portion of the world's religious history, both of them remembering that it is archæology, and not theology, that I am introducing into your pages?

R. C. L.

PRIMITIVE FONT (4th S. iii. 199, 340.)—A very interesting subject is being discussed under this head; and as more than one of the views enunciated by DR. ROGERS in support of his leading idea that the primitive font on the Bel-craig at Dunino, in Fifeshire, is artificial, are to many not known to be well founded, we would respectfully inquire, arising from a strong desire to be informed, what his authorities are for the following:—1. That the Britons consecrated wells on the margins of lakes to symbolise their belief in the universality of the Deluge; 2. That they also consecrated rocks to symbolise the debarkation of Noah and the deliverance of the human race; and 3. That the same people called places at the outlet of lakes, *Bela*. (We are aware of places called *Balloch* at the mouth of Loch Lomond, and also at the mouth of Loch Tay.) We would likewise inquire what his authorities are for holding:—1. That the water of rivers and springs was not used in religious rites, but, on the other hand, only water which descended from the heavens in rain or dew, and was collected directly on its fall in rock basins; and which water, as it is alleged, although not probable, never became foetid; and 2. That *Beltein*, or May Day (1st of May, O. S.), was the chief period for the annual lustration of the people. Some of these views possibly—certainly, as we think, not all of them—may be maintained upon good and sufficient grounds.

ESPEDARE.

MORTIMER OF MARCH (4th S. iii. 490.)—In enumerating the daughters of Earl Roger, D. C. E. has omitted one, of whom, so far as I know, the sole record remains on one of the last Patent Rolls of Edward II. The first three daughters are here enumerated as—Joan, the eldest; Margaret, the second; Isabel, the third, a nun at Chicksand.

HERMENTRUDE.

LORD SANDWICH (4th S. iii. 489.)—The reference to Lord Sandwich's active canvass for the office of High Steward of the University of Cambridge has revived my recollection of an anecdote told me by a deceased octogenarian, at that time a senior fellow of his college, and nearly related to an individual (then one of the Caput) whose opposition to Lord Sandwich's nomination rendered that active canvass unavailing. A disputation of University men met at Hinchinbrook and were about to sit down to table; when my lord inquired, "Where is the chaplain?" A monkey, in a M.A. gown, came tumbling into the room, and made a grunt and grimace, then placed himself near his titled owner. "I have said a sober-minded fellow of Trinity," said a sober-minded fellow of Trinity, "I was not aware till now that your lordship had been in orders"—left the table, and returned to his college rooms, to tell the tale as it was told to me.

E.

Miscellaneous.

NOTES ON BOOKS, ETC.

Roma Sotterranea; or, Some Account of the Roman Catacombs, especially of the Cemetery of San Callisto. Compiled from the Works of Commendatore de Rossi, with the Consent of the Author. By the Rev. J. S. Northcote, D.D., President of St. Mary's College, Oscott, and Rev. W. R. Brownlow, M.A., Trinity College, Cambridge. (Longmans.)

This handsome volume has originated in a desire to supply the visitors of the Eternal City with full and accurate information upon a subject which excites the greatest interest and attention among them—the Roman Catacombs. It is based upon what is universally acknowledged to be the highest authority yet published—the *Roma Sotterranea* of De Rossi. It is not, however, a translation of the Italian original, which would have proved the easier task for the editors, had not the size and cost of such a book placed it beyond the reach of the majority of readers, but it is rather a selection of the most important and interesting material contained in that work, with others derived from articles in his bi-monthly *Bullettino dell'Archæologia Cristiana*, and from the papers read by him before learned societies in Rome and elsewhere, and from his occasional contributions to works published by others. The introduction contains an account of the modern authorities who have written on the subject of the catacombs and of the ancient records illustrative of them. The first and second books are then devoted to the History of Catacombs, the third especially to the Catacomb of St. Callixtus. The fourth book, which treats of Christian Art, the editors have made free use of the works of Bosio and Garuzzi; and the fifth and last treats of the testimony the Catacombs themselves to their Christian origin. The work is completed by an appendix, one article of which cannot fail to attract a good deal of attention, and which, I suspect some controversy, an observation which it applies to the whole tone of the book, which is profusely and admirably illustrated, and is unquestionably the most important source of information on the subject of Roman Catacombs accessible to English readers.

Handbook to the Northern Cathedrals of England—Northern Division. Part I: York, Ripon, Carlisle. Part II: Durham, Chester, Manchester. With Illustrations. (Murray.)

Mr. Murray's valuable and popular Series of Handbooks to the English Counties will soon find rivals in popularity and usefulness in the same publisher's Series of Handbooks of our Cathedrals. We have already called attention to those illustrative of the Southern, Western, and Eastern Cathedrals; and in these two volumes we have compact and beautifully illustrated notices of York, Durham, and the other ecclesiastical glories of the North. We have spoken of these indispensable Travellers' Companions as rivals, misled perhaps by their red and white bindings suggesting the ancient white and red rivalry which in old time deluged this fair land with blood; but we would advise all intending visitors to our cathedral towns to unite the White Guide with the Red, and if, as Shakespeare says, Heaven does not "smile upon this fair conjunction," they may be sure at least that the pleasure of their journey will be increased by the intelligent companionship of the two Handbooks.

The Gospels Consolidated. With a Copious Index. (Samuel Bagster & Sons.)

An extremely ingenious arrangement, and one well calculated to promote the object of the compiler, which is, by placing the Gospel narrative before the reader in the form in which other narratives are now usually written, to enable him, unconsciously as it were, to receive all the information furnished by the four Gospels combined, without the labour and distraction of consulting the several Gospels, and at the same time to facilitate reference to the Gospels themselves for the verification of the text.

Scientific Science Simplified; embracing Light, Heat, Electricity, Magnetism, Pneumatics, Acoustics, and Chemistry. By J. H. Pepper, Professor of Chemistry. With Six Hundred Illustrations. (F. Warr & Co.)

Mr. Pepper's claims to be a popular exponent of the progress of scientific discovery, do not admit of a doubt. Few men have done more to exemplify the objects, advantages, and we may say curiosities of science, than the Honorary Director of the Polytechnic, and the simple and intelligible manner in which in the volume before us he has unfolded many of the startling truths, and many of the mysteries of light, heat, electricity, magnetism, pneumatics, acoustics, and chemistry, must ensure for it a very extensive circulation among the youthful students for whom it has more directly been prepared, and also those children of a larger growth who, not having much time to spare for scientific inquiries, yet desire to keep themselves posted up in the progress of scientific investigation.

Latin Proverbs and Quotations. With Translations and Parallel Passages, and a copious English Index. By Alfred Henderson. (Bampham Low.)

There is a melancholy interest attached to this handsome volume, in which the compiler (who was not permitted to see the completion of his work), while seeking rest after a severe illness, amused himself by gathering together, for his own use, these household words of the Romans, and eventually resolved to render his book more complete by adding to them the corresponding English Proverbs and Quotations. The book is of a very different character from any other collection of Latin Proverbs with which we are acquainted, and is rendered particularly useful by reason of the copious English Index with which it is completed.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentleman by whom they are required, whose names and addresses are given for that purpose:—

Books (C. E. v. N.). *WACHSBERG VON DEN GEBIRGEN GEMEINDE'S AUFSATZE IN MIRAC IN JANU 1779-1780.*

Wanted by Mr. William E. A. Ason, F.R.S.L., Jayman Street, Strangeways.

Q: Jan. Feb. March, April, May, June, July,
T: Vols. I and II 1866, and I. and II 1868.
F: Author and Publisher AMERICAN ANTHROPOLOGICAL
J: Vol. IV
H: REVIEW. Old Series (before 1868).
T: LONDON.
Wanted by Mr. John Pigot, Jun., F.R.S., The Elms, Uxbridge, Middlesex.

STURGE'S MEMOIRALS OF THE REFORMATION. 2 Vols. GUTHRIE'S REFORMATION IN SCOTLAND, IRELAND, AND FRANCE. Folio.

MALVIDA: A Novel published about 1860 or 1861.

JENNINGS'S JACOB AND JACOBINE.

ROBERTS'S WILSON'S BARON CHAMBERLAIN.

ROBERTS'S BOOK OF RHYMES. 1871.

CHURCH'S BARON CHAMBERLAIN. 1787 to 1800.

Wanted by Mr. Thomas Hart, Bookbinder, 15, Conduit Street, Bond Street, London, W.

RECHERCHES HISTORIQUES DE SUZANNE. Vol. I.

Wanted by Mr. Joseph W. Doherty, 15, Howard Street, Great Yarmouth.

Notices to Correspondents.

UNIVERSAL CAVALIERS OF BONES ON ART.—All additions and corrections should be addressed to the Editor, South Kensington Museum, London, W.

WILLIAM CROWE. We have been unavoidably compelled to postpone this article until next number.

Mr. Crowley's article on Dufrenoy's Manuscript Petitions.—Manager's Regulations, will appear next Saturday.

W. B. (Liverpool). To be bound up separately, certainly not to be thrown away.

Y. S. M. is abroad. If Dufrenoy will send a letter on foreign paper, we believe there will be no difficulty in getting it forwarded.

C. B. (Hornsey). Taking the degree of Doctor of Medicine constitutes a physician and entitles such physician to sign himself M.D. The M.D. who practices as a physician cannot make a charge, but, like a barrister, is paid by fees, but the M.D. who acts as a general practitioner is entitled to charge for attendance and medicine.

RECEIVED.—With 1. III. p. 214, col. 2. line 3 from bottom, for "Assesed" read "A. Isabel," meaning Albert and Isabel.

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ATTENDANCE DAILY.

LONDON, SATURDAY, JUNE 12, 1869.

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Notes.

WILLIAM COMBE, AUTHOR OF "THE TOURS OF DR. SYNTAX."

Mr. Hotten's life and adventures of the author of Dr. Syntax is one of the performances which are apparently brilliant, but provoke scepticism if not contradiction. Confessedly it is merely the result of gathering together stray "facts" from a variety of sources (which may be supposed to include the "meagre notice of a few lines" in "some of our wretchedly scant biographical dictionaries" of which he speaks) with the aid of some MS. "notes" in Combe's own handwriting. Leaving professed bibliographers to settle the accuracy of his daring assertion as to Combe's being "the most voluminous English writer since the days of Defoe," it will be fair to notice that he alludes to the MS. notes very much as if he possessed access to some that had not already appeared in print. If such access had been granted to him, the readers of his essay would expect to see them adduced, inasmuch as he has paraded other authorities. The author, perhaps, did not guess either that Mr. Ackermann published some notice of Combe, or that the "Letters to Marianne" contained a *silhouette* with a few anecdotes of the last days of his hero's life. His carelessness seems to be not much worse than his incorrectness in dates: the name of an individual in

Mr. Hotten's own trade so well known as Mr. Ackermann might have been expected to have passed at least once out of nearly forty times in Mr. Hotten's book without the amputation of the final letter. Little better, however, can be expected of a *biographer* who places upon the title-page of his *reprint* of Mr. Ackermann's publication—

"The original edition, complete and unabridged, with the life and adventures of the author, now first written, by John Camden Hotten. Eighty full-page illustrations drawn and coloured after the originals by T. Rowlandson."

Is Mr. Hotten's the original edition? Is the life of the author for the first time written? Are the illustrations drawn and coloured by T. Rowlandson? Undoubtedly the eighty illustrations would be more exactly described as reduced from, and coloured (a long way) after, those which were originally designed by T. Rowlandson.

The *biographer* might have avoided a charge of kleptomania against his hero, and might have saved himself the present criticism, if he had been contented with adding incontestable matter to the discreetly reticent memoir which appeared in Mr. Ackermann's *Repository of Arts, &c.*, 8vo, London, 1823; 3rd Series, ii. 87. Two portions of it are here inserted:—

"WILLIAM COMBE, ESQ.

In deviating from our ordinary practice, by announcing the decease of this gentleman, and introducing a few particulars concerning him, we are actuated by respect for an old coadjutor, and by the desire to do him that justice which, while living, he never could be persuaded to claim for himself.

Mr. Combe was educated at Eton and Oxford, and commenced life with the fairest prospects. He possessed some fortune, a graceful person, elegant manners, a taste for literature, and an extensive acquaintance. The former was soon dissipated among the high connections to which his academical career introduced him, not in gaming or any positive vice, but by the ambition to make an appearance to which his means were inadequate. Thus his horses, his equipage, and his establishment in general, were allowed to surpass in beauty and elegance those of the most dashing leaders of fashion of the day. A history of the extraordinary vicissitudes to which the destruction of his fortune reduced him would almost wear the air of a romance. They seem to have been borne by him with philosophic fortitude, and to have enlarged that knowledge of life and manners which he afterwards turned to such good account in his numerous productions, when he resorted to literature for support.

As he never affixed his name to any of his performances, it would be difficult, if not impossible, to enumerate all the works which proceeded from his pen. Though mild and unresenting in his nature, and habitually sparing of censure, one of his first productions was a satirical poem, entitled *The Diaboliad*, which excited great attention in the fashionable world, as the hero of it was generally understood to be a nobleman lately deceased. We are assured that in his last days the author declared that this was the only one of his works which he regretted having written.

The first publication which he privately acknowledged to be his was a series of detached essays, with the

title of *The Philosopher in Bristol*, printed in that city in 1775."

"Notwithstanding this literary industry, in which he was enabled to persevere till very shortly before his death, he needed the hand of friendship to smooth the declining scene, while nature was sinking by a gradual but rapid decay, till he expired at his apartments in the Lambeth Road, on the 19th of June, at the advanced age of eighty-two years.

In the course of this protracted life, Mr. Combe had become known to so many persons of every rank in society, that there was scarcely any individual of note in his time with whose history he was not in some degree acquainted. His conversation was always entertaining, and so multifarious were his acquirements, that upon every branch of art—we might almost say on every department of science—he could expatiate in an instructive and interesting manner. He was remarkably abstemious, drinking nothing but water till the last few weeks of his life, when wine was recommended to him as a tonic; but though a mere water-drinker, his spirits at the social board always fully kept pace with those of the rest of the company. The life of Mr. Combe, if impartially written, would be pregnant with amusement and instruction: he frequently intimated his intention of leaving his memoirs behind him, but nothing of the kind has been found among his papers, and those who might have furnished the most useful materials are probably all with him in the grave.

We ought not to conclude this brief notice, without bearing testimony to the firm reliance placed by the subject of it in the divine origin of the Christian religion and in a future existence; and to the fortitude and resignation with which during his last illness he supported his conviction of the near approach of his dissolution. That these serious impressions were of early growth in his mind, we are authorised to believe from many passages in his works, and in confirmation of this opinion, we subjoin an article extracted from one of the first, if not the very first, of his printed productions, *The Philosopher in Bristol*, which has been mentioned above, and which is now so extremely scarce, that it is hardly to be procured at any price. The article in question is as follows."

A biographer assuming Mr. Hotten's tone should have procured the certificate of baptism, which would clear away some doubts as to other parts of his essay: for he says that the father of Combe was a merchant of considerable position (and it may be assumed that he means) in Bristol. At Bristol a John Combe was sheriff, 1738; a Henry Combe was mayor, 1740, and on March 10 in that year he laid the foundation stone of the Exchange. A Combe or Coombe gave a sum of money to the City Library which was founded about that time. It has also lately been said that a Coombes, made alderman, 1749, afterwards mayor, connected with the Copper Company in Small Street, sold to the corporation the building that served as the City Mansion House. Another report is that a Coombes or Coomb was much praised for the way in which he put down a riot caused by John Wesley's preaching; another report is that this was the Combes who laid the foundation-stone and canvassed the city (for some purpose). It is evident that a sheriff in 1738, or a mayor in 1740, would

give a satisfactory parentage for William Combe born 1741. This new biographer, welcome to show that his hero descended from either of them, unfortunately says that the father, in 1777, stood candidate for the city, but died during the parliamentary canvass. These words plainly mean that Combe's father was seeking a seat in Parliament as member for Bristol in 1777, whereas there does not seem to have been any election for Bristol in 1777 at which a Combe's death was matter of notoriety: and the *General Evening Post*, Sept. 9-12, 1780, has the mortuary announcement: "A few days since, at Bristol, Rich. Coombe, Esq., member in the late Parliament for Aldborough in Suffolk." As the biographer has spoken of his hero's relationships, he will probably be able to show whether John, Henry, or Richard Combe, Combes, Coombe, or Coombes, or who otherwise, is the individual whom he intended to designate as the "candidate for the city" in 1780, not 1777. The fact that a Mr. Coombe, while canvassing Bristol, dropped dead from excitement (or such was the alleged cause), is noticed in Lord Mahon's *History of England*, 2nd edit. 8vo, London, 1854, vii. 110. It occurred not on the occasion (as generally supposed) of Burke's first offering himself for Bristol, but when he went for re-election at the dissolution of Parliament by a sudden and unexpected proclamation on September 1, 1780, and finding that he could not be carried, returned for a seat to Malton. The Mr. Coombe who fell dead was a merchant residing in College Green, and Burke thus spoke of him (in his speech of September 9, 1780), on declining the election:—

"The worthy gentleman who has been snatched from us at the moment of the election, and in the midst of the contest, while his desires were as warm and his hopes as eager as ours, has feelingly told us what shadows we are and what shadows we pursue."—*Works*, ed. 1852, iii. 446.

The notice of the preparation of Combe by a private tutor for Eton is not a matter of importance, beyond showing that this new biographer's acquaintance with the family affairs may be invoked for proof of that as of other points—such as the age at which he makes Combe leave Eton for Oxford, and the true reason for his quitting college so abruptly: for Mr. Hotten sends him to Oxford in 1760-1, and takes him away in 1762 or 1763. As the date is not clearly given in the essay, the college authorities do not seem to have been consulted by the biographer for his dates: indeed it may be supposed that, in the entry of admission, he would have found Combe's age and parentage stated.

But the biographer's carelessness as to dates is evident when the next events which he records are considered. According to him, Combe, very liberally supplied with money by his friends at home and his kind uncle Alexander, the rich London alderman, left college somewhat suddenly

and without taking any degree, availed himself of his uncle's invitation to reside with him for a short time, soon became a favourite with the alderman, got his liabilities paid (this was in 1763, says p. vi. of "the life"), and after a few months' stay in London, acting upon the wishes of his uncle, set out for the Continent; where he lived nearly three years (meeting with Sterne in Italy), and returned to England 1766, a little before his uncle Alexander's death.

The readers of "N. & Q." will perhaps not be inclined to suppose that the preceding narrative paragraph is fiction; but they are likely to think so, unless Mr. Hotten will produce the uncle's "invitation to reside with him for a short time," when they find in the *Gentleman's Magazine* that Alderman William Alexander, of Cordwainers' Ward, died September 23, 1762.

In 1766 Combe returned to England, according to Mr. Hotten, who adds that —

"his uncle, Alderman Alexander, who had been ailing for some time, died soon after this; and the nephew, finding himself heir to 16,000*l.* (Samuel Rogers used to say it was *twenty*), resolved to become a lawyer."

It is a great pity that the *biographer* did not take the trouble of procuring a copy of the will of Alderman William Alexander, made in the April preceding the testator's death in 1762. The testator bequeaths his freehold property to his sister Elizabeth and her assigns for her life, then to Richard Alexander and his heirs, then to William Combes (*sic*) and his heirs, then to John Smith: his moneys and securities to the said Elizabeth for life, subject to a payment of 50*l.* per annum to William Combes (*sic*); after her death to the said Richard, subject to the same payment to William Combes (*sic*) until the annuitant attained the age of twenty-four years, who, on that event, was to receive 2,000*l.* (not 20,000*l.* *pace* Samuel Rogers); and the rest of his property, excepting some small legacies, to the said Elizabeth. Perhaps some readers will think that the possible enjoyment of the freehold property by John Smith is a matter that might as well have been investigated by this new *biographer*; and further, that, as the rich uncle was likely to have known how to spell his nephew's name, Mr. Hotten might have tried to account for the amputation of the final letter.

Moreover, a copy of that will might have prevented the *biographer* from accepting the following points: Alderman Alexander said that he ought to have been the father of Combe; was uncle to Combe; and, dying about 1766, left to him a handsome fortune that was spent in four years: the *Repository* is content to say "some fortune." A biographer should know that, if an uncle claimed to be the father of his nephew, he claimed to be the father of his brother's or sister's son; and

that, if the nephew's name happened to be Combe, and the uncle's Alexander, the inference would be that Combe was the son of the sister of Alexander: yet this new *biographer* omits to notice the offence to society which Alexander must have offered in claiming to be the father of his own sister's son. There is certainly an offhand way of speaking, in which an uncle might say — "This boy is so clever that *I* ought to have been his father, for his real parent is a dolt"; but Mr. Hotten, doubtless from acquaintance with the family affairs, has taken care to invalidate this excuse by explaining that Alderman Alexander meant, "that he had once been on the point of marrying his nephew's mother." Now, as it is quite impossible that the *biographer* could have intended a marriage between brother and sister, he must have used the word *nephew* as equivalent to *nephew-in-law*. This is a very dangerous practice for a biographer, unless he marks his way very clearly: in the present case, to suit the conditions, William Combe must have been the son of Alexander's wife's sister — (for Alderman Alexander took to wife a member of the large Smith family), or else — But, to cut short the matter, the will of 1762 does not call Combe a *nephew*, as it does Richard Alexander; it entitles him *godson*; and the expression, "I ought to have been this boy's father," might be very well used to express an illegitimate connection, which Combe himself avowed to his later friends. If there be any error in this attempt at clearing away all necessity for a pedigree, perhaps it will be shown by this *biographer*, who has ventured to tell his readers that his hero was related to (the Rev. William Mason, M.A.) the poet Mason, and might have assisted him in writing the *Heroic Epistle to Sir William Chambers*.

The cathedral at Bristol possesses the following epitaph, printed (without the portion in prose) in Mason's *Works*, published 1811 by Cadell and Davies:—

"Mary the daughter of William Sherman of Kingston-upon-Hull, Esq^r. and wife of the Rev. William Mason. Died March 27th MDCCLXVII aged XXVIII.

Take, holy earth! all that my soul holds dear:
Take that blest gift which Heav'n so lately gave:
To Bristol's fount I bore with trembling care
Her faded form: she bowed to taste the wave,
And died. Does Youth, does Beauty, read the line?
Does sympathetic fear their breasts alarm?
Speak, dead Maria! breathe a strain divine:
Ev'n from the grave thou shalt have power to charm.
Bid them be chaste, be innocent, like thee;
Bid them in duty's sphere as meekly move;
And, if so fair, from vanity as free,
As firm in friendship, and as fond in love.
Tell them, though 'tis an awful thing to die,
(Twas ev'n to thee) yet the dread path once trod,
Heav'n lifts its everlasting portals high,
And bids 'the pure in heart behold their God.'

W. MASON."

It is to be hoped that the *biographer* will not refuse to show the relation in which his hero stood to this Sherman family. He distinctly states that "Combe was related to Mason through the latter's wife (who was afterwards buried in Bristol Cathedral), and might have assisted his relative in writing the satire;" further he says—"if Mason obtained the assistance of his clever but bankrupt relative." The relationship and the assistance do not seem to have been known to a friend of Mason, viz. to Walpole, whom even the *biographer* quotes as saying to Mason about another work—"It is by that infamous Combe, the author of the *Diaboliad*:" for it would have been *inutile*, as the French say, for Walpole to tell such a man as Mason that a relative of Mrs. Mason had written the *Diaboliad*.

W. P.

(To be continued.)

DEFOE: "MERCURIUS POLITICUS": MESNAGER'S "NEGOCIATIONS."

Mr. Lee, who includes Mesnager's *Negotiations* (1717, 8vo) in his list of Defoe's works, regrets (i. 269) that he cannot give the words of the reply made by Defoe in the July number of *Mercurius Politicus* (1717) to Boyce's attack upon him in his *Political State* of the month previous. Of that very rare periodical, the *Mercurius Politicus*, edited by Defoe, and extending from May, 1716, to the end of 1720—possibly further—he had only been able to meet with nine numbers; amongst which the one required was not found, and he seems to doubt whether any complete set of the work is in existence. In going through the books in my collection, preparatory to a removal to another residence—a labour in which I am at present engaged, and which has both its agreeable and disagreeable aspects—a copy of the *Mercurius Politicus*, in five volumes, from 1716 to the end of 1720, has turned up, and enables me to give Defoe's letter; and as it has never been reprinted, and is of importance in settling the canon of his works, I think those of your readers who take an interest in the subject will be glad to see it in your pages. Defoe's disclaimer of authorship appears to be sufficiently distinct and clear. I give also the not very lucid introduction to the letter by the publisher:—

"We have not meddled in this Work with private Cases, nor is it designed to do so; but as the Person concerned in the following Advertisement has been injuriously treated on our Accounts, and being falsely Reproach'd with Writing these Collections, we could not refuse giving the World an Account that the following Case has been published in the *St. James's Post*; but we do not hear that the Frenchman has been able to give any Answer to it; and we hear since, That the Person who is the Author of the Book which is charg'd upon Mr. De Foe, has promised publicly a second Edition of it, and set his Name to the Work."

"Whereas Mr. Boyer, the Author of a Book call'd the *Political State*, &c., taking Notice of a Book entitled *Memoirs of Mons. Mesnager*, which he says is a Forgery, has taken the Liberty to reflect publicly upon me, and with a great deal of foul Language, as being the Author of the said *Memoirs*.

"I find myself obliged, in my own Defence, to call upon Mr. Boyer in this publick Manner to justify what he has there said; desiring him, as he values the Character of an Honest Man, and the Esteem of Honest Men, to produce some Proof, tho' of the least kind, or some Circumstance, however remote, if but supported by Evidence, that what he says is True, which, as a Right Reverend Prelate says in another Case, *I am certain he cannot do, because there is not a Person in the World that can with Truth affirm the least Thing towards it*; declaring in the mean time, that I am not the Author or the Translator of the said Book; that I have no Concern in it; and that I did never see it, other than its out side, in the Book-seller's Shop.

"If Mr. Boyer cannot do this, as *I am well assured he cannot*, he must be content to pass with all Honest Men for a Slanderer, and one who, without respect to God's Commands, allows himself to bear false Witness against his Neighbour. What his Reasons can be for treating me, who never offer'd him the least Injury, in a Manner as if I was one to whom no Justice can be due, is another Mystery, which he would do well to explain.

"But that the World may see on how slender Ground Mr. Boyer has been used to act thus, and may judge of the present Slander by his former, I am obliged to give a short Account of a Fact parallel to this, for all Honest Men to take Notice of, and judge how much what Mr. Boyer says is to be depended upon. The Case is this:—

"About a year since—viz. when the Debates were on foot for enlarging the Time for the sitting of the present Parliament, commonly called Repealing the Triennial Bill, a Stranger, whom I never knew, wrote a warm Pamphlet against it, and I, on the other hand, wrote another about a Week before for it.

"Mr. Boyer, with his usual Assurance, takes Notice of both these Books in his Monthly Work, and bestows some Praises, more than I think it deserved, upon one; but falls upon the other with great Fury, naming, after much ill Language, D. D. F. to be the Author of it, which he said might be known by the Inconsistency of the Style, or to that Effect.

"Now that the World may see, 1. What a Judge this Frenchman is of the English Style. 2. Upon what slender Ground he can slander an Innocent Man; I desire it may be Noted, That it has been told him by his own Friends, and I offer now to prove it to him by three unquestionable Witnesses, That the Book which he praised so impertinently I was the Author of, and that Book which he let fly his Dirt upon I had no concern in.

"Mr. Baker, his late Publisher, assured me, that he laid the Truth of this Story before him, and told him how unjust it was; but he endeavoured to put it off with saying, He did not mean me; but would never answer another Question, viz. Who did he mean? Or what other Name he could bring that would suit to D. D. F., which exposed him to the last Degree.

"After telling this Story, which again I offer to Prove to his Face, I need give no other Answer to all the Slanders he can say: As to his foul Language, unbecoming him, if he calls himself a Gentleman, I do not deal in any such Goods: If he had thought fit to have given such Language to my Face, I should not have been at a Loss what Answer to have made; but as it is, it flies all back upon himself, and is worth no Man's Notice.

"D. F.

"P.S. Mr. Boyer has also now published the Titles of

a great many Books and Pamphlets, which he charges me with writing (no less than Fourteen in number), but is so unfortunate in his Spleen, that of all the Number, there is but one that I was sole Author of, not above three that I ever had any Hand in, and five or six that I never saw in my Life."—*Mercurius Politicus* for 1717, pp. 471-3.

Of the works referred to in the postscript, the one of which Defoe was sole author was probably the *Advice to the People of Great Britain as to what they ought to expect from the King*, 1714, 8vo. The three others, which he admits to have had some hand in, were, I should think, the three parts of the *History of the White Staff*, 1714-5, *Mercurius Politicus*, and, though not included in the fourteen works mentioned by Boyer, yet noticed along with them, *The Mercator*, 1713-4. Then comes the question—for I should not like to suppose that Defoe had any secret reservation when making such earnest and even solemn disclaimers—who was the contemporary who imitates so well his style and manner of writing, as it cannot be denied that some of the tracts repudiated by Defoe bear strong traces of his pen? So careful and experienced a critic as MR. LEE, it will be seen, declares that Mesnager's book "contains, in his judgment, indisputable evidence that it came from Defoe's hand"; and yet we have in the letter now reprinted as decisive a disclaimer of authorship as could well be framed.

JAS. CROSSLEY.

THE EMPEROR ALEXANDER OF RUSSIA.

Two antithetical—i. e. here by way of contrast—views regarding this decidedly great, but also decidedly fantastic personage, have struck me lately as very remarkable. One of them contained in a work which ought to be in the hands of all who take an interest in the history of our century, by merely *one* word; the other by the superabundant encomium it contains. The former pronounced by a great diplomatist and high-minded man, whose cool and impartial judgment shows itself best by the way in which he speaks of the most abused enemy of his noble country:—

"I confess that my heart, though an English one, beats in sympathy for him, as he quitted the field where he left so many of his devoted followers, and prescient of the fate which awaited him, sought a city which never tolerates the unfortunate. Would for England's honour that his destiny had closed on that memorable field, and that we had not to inscribe on the same page of our history the captivity of St. Helena and the victory of Waterloo!" (Vide Sir Henry Lytton Bulwer's *Historical Characters: Talleyrand*. Tauchnitz (copyright) ed., Leipzig, 1868, vol. i. pp. 265, 266.)

The latter pronounced by a great diplomatist, or if you will, statesman, whose assistance, like that of Swift, "was essential to the existence of the ministry," and "to the cause of European independence from 1797 to 1815, and eminently

useful to the cause of enlightened conservatism till his death." (Vide *Edinburgh Review*, January 1863.) I am speaking of Gentz (b. 1764, d. 1832.) Sir Henry writes:—

"The views of Russia [at the Congress of Vienna, 1815], or rather of the Emperor Alexander, were more complicated, and formed with a certain greatness of mind and generosity of sentiment, though always with that craft which mingled with the imperial chivalry. (Vide *antè*, *Historical Characters*, vol. i. pp. 251, 252.)

In another place, Sir Henry has called the Emperor Alexander "dissimulating" (*vide antè*, vol. i. p. 193), a word less harsh, however, and especially as regards the *ancien régime* of diplomacy, than the more ominous word, *craft*. It must be remembered, too, that the Emperor Alexander (b. 1777, d. 1825), appeared on the scene when *craft* and *dissimulation* were in the very acme of their existence, and when all his nobler qualities were subdued by the very masters of craft and dissimulation—Napoleon, Metternich, Talleyrand.

But let us hear Gentz, who was "emphatically what the Spaniards call *simpatico*; his tone and manner were electrical; and whenever he was brought into contact with men or women of genius and sensibility, a cordial intimacy was the result" (vide *Edinburgh Review*, January, 1863), and who possessed that freemasonry which exists between highly endowed and highly refined persons, that "sweeps away at once all thought of social inequality." (Vide *ibid.* p. 44.) He writes in a letter to his friend Pilat under November 7, 1818, during the Congress of Aix-la-Chapelle:—

"The Emperor Alexander is the really important figure in the whole picture of this Congress. His immense activity, his ability, his knowledge, his suavity of temper, his honesty, have called forth the approbation and the admiration even of those who do not love him because he does not love them. I myself belong to this class of people. He has a prejudice against me, which I am not able to overcome, which I find natural and conceivable. But I know that he esteems (*achtet*) me, and that is enough. He *deserves* to be the first in Europe; and it is true that he is this to a certain degree, which can only be rightly judged of by the means which are at my own service." (Vide *Aus dem Nachlasse Friedrichs von Gentz*. 2 vols. Vienna, 1867-1868, vol. i. p. 60.)

And in another letter, dated March 14, 1821, during the Conference at Laibach, Gentz writes:

"He is right to such an extent [the emperor had said: 'Ce n'est pas à moi, messieurs, c'est à Dieu que doivent s'adresser vos paroles. Si nous sauvons l'Europe, c'est Lui qui l'aura voulu'] that I have never at any incident of my time believed more decidedly in an immediate operation and influence of God than in all that has happened with this emperor. Whilst millions upon millions of people are still in utter darkness about him, there are now-a-days about six or eight persons who know and understand the secret of his life; he is the only prominent figure in the history of our time, and nevertheless almost nobody knows him, *will* know him, he may show himself as freely and as openly (*blossgeben*) as he likes." (Vide *antè*, *Nachlass*, vol. i. p. 77.)

If it be allowed to add another testimony, I shall choose that of Varnhagen, who calls the emperor one of the benefactors of Europe, who greets in him the originator of a confederation of peace, and who exclaims: —

"Not Russia alone, but the whole of Europe — Germany, Prussia may be mentioned more particularly — have to thank him for great things!" (Vide *Denkwürdigkeiten und vermischte Schriften*, 1837, vol. i. pp. 198—203. Written in 1825, shortly after the Emperor's death.)

HERMANN KINDT.

Germany.

CHILENDRE: ("SCHIPMANNE TALE, 206.")

We have to thank the Chaucer Society for the publication of a very early tract on the "Chilindre," removing to a great extent the difficulty about the meaning of this word, which for ages has puzzled all the commentators on the *Canterbury Tales*. This little tract is devoted almost exclusively to information as to the construction of the instrument in question, with only a few brief rules at the end for its use. I have recently been so fortunate as to discover another MS. which may be a useful and interesting supplement to that which Mr. Brock has edited for the above-named society; and before describing its contents, let me mention the strange way in which I found it. Looking through the Index of Authors at the end of Ayscough's *Catalogue of the Sloane MSS.* (not thinking at the time of Chaucer or anything relating to him), my attention was arrested by the name "Chilander," and on turning to the page referred to, I found Chilander noted as the author of a work entitled *Practica Astrologorum*, &c. Hereupon I determined on taking the first opportunity of examining the MS. itself, and having done so, to my surprise I found, instead of *Practica Astrologorum*, with Chilander for its author, a tract entitled *Practica Chilindri secundum magistrum Johannem Astrologum!* The MS. is of the beginning of the fourteenth century, neatly written (on vellum) and differs from that which the Chaucer Society has brought to light, inasmuch as it is devoted exclusively to instructions for using the instrument.

The whole is comprised in six pages, closely written, and in a small but neat hand. The titles of the several chapters are as follows: —

1. Primum capitulum est de horis diei artificialiter inueniendis.
2. De gradu solis inueniendo.
3. De altitudine solis et lune, et vtrum fuerit ante meridiem vel post.
4. De linea meridiei inuenienda et oriente et occidente.
5. Quid sit vmbra versa, et quid sit extensa.
6. De punctis vmbre verse et extense similiter.
7. De altitudine rerum per vmbra[m] versam.
8. De declinatione solis omni die, et gradu eius per declinationem inueniendo, et altitudine eius omni hora anni.

9. De latitudine omnis regionis inuenienda.
10. De inuenienda quantitate circuitus totius orbis et spissitudine eius.

The colophon is as follows: —

"Explicit practica chilindri magistri
Johannis de Houeden astrologi."

FRED. NORGATE.

Henrietta Street, Covent Garden.

CONTEMPORARY ALLUSIONS TO SHAKSPEARE.

Let me call your attention to a chapter of Stephens's *Essays and Characters* (London, 1615) which, according to my view, contains the clearest allusions to Shakspeare, and which, until now, has escaped the observation of Shakspearian scholars.

The ten essays of Bacon, first published in 1597, elicited many imitations: of these, *Essays and Characters* were the most fashionable kind of literary productions. The eagerness for scandal was so great at that time, that every book of similar contents had immense success: the contemporaries of the writers hoped, under the veil of generalities, to find some personal allusions. Stephens's book belongs to that class of literature, and throws a full light on the state of literary and social manners of the reign of James I. That is the reason why at the time that book gave rise to many pamphlets from persons injured by it. Putting aside the fine sketches of an "Impudent Censurer," "Base Mercenary Poet," &c., I wish to call the attention of the readers of "N. & Q." to the sixth character, bearing the title "A Worthy Poet," in which the author paints an ideal image of a great poet. Some of the particularities of that description afford a striking likeness between this worthy poet and Shakspeare, both in character and fate. Indeed, to whom of the contemporary writers can be appropriated the following words of Stephens: —

"He only among men is nearest infinite: for in the scenical composures of a tragedy or comedie, he shewes the best resemblance of his high Creator, turning his quicke passions and witty humors to replenish and overcome into matter and form, as infinite as God's pleasure to diversifie mankind."

Among the dramatists of the day only one, Ben Jonson, can have any claim to similar praise; but Stephens tries as soon as possible to disperse this hypothesis, and says that his worthy poet "hath more debtors in knowledge among the present writers, than creditors among the ancient poets." We are aware that the people who do not pay any consideration to the emphatical assertion of Headley, that "were the ancients to reclaim their property, Jonson would not have a rag to cover his nakedness," must acknowledge that, in any case, "rare old Ben" was more indebted to ancient poets than his genial rival. Everyone who examined the early editions of

Shakspeare's separate plays was most forcibly struck at not finding in them the usual dedications and commendatory verses which were prefixed nearly to every book at that time. At the beginning of his poetical career, Shakspeare paid also a tribute to his time by dedicating both of his poems to the Earl of Southampton; but later, he probably looked with equal contempt upon the emphatic praises of friends as well as upon the humiliating prayers for protectorship. This same trait of character Stephens attributes to his worthy poet in the following words:—

"Whatsoever, therefore, proceeds from him, proceeds without a meaning to supply the worth, when the work is ended by the addition of preparative verses at the beginning, neither does he passionately affect high patronage," &c.

In concluding his characteristic of the worthy poet, Stephens brings forth a biographical fact which also occurred in Shakspeare's life:—

"When he is lastly silent (for he cannot die), he finds a monument prepared at others cost and remembrance, whilst his former actions be a living epitaph."

This last allusion to Shakspeare is so clear, that it needs no further explication. We know that, about the year 1612, Shakspeare finally took leave of his dramatic profession and retired to Stratford. The latter part of his life, says Rowe, was spent as all men of good sense will wish theirs may be, in ease, retirement, and the conversation of his friends. Before I conclude my paper, I must make one more observation. Mr. Collier, that indefatigable student, in his *Life of Shakspeare*, noticing an allusion to Shakspeare in a narrative poem of the "Ghost of Richard the Third," printed in 1614, observes, that it is the last extant panegyric upon Shakspeare during his lifetime. I take the liberty of thinking that Stephens's allusion to Shakspeare, written one year later, proves that Shakspeare's well-employed life was highly appreciated by an acute moralist of the day—and that the praise and admiration of contemporaries followed him nearly to the verge of his grave. NICHOLAS STOROGENKO.

PASSAGE IN GALATIANS. — I would invite your readers to the consideration of the following line in Paul's Epistle to the Galatians (iv. 18), whether it is not a line of poetry borrowed from some classical author, and where it can be met with:—

καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ.

It is a little concealed in the Authorized English Version by the way in which it is there rendered, having the word which follows placed in the middle of it. But if we carefully note the manner in which it is introduced into the sentence, it will appear to be marked out and detached as such, and not one of those cases in which an

author by accident throws his words into a rhythmical form. Thus —

"And it is good to be zealous in a good matter, at all times, and not only when I am present with you."

SAMUEL SHARPE.

CROQUÉT.—I have seen many attempts, but all of them very unsatisfactory, to solve the problem of the derivation of the word *croquet*, but I think the following to be the true though a novel one:—

Supposing the game to have arisen among schoolboys, what more natural or characteristic than that they should look for a Latin or, still better, a Greek name? I apprehend the game was originally played with large round stones, such as are still used for a similar game by the rustics on the sea-shore—a game which they call, I believe, *duck*. Consequently, the Greek for a rolling stone would satisfy all the requirements of the case—*κρόκη*, a rolling stone: here, then, stands the original of the modern *croquet*. To account for the change in the spelling, any person acquainted with Grimm's Law will only have to imagine the introduction of the boy's game into a girl's school, and the transition from *κρόκη* (very characteristically but improperly pronounced *κρωκη*) to *croquet* not only presents no difficulty, but at once appears an unavoidable consequence of the change.

It would surely be superfluous to point out the peculiar analogy between the history of the name and the history of the game. Springing up in an obscure stone age, with its rough natural implements, it is known by an antiquated, mispronounced, but intelligible and unassuming name. Finally, in an age of culture, it is dimly recognised in the painted balls and exquisitely carved mallets of modern *croquet*-grounds under its Frenchified title of *croquet*, with the indispensable circumflex accent over the *e*. The enfranchisement of the female sex is also noticeable in the history of the game and its softening influence both on the literature of the art and the art itself. Should this derivation not be new, I have at least the satisfaction of knowing it to be original, and the merit of having drawn the above all-important considerations from it. W. DE AULA.

Trinity College, Cambridge.

A friend of mine who is now sojourning in France was invited the other day to the house of a French lady. Croquet was being played in the garden, and my friend was surprised to hear his hostess pronounce the word with a strong emphasis on the final *t*, like *croquette*. On his expressing surprise at this, the lady said, "We pronounce thus because, you know, it is an English word." "We always call it *croqué*," said my friend. "How strange," returned the lady, "as it is an English game, of course it has an English name." "In England," rejoined my friend, "both thing and name are assumed to be French."

Thus, within a few years of this game being introduced, its origin and its name have become equally uncertain. A lesson this to critics, who so glibly settle ancient etymologies. JAYDEE.

"LINGER AND DIE."—Near Sutton there is a large red-brick building which was built for, and is used as, the parochial school of a large parish in London; all round the neighbourhood it is known by the nickname of "Linger and Die." I thought for a long while that it was a grim joke about the probable fate of the poor children brought up there. I am happy to say, though, that it gained this singularly ominous name from a very different cause. It was a long while in being built; hence came "linger." As soon as it was finished it was burnt down; hence "die." Two small clusters of cottages on the same range of hills go by the very silly names of Bohemia and California. C. W. BARKLEY.

WHITSUNDAY.—Let me make a note in your columns of the following passages from one of the beautiful homilies published by the Early English Text Society, as they seem to me nearly decisive of the etymology of *Whitsunday*:—

"þa on þisse dei þet is pentecostes and wittesunnedeie on ure speche: com ferliche muchel swei of heofne and fulde al þa upfle(r)unge mid fure

"pentecostes dei. þet is ure witte sunnedei."

"When on this day, that is Pentecost and Witsunday in our speech, there came suddenly a great sound from heaven, and filled all the upper room with fire.

"The day of Pentecost, that is our Wit sunday."

E. H. KNOWLES.

MANX LANGUAGE AND LITERATURE: DAYS OF THE WEEK.—It may possibly interest some philologists to trace further the following:—

"*Jednonee* (*Jedomini*, dies Dominica), the Lord's day, the Sabbath. This was the day dedicated by the heathen to the sun—Sunday, as the English name shows.

"*Jelhein* or *Jelune*, Monday (dies Lunæ), the day dedicated to the moon—the Moon's day.

"*Jemayrt*, Tuesday (dies Martius), the day dedicated to Mars—the day of Mars.

"*Jecrean*, Wednesday (dies Mercurii), the day dedicated by the heathen to Mercury—the day of Mercury.

"*Jerdein* or *Jerdune*, Thursday (dies Jovis), Jupiter's day, or the day dedicated to Jupiter.

"*Jeheiney*, Friday (dies Veneris), the day of Venus, as the heathens dedicated it.

"*Jesarn*, Saturday (dies Saturni), the day dedicated to Saturn—Saturn's Day.

Jea = yesterday, *Jiu* = to-day, this day; [and]
Jee = God, the creator and upholder of all things."

Day standing first in the Manx, but last in the English names, as above shown.

"*Doonaght* = Sabbath, the Lord's Day, Sunday. Perhaps from *Doon* (shut or close up), and *aght* (way); as doors and gates were all to be in a closed-up state on this day,"

also occurs, as well as —

"*Lhein* or *Lheien* = Monday; and *Sarn*, a contraction of *Jesarn*, Saturday."

Laa, however, is the general name for day; and this petition in the Lord's Prayer — *cur dooin nyn arran jiu as gagh laa* = "give us our bread to-day and every day"—contains both *jiu* = to-day, and *laa* = day. J. BRALE.

RUSH-LIGHTS.—In the *Proceedings of the Society of Antiquaries* (iv. No. 4, p. 158) we have a short account of two rush-sticks exhibited by Captain A. C. Tupper, F.S.A., and Col. A. H. Lane Fox, F.S.A. The *Proceedings* add —

"These articles appear to have been in use in farm-houses up to a very recent date, though in all probability they have now, owing to the greater cheapness of candles, become obsolete."

Please note that rush-lights are still much used in the cabins of the West of Ireland, and I have seen them often used in the houses of the poor in the small towns of the county of Galway. The greater part of the *cortex* of a long rush is peeled off, and then the rush is drawn through melted tallow, and laid aside for use; but, on the principle that "fingers were made before forks," Paddy discarded such an effeminate article as a "rush-stick." GEORGE LLOYD, F.S.A.

EPITAPH AT WESTFIELD, SUSSEX.—The following epitaph, now in course of being obliterated, is worthy of preservation as commemorative of the habits of smuggling which formerly characterised the population of the south coast:—

"In Memory of John Moon, who was deprived of life by a base man on the 20th of June, 1806, in the 28th year of his age.

"'Tis mine to-day to moulder in the earth.'"

The remainder I could not decipher. It is well remembered in the parish that Moon was a smuggler, who lost his life in an affray with the coast-guard at no great distance from the place where he lies buried. Some of the older houses in Westfield have double walls, once used for the purpose of concealing contraband goods. I copied the inscription from a headstone on the north side of the churchyard. S. A.

BELLS TO COMMEMORATE THE VISIT OF H.R.H. THE DUKE OF EDINBURGH TO BALLARAT, AUSTRALIA.—A peal of eight bells in the key of E flat, the tenor weighing 23 cwt., has just been cast by Messrs. Mears & Stainbank, of Whitechapel, agreeably with an order received from the "Alfred Memorial Bells Fund Committee," to be placed in a new tower at Ballarat, "to perpetuate the joy of its inhabitants at the failure of the murderous attempt on the life of H.R.H. the Duke of Edinburgh while on his memorable visit to these shores."

The tenor bell bears the following inscription:—

"IN MAJOREM DEI OPTIMI MAXIMI GLORIAM.
QUI PRINCIPEM HONORATISSIMUM ALFREDUM
EDINBURGAE DUCEM
REGINAE NOSTRAE VICTORIAE FILIUM
SICARI MANU GRAVITER VULNERATUM
EX MORTE ERIPUIT
CIVES BALLARATENSES
GRATISSIMÂ TANTAM REM MEMORIÂ PROSECUTI
HAS CAMPANAS FUNDI JUSSERUNT.
ANNO SALUTIS NOSTRAE
MDCCCLXVIII."

I should mention that most of the principal inhabitants of Ballarat have subscribed to the fund for defraying the expense of this well-timed and praiseworthy undertaking.

THOMAS WALESBY.

Golden Square.

Queries.

"EARTHY."—What authority is there for using this word as a synonyme of "earthly," i. e. relating to this world, as opposed to the world to come? We speak of an *earthy* deposit, an *earthy* smell; but not of an *earthy* disposition or *earthy* hopes. In 1 Corinthians, xv. 47, it is a translation of the Greek *χοϊκός*, "composed of dust," *ἐκ γῆς*: cf. LXX. Genesis, ii. 7. The following passage certainly contains a misapplication of St. Paul's phrase: is there not also a misapplication of the English word?—

"The coronets which encircled the mitre, in right of its Italian principalities, were exalted into the triple crown of a supernatural dominion. All was of the earth, *earthy*; the texts which successively crowned the edifice were mere accommodations of the sacred language."—Canon Trevor's *Rome from the Fall of the Western Empire*. Preface, p. vi.

Johnson and Webster give "gross, unrefined," as one of the meanings of *earthy*; but, in the passages they quote, the metaphorical sense is obviously derived from the idea of muddiness, thickness, material foulness; and not from the idea of earth as contrasted with heaven. So it occurs in *The Comedy of Errors*, Act III. Sc. 2:—

"Teach me, dear creature, how to think and speak;
Lay open to my *earthy* gross conceit,
Smothered in errors, feeble, shallow, weak,
The folded meaning of your words' deceit."

The Globe edition joins "earthy-gross" with a hyphen: I cannot tell why. RESUPINUS.

FIG SUNDAY.—I copy the following extract from the *Record*:—

"In Northamptonshire, Palm Sunday is always known as 'Fig Sunday,' and not a single family, considering itself orthodox as to customs, sits down to its meal on that day without figs on the table. Are this name and custom known to exist in any other parts of England? And has the custom any reference to the Barren Fig-tree?"

You may think this note and query worthy of transference to "N. & Q.," accompanied by the

remark that in Lancashire "Fig-pie Sunday" is Midlent Sunday, or, as it is called in Shropshire and elsewhere, Mothering Sunday. I am afraid that the orthodox customs of Fig-pie Sunday are almost obsolete there now; but some time ago they were carefully observed by members of the church of England, for with Nonconformists the fig-pie found no favour. There is a false and cruel proverb on the subject, written I presume by a member of some fourth denomination:—

"Methodies swears, Dippers* lies,
And Church-folk eats all th' fag-pies."

Fig-pie, like coffee and claret, demands acclimatisation and acquired taste to appreciate its beauties. HERMENTRUDE.

OLDEST FRENCH GRAMMAR IN ENGLISH.—Can any one inform me where I can obtain a sight of the following book?—

"Here begynneth a lytel Treatyse for to lerne the Englysshe and Frensshe. Emprynted at Westminster by my Wynken de Worde." Quarto. Black letter. Two sheets.

It is described by Dibdin in his edition of Ames's *Typographical Antiquities*, ii. 328, after Herbert's notes, but he had clearly not seen any copy himself. The copy seen by Herbert was in the possession of Isaac Reed of Staple Inn,† and passed into the library of the Marquis of Blandford, who sold it, when Duke of Marlborough (White Knight's library sale, 1819), to Rodd the bookseller for 9l. 15s. I have not heard of another copy, and cannot pursue the clue to this. I am anxious to see, and if possible print, any account which it contains of French pronunciation.

Also, I should feel obliged if any one can indicate to me any sources of information on this subject earlier than, or about the time of, 1521 (Barclay's book), 1528 (Lambeth fragment), 1530 (Palsgrave), 1532 (Du Guez or Du Wes), and the writers named in Livet's *La Grammaire française et les Grammairiens au xvi^e Siècle*: 1859.

ALEXANDER J. ELLIS.

25, Argyll Road, Kensington, W.

GRANTHAM CUSTOM.—The English Parliament met originally on Jan. 20, 1265, and it included two burgesses for each borough until the year 1832. Aldermen were appointed in 1229, and in 1793 it was the custom at Grantham for the members of the borough to act as sponsors, in the case of any alderman's wife who might be confined during such tenure of office. It would be interesting to know whether this custom still prevails in that borough, or elsewhere in Britain? It seems to me to be unique. CHR. COOKE.

* Baptists.

[† At the sale of the library of Isaac Reed (lot 195) it fetched five pounds, and is stated in his catalogue to have a "curious frontispiece, no date, and very rare." A copy is in the Grenville library, British Museum.—ED.]

HAWTHORN AND HARVEST.—There is a proverb in Scotland that "Harvest follows in thirteen weeks after the milk-white thorn scents the air." Is the proverb peculiar to Scotland?

M. C. J.

HISTORY OF NEWBURY.—Wanted, the name of the author of a book, published in 1839, with the following title:—

"The History and Antiquities of Newbury and its environs, including twenty-eight parishes situate in the county of Berks; also a Catalogue of Plants found in the neighbourhood."

JAMES BRITTEN.

High Wycombe.

MONTHERMER FAMILY.—Being interested in the history of this family, I shall be obliged to any of your numerous correspondents who can inform me who was the wife of Thomas, second Baron Monthermer, grandson of King Edward I. & Burke's *Extinct Peerage* only states that he died, "leaving by Margaret his wife an only daughter and heiress, Margaret De Monthermer, who married Sir John De Montacute, second son of William, first Earl of Salisbury, and conveyed the barony of Monthermer to the family of Montacute."

MAURICE DENNY DAY.

Manchester.

A QUERY ABOUT PARROTS.—Though the pages of "N. & Q." are not, strictly speaking, open to discussions on subjects of natural history, I venture to think that an occasional notice of such subjects might be welcome and somewhat enliven them. Accordingly I venture to send a query concerning the habits of parrots, in which I feel much interested.

I have heard it affirmed that the male parrot always holds anything to eat in his right foot, and that the female as regularly uses the left. And it has been supposed that by this token, or rather habit, the sex of a parrot may be known, which is otherwise so difficult to determine. But this theory is to me by no means satisfactory. Having been long in the habit of keeping as well as observing parrots, I am somewhat in a position to oppose this theory. I have never yet *seen* a parrot who did not hold his food in his *left* foot, though I must own that I have heard of some who used the right. One of my own parrots will sometimes, but very rarely, shift what he is eating to his right foot; but in that he holds it very awkwardly, and apparently uncomfortably, for he invariably takes it back into the left after a minute or two. Of two parrots which I kept for some years together, but in separate cages, one was of slender make, with a sweet and soft voice, and of so affectionate a disposition that his death was a painful loss to his master. The other, who survives, is a large powerful bird, with the most formidable beak I ever beheld, and a loud talker,

singer, and whistler, and of a bold and rather treacherous temper. It seems to me most improbable that these two birds, every way so different, should have been of the same sex. The first I always took for a female, the second has every characteristic of a male. Yet both these birds held anything to eat in the *left* foot.

Any light on this question from the observations of other correspondents, whether actual keepers of parrots or lovers of natural history, would be very acceptable.

F. C. H.

PINKERTON ON THE GOWRIE CONSPIRACY.—Pinkerton, in his *Iconographia Scotica*, speaking of Anne of Denmark, says:—

"That in particular she had no small share in the Gowrie conspiracy may perhaps be shown by the editor, in a small tract on that embroiled subject. At present he shall only hint that the main actor, Gowrie's brother, was a paramour of Anne's; that she highly offended James by her continued favours to the forfeited family," &c.

Did Pinkerton ever publish the tract to which he here refers?

P. O.

A QUEEN DOING PENANCE.—Can any of your correspondents who some time since gave us much curious information respecting the penance alleged to have been imposed upon Queen Henrietta Maria, refer me to a pasquinade on a severer penance, being no less than "the discipline" (as it is called) being administered to one of our queens by her confessor (query) Father Petre?

F. P.

"ST. SAVIOR'S, OXFORD."—What is the meaning of the words italicised in the following title-page?—

"Philosophia Theologiæ Ancillans—hoc est, Pia et sobria explicatio Quæstionum Philosophicarum in disputationibus Theologicis subinde occurrentium. Autore Rob: Baronio, Philosophiæ Professore in illustri Collegio S. Salvatoris Oxoniæ. Amstelodami. Apud Joannem Janssonium anno M.DC.XLIX."

M. N. W.

Queries with Answers.

BIBLICAL HERALDRY.—Is there any work printed on the heraldry of the Bible? Jacob's sons, we might suppose, would have arms on their banners or shields corresponding with what we read in the forty-ninth chapter of Genesis and the thirty-third chapter of Deuteronomy, &c. Christ's Apostles are usually distinguished in paintings by the following badges or attributes:—Peter is represented with the keys; Paul with a sword; Andrew with a cross, in the form of a Roman X; James the Less with a fuller's pole; John with a cup, and a winged serpent flying out of it; Bartholomew with a knife; Philip with a long staff, whose upper end is formed into a cross; Thomas with a lance; Matthew with a hatchet; Matthias with a battle-axe; James the Elder with

a pilgrim's staff, and a gourd bottle; Simon with a saw; and Jude with a club.

As the above information may be useful to some, so might the further description of the standards of the children of Israel if anything is known; or if any badges are used to distinguish Jacob's sons in paintings, after the manner of Christ's Apostles, it might be equally serviceable to have their individual distinctions collected in the pages of "N. & Q." J. BEALE.

[We have not met with any work on the Heraldry of the Bible. Our correspondent, however, will find a very curious chapter "Of the Scutcheons of the Twelve Tribes of Israel," in *The Works* of Sir Thomas Browne, edited by Simon Wilkin, ed. 1852, ii. 32. "We will not pass over," says this worthy knight, "the scutcheons of the tribes of Israel, as they are usually described in the maps of Canaan and several other pieces; generally conceived to be the proper coats and distinctive badges of their several tribes. So Reuben is conceived to bear three bars wave, Judah a lion rampant, Dan a serpent nowed, Simeon a sword impale, the point erected, &c. (Gen. xlix.) The ground whereof is the last benediction of Jacob, wherein he respectively draweth comparisons from things here represented." Master Sylvanus Morgan, however, begins with the creation, deducing from the principles of nature his *Sphere of Gentry*, 1661, and in setting forth the Camp of Israel has also favoured us with the precise bearing of each tribe as follows:—

East.

"Judah bare Gules, a Lyon couchant or,
Zabulun's black Ship's like to a man of warr.
Issachar's Asse between two burthens girt,

North.

As Dan's Sly Snake lies in a field of vert.
Ashur with azure a Cup of Gold sustains,
And Nepthali's Hind trips o'er the flowry plains.

West.

Ephraim's strong Ox lyes with the couchant Hart.
Manasseh's Tree its branches doth in part.
Benjamin's Wolfe in the field gules resides,

South.

Reuben's field argent and blew Barrs Waved glides.
Simeon doth beare the Sword: and in that manner
Gad having pitched his Tent sets up his Banner."]

JOHN OF BROMYARD, IN HEREFORDSHIRE, a Dominican friar and Cambridge professor, wrote in opposition to Wickliffe in 1390. His principal work is styled *Summe Predicantium*, and, according to Watt, was printed in Nürnberg 1485. What else did he write? and has this, or any other work of his, been printed in England?

THOMAS E. WINNINGTON.

[Fuller, in his *History of Cambridge*, under A.D. 1390, has the following notice of this Dominican:—"Now, or about this time, John Bromiard, a Dominican, first bred in Oxford, came to Cambridge, and there became Professor of Divinity: sent thither, perchance, on design to

ferret out the Wicklivists, to whom he was a professed enemy; though Ralph Spalding, a Carmelite, was the sole eminent Cantabrigian at this time suspected to favour their opinions." A list of Bromyard's printed works as well as of his scattered manuscripts may be found in Pitzæus, *De Script. Anglic.*, ed. 1619, p. 551, and in Tanner, *Bibliotheca*, ed. 1748, p. 129. His *Summa Predicantium* has been printed at Nürnberg, 1485, fol.; at Basle about 1486, fol.; and at Venice, in 2 vols. 4to, 1586.]

BARTHOLOMÆUS ALBICIUS.—There is a copy of *Liber Conformitatum*, by Bartolomæus de Pisis (printed at Milan by Gotardus Ponticus, 1510), in the library at Stanford, purchased by my grandfather at the Pinelli sale. Is anything known of Bartolomæus? and what is the history of the book, which is considered of great rarity by De Bure?

THOMAS E. WINNINGTON.

[Bartholomæus Albicius died at Pisa in 1401 as a Franciscan. Waddingus mentions many of his works, mostly of a pious and ascetic character. Amongst them are *Sermones quadragesimales de Contemptu Mundi, sive de triplici Mundo*, Mediol. 1488, 4to, and Venice, 1503. It seems also that Albicius is the same with Magister Bartholomeus, whose *Declaratio super Regulam Fratrum Minorum* is inserted in the *Collectio Rerum Franciscanarum*, Brixiae, per Jac. Britannicum Brixianum, 1502.—*Fabricius*.]

WILLIAM BEWICK (4th S. iii. 453.)—In an interesting communication from HERMANN KINDT, he incidentally mentions "William Bewick, the painter, born 1795, died 1866." Can HER. KINDT or any of the readers of "N. & Q." kindly give some further information about this painter? All that is generally known of him is that he was a pupil of B. R. Haydon—who, in his journals, speaks of him and his works—and that *The Athenæum*, in announcing his death, stated he was the son of Thomas Bewick, the celebrated wood engraver, while all the accounts of Thomas Bewick agree that he had an *only* son, Robert Elliott Bewick, who I find died in 1849. S. R.

[William Bewick, historical painter, was the son of William Bewick and Jane his wife, and was born at Darlington in 1795. He may, in truth, be said to have come of a family of artists and engravers. His grandfather, William Bewick, a native of Hedley-fell-house, co. Durham, was a wood-engraver of considerable ability, and Thomas Bewick, "the father of wood-engravers," was a member of the same stock. See a memoir of William Bewick in the *Gentleman's Magazine* of August, 1866, p. 262.]

TRANSLATORS.—Who are G. S., E. S., and J. W. B., translators of some of the Greek epigrams in the late Dr. Wellesley's *Anthologia Polyglotta*? H. P. D.

[The translators, we have every reason to believe, are Goldwin Smith, Esq., the Rev. E. Stokes, and the Rev.

J. W. Burgon, whose advice and assistance are gratefully acknowledged by the editor in the preface to the work.]

KENTLEDGE.—This word appears in connection with guns and carronades, and is written up over a wharf in Wapping—"guns, carronades, and kentledge." What does it mean, and what is its origin?

C. A. W.

Mayfair.

[Kentledge is a name sometimes given by seamen to the iron pigs cast in a particular form for ballasting ships, and employed for that purpose.]

Replies.

"THE KING CAN DO NO WRONG."

(4th S. iii. 481.)

In asking who is the originator of this phrase, your Amsterdam correspondent styles it a "favourite English maxim." While attempting, therefore, to throw some light upon the origin of the maxim, it may be well to explain in what sense the maxim itself is now held by Englishmen. The two topics will not clash.

Although, verbally, the phrase as it now stands is English, the idea which it conveys may be traced, in its primary but since modified form, to times far earlier than English history; namely, to a season when a very wise but by no means faultless king composed the Book of Proverbs. King Solomon writes: "A divine sentence" (marg. rend. *Divination*) "is in the lips of a king: his mouth transgresseth not in judgment." (Prov. xvi. 10.) Perhaps there is, historically speaking, more connexion than at first meets the eye between our English maxim and this proverb, which, however, does not imply impeccability, but infallibility, for instance in uttering judgment, in giving sentence.

Be it remarked in the first place, that the proverb of Solomon was used, we are told, by certain theologians as a proof of the *pope's* infallibility. "If kings are infallible, much more popes."

But next, how did any such principle apply to our English kings?

It should be borne in mind that, with respect to the English church, an English king assumed the pope's place; and, more than that, his devoted servants profited by the opportunity to invest him with attributes which seemed to transcend those of the pope himself. Not only did parliament vest in our eighth Henry the right of deciding ecclesiastical causes, prohibiting appeals to Rome; but Cranmer admitted his superiority to all law, ecclesiastical or civil,—which brings us very near to our "favourite English maxim," "The king can do no wrong."

This maxim, however we favour it, is not interpreted by all Englishmen alike. That second

Solomon, James I., would probably have much preferred the idea of a king conveyed by Cowel—"He is *supra legem* by his absolute right." The view which is generally entertained by Englishmen of the present day is well expressed by Blackstone in one of those passages where he discusses the subject (book iii. cap. 17):—

"That the king can do no wrong is a necessary and fundamental principle of the English constitution: meaning only . . . that, in the first place, whatever may be amiss in the conduct of public affairs is not chargeable personally on the king; nor is he, but his ministers, accountable for it to the people."

As ours is a constitutional, not a personal government, responsibility is not monarchical, but ministerial. If, in the enlightened judgment of the intelligent public, our ministers do wrong, they are not indeed decapitated or disemboweled; they are, however, extinguished—they *go out*. In this sense, the king can do no wrong. Wrong may be done, but it is not done by the sovereign.

This brings us back to our theory, which historically connects royal and papal infallibility. By many Roman Catholics, infallibility is imputed not to the pope *per se*, but to the pope *in council*. So also a British sovereign can do no wrong; but then it is the king *in council*, the queen *in council*; the administrative authority of the council being constitutionally merged in that of the "government" for the time being.

SCHIN.

"But the king's power, though ample, was limited by three great constitutional principles, so ancient that none can say when they began to exist; so potent, that their natural development, continued through many generations, has produced the order of things under which we now live. . . . Thirdly, he was bound to conduct the executive administration according to the laws of the land, and, if he broke those laws, his advisers and agents were responsible."—Macaulay's *History*, ch. i.

Piers Gaveston and the Spensers in the reign of Edward II. illustrate the antiquity of this rule.

One would consider it to be a maxim of the common law, which must have existed from time immemorial, founded upon the essential principle of the English constitution that the king is the fountain of all justice from whom all courts derive their power. This principle would be contradicted if there existed anywhere, in the contemplation of the law, a superior power which could constitute a tribunal before which the fountain of all justice could be cited. It is not likely that the crown would voluntarily nominate a court to try itself, and thereby acknowledge a superior power. It is twenty years since I read Broome's *Legal Maxims*, but speaking from memory, not having the book to refer to, MR. TIEDERMAN would find advantage in consulting it.

J. WILKINS, B.C.L.

BORDER BALLAD SCRAPS.

(4th S. iii. 460.)

Having seen in your issue a communication touching old Border ballads, and particularly that of the "Gathering of the Elliots," allusion being made to a lecture in which it was referred to, I beg to transmit you a sketch—cut out of *The Scotsman*—of the said lecture, presuming it is the one meant, and may be agreeable to you to have. Next time I deliver the lecture, I hope to give four verses of the slogan, which is all, I rather think, that is extant; and on the late occasion I certainly read two, though one only is reported. When writing about Border ballads, allow me to ask if you are acquainted with "Thurot's Defeat," of which I do not possess a complete copy. It was composed in honour of the gallant Admiral, then Captain, John Elliot's victory over Thurot, who attempted to invade Ireland.

"LILLIESLEAF—THE ELLIOTS.—Mr. Walter Riddell Carre of Cavers, gave a lecture in the Currie Schoolroom here on Thursday evening, upon 'The Elliots'—being a continuation of his lectures on the historical families of the Border. The Rev. Adam Gourlay was called upon to preside. Mr. Carre commenced by giving the traditional account of the origin of the name, and as (with slight orthographical differences) it is not confined to Scotland, he first gave the celebrities among the English Eliots, including Sir Thomas, of *Bibliotheca Eliota* fame; Sir John, the statesman and patriot; the Rev. John, 'the apostle' to the American Indians; and several others, of humbler but not less merited reputation. Mr. Carre then crossed the Border, and brought forward the Scottish race, beginning with Larriston, 'Lion of Liddesdale,' the first great Border house. He gave biographical notices of some of the most noted members of the several Elliot families, more particularly of the noble house of Minto, which had produced a succession of celebrated men and women. He did not forget the fair authoress of *The Flowers of the Forest*, daughter of Lord Justice-Clerk Elliot. He mentioned General Elliot, of the house of Stobbs, the hero of Gibraltar (the Wellington of our Border land, as the lecturer called him), and Admiral John Elliot, of the house of Minto, the conqueror of Thurot. Mr. Carre then brought forward the noted individual Elliots not identified with the great families he had referred to—such as John Elliot, the adversary of Bothwell, and the hero doubtless of the slogan—

'I have vanquished the Queen's Lieutenant,
And made his fierce troopers flee;
My name it is Little Jock Elliot,
An' wha daur meddle wi' me?'

Thorlieshope—the 'Arthur fire the Braes' of the minstrel Tam o' Twizzlehope, a celebrated Border piper, and famous for a toddy bowl called 'Wisdom,' but which, notwithstanding the name, had been for fifty years more fatal to sobriety than all the bowls in Castleton; Millburnholm—the alleged original of Dandie Dinmont; and Cleughhead, a great ballad collector, who, no doubt, contributed to Sir Walter Scott's Border lore, and from whom he got the large war-horn which may be seen at Abbotsford; besides many others. Mr. Carre concluded his lecture, which was interspersed with anecdotes, by observing that few of the Border clans had contributed more useful or devoted citizens to the public weal than

the Elliots. Like the Douglasses, Scotts, and Kerrs (whose histories Mr. Carre had previously given), the Elliots had long since sowed, and reaped, and got rid of their wild oats, and had a goodly crop of faithful and disinterested labours to show as the credentials of their patriotism. They had exchanged 'Wha daur meddle wi' me?' for a much more noble motto: 'Wha daur meddle with our country?' which they had gallantly defended and honourably served. The audience was numerous."

W. RIDDELL CARRE.

GIPSIES.

(4th S. iii. 405, 461, 518.)

In the account given of the parish of Rossington, in *The History and Antiquities of Doncaster and its Vicinity*, by Edward Miller (1804), I find the following at p. 237:—

"Churchyard.—On the right-hand side of the choir door was a stone, the two ends of which are now remaining, where was interred the body of James Bosvill, the King of the Gipsies, who died January 80, 1708. It is remarkable that this is the first name mentioned in the present parish register of deaths, &c. For a number of years it was a custom of gipsies from the South to visit his tomb annually, and there perform some of their accustomed rites: one of which was to pour a flagon of ale upon the grave."

Possibly this may be the gipsy's funeral referred to by SIR CHARLES ANDERSON in "N. & Q." p. 518 of the current volume.

"Boswell" (otherwise "Bosvill") seems to have been a common name amongst this peculiar people. In Lincolnshire, gipsies are generally called "Boswells," pronounced *Bozzills*; but I believe they are rapidly vanishing from the face of the country. Twenty or thirty years ago, large gangs of them were constantly travelling about, and their encampments in some rural lane were often to be met with. They were not very nice neighbours, however, as the adjacent farmer too often discovered to his cost. The vigilance, first of the gamekeeper, and more recently of the county police, appears to have had the effect of circumscribing the sphere of their operations, and of thinning their ranks very considerably. Although I have read a good deal about them, it has never been my fortune to meet with any of the "aristocracy" amongst the gipsies. I have ever found them lazy, dirty, miserable-looking creatures. The poetry of gipsy life, if any such ever had existence, has most effectually disappeared; and it is to be hoped that, as a race, they will soon be as extinct as the dodo.

W. E. HOWLETT.

Kirton in Lindsey.

The following quotation from Hunter's *History of South Yorkshire* shows that Rossington, near Doncaster, has been the burial-place of more than one king of the gipsies:—

"Near the chancel door was formerly a gravestone, protected by iron rails, covering the remains of Charles

Bosville, whose interment is recorded in the parish-register as having taken place on Sunday, the 30th of January, 1708-9. This person is still remembered in the traditions of the village as having established a species of sovereignty among that singular people, the gipsies, who, before the enclosures, used to frequent the moors about Rossington. His word amongst them was law; and his authority so great that he perfectly restrained the pilfering propensities for which the tribe is censured; and gained the entire goodwill for himself and his people of the farmers and the people around. He was a gentleman with an estate of about 200*l.* a-year, and is described by De la Pryme of Hatfield as 'a mad spark, mighty fine and brisk, and keeps company with a great many gentlemen, knights, and esquires, yet runs about the country.' He was a similar character to Bampfild Moore Carew, who, a little later, lived the same kind of wandering life. No member of this wandering race for many years passed near Rossington without going to pay respect to the grave of him whom they called their king; and I am informed that even now, if the question were asked of any of the people who still haunt the lanes in this neighbourhood, especially about the time of Doncaster races, they would answer that they were Bosville's people. A critical history of the gipsies seems still wanting; but a large collection of facts respecting them was some years ago given to the world by a native and resident of this deanery, Mr. John Hoyland of Sheffield, a member of the Society of Friends."—i. 68.

In this part of Lincolnshire gipsies are still frequently called "Bosels." I have been informed, on what I believe to be good authority, that this word is a contraction of Bosville or Boswell. There were in the seventeenth century several families of gentle blood of the name of Bosville residing in South Yorkshire. I do not know that the gipsy king can be proved to have been a member of one of these. It is, however, far from improbable that he was so.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

I can state from personal knowledge of the locality that, forty years ago, gipsies named Lee used to encamp near Fairlop oak, as they were allowed to sleep in our barn on very cold nights in winter.

With respect to Shaw, the Life-Guardsman:—

"Tom Belcher was the first to discover this 'wild flower,' when yet a 'bud,' in a turn-up with a heavier antagonist than himself at Woollaston, in Nottinghamshire, of which village he was a native."—Blaine's *Rural Sports*, ii. 1220.

"Shaw, a corporal of the Life-Guards, well known as a pugilistic champion, and equally formidable as a swordsman, is supposed to have killed or disabled ten Frenchmen with his own hand before he was killed by a musket or pistol shot."—Paul's *Letters to his Kinsfolk*.

Gipsy prize-fighters used to be suspected of showing "the white feather." They were slashing hitters, but could not take punishment. They would "go in and win," but had not the heart to wear their antagonist out if he was "a glutton."

J. WILKINS, B.C.L.

APPLETON OF SOUTH BEMFLEET, ESSEX (4th S. iii. 507.)

The name was formerly spelt Appulton & Apelton, which is of Saxon origin, and signifies an orchard, i. e. *apulder-tun*, or *appletree-garden*. Mr. Benton, in his *History of Rochford Hundred*, in course of publication, states that the researches of the American Appletons tend to prove that they were of Norman extraction, but derived the name of Appleton from the locality where they were situated, Appletuna and Appletona being the names of places before the Norman Conquest.

The manors of South Bemfleet and Jarvis Hall were formerly held by the De Woodhams. Joice, daughter of Sir Robert Tyrell (fourth son of Sir Thomas of Heron Hall) married Thomas Appleton, Esq., and so the estate came into the Appleton family. Morant has been proved incorrect in several of his dates respecting this family. Sir Henry, who suffered much for his loyalty to Charles I., was son of Roger, the first baronet (who died in 1614, and married Anne, daughter of Sir Thomas Mildmay of Moulsham Hall.) He was buried at Great Baddow, three months after the reduction of Colchester, which surrendered Aug. 27, 1648. His grandson, Sir Henry, died in 1680 without issue. His uncle, Sir William, succeeded the brother of the second Sir Henry and son of the first Sir Henry the cavalier. On the tomb of Sir William is a shield charged with a fess engrailed between three apples slipped, leaved, and stalked (Appleton), impaling quarterly on a bend three chaplets (Hatt of Orsett).

Isaac Appleton Jewett, one of the American descendants, compiled a book respecting the history of the family from family records. Mr. Benton says, further information respecting the Appletons may be obtained from an inspection of the life and letters of John Winthrop published in 1864, and the Winthrop papers which are among the collections of the Massachusetts Historical Society.

The Rev. W. E. Heygate has written a very interesting tale, founded on facts, called *Sir Henry Appleton; or Essex during the Great Rebellion* (London, Hayes), which gives in a pleasing way the events of Sir Henry's life.

JOHN PIGGOT, F.S.A.

Thank you very much for the interesting editorial note on this subject.

Is it certain that the Sir Henry Appleton who was one of the defenders of Colchester in 1648 was the second baronet? It seems to me more probable that he was dead at that time. In the *Commons Journals*, July 12, 1647, we find—"Henry Appleton, of South Bemflete, in the county of Essex, Esquire," compounding for his estate for the sum of 362*l.* 13*s.* 4*d.*: "His offence,

that he was in arms against the parliament." This proves that the third baronet, before he came to the title, had fought for the king. I do not think there is any evidence, except what is furnished by the siege of Colchester, that the second baronet was ever under arms at all. The question would be settled if any one could furnish us with the date of the second baronet's death.

In my manuscript index of persons connected with this period of our history, I find Robert Appleton, a captain in the army of 1640; another Robert Appleton, or perhaps the same, a cornet in Sir Thomas Glenham's regiment of horse; Isaac Appleton, a justice of peace for Suffolk, 1650; and a Captain Appleton, who commanded a vessel of war, and was attacked by the Dutch at Livorno circa 1652-3. It is not unlikely that these people were connections of the Appletons of Bemfleet, but I have seen no proof of it.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

The name of Sir Henry Appleton's second wife was Riplingham, not Rippingham. The marriage allegation in the Bishop of London's Registry, under date of Aug. 11, 1628, is substantially as follows: The Right Worshipful Sir Henry Appleton, Knt. and Bart., of Bemfleet, Essex, widower, aged about thirty, and Mrs. Alice Riplingham, of St. James', Clerkenwell, spinster, aged about twenty-two, with the consent of her father, William Riplingham, Esq.; to marry at St. Catherine Coleman, London.

JOSEPH LEMUEL CHESTER.

GIGMANITY.

(4th S. iii. 426, 494.)

I too have made search, and I cannot trace Carlyle's quotation to its source. In Mr. Friswell's *Familiar Words* (2nd edit. p. 273) it is merely quoted as from "Thurtell's Trial," with Carlyle's remark in a foot-note. I have carefully looked through a contemporary pamphlet concerning this trial, and also the account of it in *The Wonderful Magazine* (ii. 711-725), and also the full report in the *John Bull*, with the previous examinations, without being able to meet with the source of the quotation. The nearest approach to it is, that Hunt is represented as hiring a gig, whereas Thurtell (who, I presume, is the "respectable" man of the quotation) kept his own gig, and "requested Probert to bring down Hunt in his own gig." In the *John Bull*, Feb. 15, 1824, was the following advertisement:—

"Weare's Murder.—Just published, in 8vo, price 9s. in boards, a True and Full Account of the Murder of the late Mr. William Weare, of Lyon's Inn, London; including the Circumstances which first led to the Discovery of the Murder—the Depositions taken before the Magis-

trates—the Coroner's Inquest—the Trial of the Prisoners—the Execution of Thurtell, &c. &c. Also a Copy of the Declaration delivered by Hunt to Mr. Wilson after his Condemnation, carefully copied from the original in his own handwriting, exclusively in this Work. By George Henry Jones, Clerk to the Magistrates. Embellished with Views of Gill's-hill Cottage—of the Pond where the Body was deposited—of Hill's Slough, where the Body was found—and with Portraits of the Prisoners, and their Autographs—a Plan of Gill's-hill Cottage, and of the surrounding Country, &c. &c.—London: printed for Sherwood, Jones, and Co. Paternoster-row."

This volume I have not seen. It would appear to be a different work to that printed by Kelly, mentioned by your correspondent H. H., and from its high price must have been an exhaustive work. It is possible that Mr. Carlyle may have obtained his quotation from this source. The report of the trial in the *John Bull* is given with great fulness, and fills a special supplement, Jan. 11, 1824; and, both before and after the trial, there are several leading articles on the subject, which, together with reports of the previous examinations, &c., will be found in the volumes for 1823-4; but I fail to trace in them that definition of respectability quoted by Carlyle. In one of these leading articles (*John Bull*, Jan. 18, 1824, p. 29) a reference is made to the cases of circumstantial evidence quoted in the defence read by Thurtell: by whom that defence was written is, I believe, not known. These instances were taken from the well-known *Percy Anecdotes*, said to be written by "two brothers of the Benedictine Monastery of Mont Benger." Their real names were Robertson and Byerley according to Mr. Timbs, quoted in a note by MR. PIGGOT (4th S. ii. 605*), but in the article in the *John Bull* Thurtell's defence is spoken of as "a tissue of lies and mock sentiment, mixed up with some little anecdotes from Miss Benger's books." It would appear from this that a Miss Benger was connected with the authorship of the books; and if so, this throws a light on the Mont Benger of their title-pages. In the defence that was read for Hunt, he complained that "the theatre and the painter were employed in poisoning the public mind." This referred to the production of a piece called *The Gamblers* at the Surrey Theatre, in which the real gig, so often referred to during the trial, was produced upon the stage. This circumstance was used by Mr. Andrews (Thurtell's counsel) as an argument for postponing the trial from Dec. 5 to Jan. 6; and Mr. Gurney, for the prosecution, observed:—

"As regarded the announcement contained in the placard of the Surrey Theatre, and the performance ex-

* See also "N. & Q." 1st S. vii. 214, where Mr. Timbs' note on this subject first appeared. Mr. Olphar Hamst, in his *Handbook of Fictitious Names*, gives a reference to this; but "Berger" is misprinted for "Benger." Mr. Timbs is silent concerning the word "Benger" and its meaning.

hibited in that place of amusement, he thought with his learned friends, that nothing more infamous was ever attempted, and he was surprised that in this country of justice and humanity any number of people could be collected to witness such an exhibition, unless it had been for the purpose of expressing their disgust at the unfeeling attempt of the person having the management of the theatre. An English audience should have expressed their opinion of that want of feeling by a burst of deprecation, which would have taught its possessor a necessary and useful lesson."—*John Bull*, Dec. 7, 1823.

The gig being in so many ways prominently before the public, may have readily connected the "respectable" Thurtell with the idea of that species of vehicle.

CUTHBERT BEDE.

THAMES EMBANKMENT (4th S. iii. 541.)—SIR T. WINNINGTON is right that, in 1859, "the Embankment," meaning the *present* work, had not been thought of, and the general idea of such a thing was forgotten. But it had been very "seriously entertained" in 1840 or 1841, when a Royal Commission was in existence on the subject of London Improvements.

The late Duke of Newcastle, then Lord Lincoln and First Commissioner of Woods, was Chairman of the Commission; and I am the only survivor of it. One of its members, Sir Charles Lemon, died lately at a very advanced age. The other members whom I remember, Sir Robert Inglis, Sir C. Barry, Mr. Henry Hope, Mr. Herries, Mr. Alderman Humphrey, and Lord Colborne, have been long dead.

The Secretary, who as usual did most of the work, was Mr. Phillipps of the Office of Woods—one of the best, ablest, most laborious, and most modest public servants that ever lived—also long since dead.

The Commission was utterly futile as to results, because Parliament and the Government gave us no sort of aid as to money. We proposed to charge the cost on the Coal Duties, which was scouted.

But we made the most elaborate scheme for a Thames Embankment; and it is one of the instances of how a project may fail if it is too early for public opinion, and succeed easily a little later, that this plan of ours, which was substantially the same as the present one, was derided by *The Times* and other papers, and fell almost still-born, whereas now it has sailed gallantly into port with no difficulty.

Sir Frederick Trench was our chief witness, and I well remember the zeal, humour, and *bon-homme* with which he urged his plan forward.

LYTTELTON.

ARTISTIC QUERIES (4th S. iii. 527.)—The cartoon drawn for *Punch* by the now famous water-colour painter, Mr. Birket Foster, was a caricature of Lord John Russell as "Jack Sheppard carving

his name on the beam," after George Cruikshank's well-known etching. The cartoon was engraved and published in a very early number of *Punch* in 1842: I should say when Mr. Birket Foster was a pupil with the late Ebenezer Landells, the eminent wood-engraver.

G. A. S.

Reform Club.

P.S. John Gilbert has also drawn for *Punch*. He designed one of the covers for the monthly parts; and he drew a caricature of the late King of Hanover, with his English ducal coronet in his hand, begging from the English people.

SIR THOMAS GARDINER (4th S. iii. 531.)—The following extract from the Cuddesden register will settle the question as to date and place of burial:—

"*Burials*.—Cuddesden, 1652: Sir Thomas Gardiner of Cuddesden was buried October 15."

I subjoin a few dates which may be of use to TEWARS:—Thomas Gardiner was elected sworn Recorder of London, January 25, 1638. July 3, 1638, Thomas Gardiner, Esq., Recorder, being Reader of the Inner Temple, was presented with 100*l.*, two hogsheads of claret, and one pipe of canary. October 6, 1640, admitted to freedom of city of London by order of the court of aldermen. November 25, 1640, received the honour of knighthood. May 2, 1643, discharged from his office by the court of aldermen, having absented himself. May I in return ask whether an impression of Sir Thomas Gardiner's seal is known to exist, as I wish to ascertain the arms borne by him? There is no inscription to his memory in Cuddesden church.

EDITOR MISC. GENEALOGICAL.

MNASON OF CYPRUS (4th S. iii. 216, 321, 413, 465.)—MR. T. J. BUCKTON and St. Luke are not at one. From the former we learn that the "commencement of Our Lord's teaching was in A.D. 26." In the Gospel of the latter (iii. 23) we read: "And Jesus Himself began to be about thirty years of age," i. e. was about thirty, or had nearly completed his thirtieth year. This was immediately after his baptism by John, and just before his temptation in the wilderness. Both which events were anterior to his entrance upon his public ministry. If then, in A.D. 60, Mnason had been a disciple thirty years, he must have become one from almost the first day that Our Lord began to teach—a circumstance for which there is not the shadow of a shade of proof, or indeed that he was converted by Our Lord at all. Be it granted that ἀρχαῖος μασθνήτης do mean "an original disciple," still this proves no more that he was one of the very first believers than that ἀπ' ἡμερῶν ἀρχαίων proves that the very first days of the Gospel are here referred to, as they certainly are not.

St. Clement of Rome, in his Epistle to the Corinthians, s. 47 (Jacobson's edit., 1840), styles

rat church ἀρχαίαν Κορινθίων ἐκκλησίαν; on which we have in the foot-notes, quoted from Wotton, his gloss:—

“Ecclesia Corinthiorum dicitur ἀρχαία, non absolute, cum enim Clemens scripserit hanc Epistolam, Ecclesia Christi nondum quadraginta annorum fuit, sed respectu abito ad alias, imo ad ipsam Ecclesiam Romanam.”

In the commencement of the section, alluding to St. Paul's Epistle to the Corinthians, he writes:—

Ἀναλάβετε τὴν ἐπιστολὴν τοῦ μακαρίου Παύλου τοῦ Ἀποστόλου. Τί πρῶτον ὑμῖν ἐν ἀρχῇ Εὐαγγελίου γράφειν . . .

Will any one contend that ἐν ἀρχῇ here can possibly refer to the very beginning of the Gospel?

Not a word having been said concerning the age of Mnason, no opening is afforded for dispute about it.

In conclusion, I must take leave to say that I do most earnestly protest against, as spurious and unsound, that peculiar kind of criticism on any subject whatsoever—especially matters of historical fact—which has nothing better for its support than bare hypothesis and assumption. It is illogical, to say the least, if not even worse: “Ex nihilo nihil fit.” Does it reach to free-handling, even on matters not important, we may all do well to pause and revolve with ourselves the caution—“hæ nugæ seria ducent.”

EDMUND TEW, M.A.

Patching Rectory.

LORD BYRON (4th S. iii. 284, 418.)—This anecdote was repeatedly told in my hearing, and in the same words, during the lifetime of the poet, and long before any biography of him was written.

The person who related it was well known to me, and I have implicit faith in his statement. He saw the youth come out of Lavender's house with a tankard in one hand and a sixpence in the other, cross over Parliament Street, and enter the public-house. The friend with whom he was conversing said; “There is Lord Byron going for a tankard of ale with one of Lavender's sixpences.” “It does easily fit in with the biography of his lordship” by Moore, which states that about 1798 Lord Byron was under the care of Lavender in Nottingham.

Moore says he was at the same time reading some of the Latin classics with “Mr. Rogers.” If it could be remembered, there is much to be told worth noting about this J. D. Rogers, who was an American loyalist receiving a pension from the British Government.

Craven.

ELLCEE.

BILL FAMILY (4th S. iii. 457.)—MR. LEIGHTON will find a full abstract of John Bill's will under the date of April 24, 1630, in the Domestic Calendars of Charles I. He will also find, under the date of September 21, 1660, in the Domestic Calendars of Charles II. an account of the “state

of the king's printers for England,” from which it appears that John Bill bought one half of the office from Robert Barker, the son of Christopher Barker, to whom Queen Elizabeth granted the office. John Bill the printer resided at Caen Wood, near Hampstead, afterwards the well-known seat of Lord Mansfield, where he was succeeded by his son John Bill, Esq., who was sequestered for delinquency by the Long Parliament, and married Lady Diana Pelham, widow of John Pelham, Esq., of Brocklesby, and daughter of Mildmay, Earl of Westmoreland. The parish registers of Hampstead record the burial of “John Bill, Esq. from Cane Wood,” on Oct. 4, 1680.

TEWARS.

BLUNDERBUSS (4th S. iii. 460.)—There is an old story of the times when ecclesiastical dignitaries were held in honour, of a lady in a cathedral town asking the schoolmaster: “Is my son in a fair way to be a canon?” “A very fair way, madam: he is a blunderbuss already.”

FITZHOPE.

MOTTO QUERY (4th S. iii. 337.)—“Mowe warlike,” the motto assumed by the Mather family, and also their crest, are allusive to the name Mather, A.-S. *mæð*, a mowing; whence our math and aftermath. The name probably is not local (as MR. LOWER suggests), but means a mower.

W. G.

THE LOCUST-TREE (4th S. iii. 492.)—In his note on Cobbett's Indian corn, SIR T. E. WINNINGTON also mentions Cobbett's locust trees. I knew an old gentleman who grew some of these trees, and who always pointed them out as “the trees that John the Baptist fed on in the wilderness.” He, however, had no pretensions to be called a scholar, and he was not aware that H. Stephens in his commentary on St. Matthew iii. 4 had made the “locusts” to be the fruit of a tree—viz. by reading ἀκράδες, “wild pears,” instead of ἀκρίδες, “locusts.”

CUTHBERT BEDE.

“CROM A BOO” (4th S. ii. 438, 614; iii. 275.)—The answer of BELFASTIENSIS to the queries on this subject is so complete that I should not have troubled you further had I not chanced on the following quotation in *The Antiquary's Portfolio*, vol. i. p. 95:—

“The Earl (of Kildare) was ordered to discontinue his motto ‘Crom a boo,’ as it caused feuds between the noble Irish families.—Collins's MS. relative to the Fitzgeralds, &c.”

If this MS. is accessible, it may explain more fully the reason and origin of these feuds.

GILBERT R. REDGRAVE.

ST. MICHAEL-LE-POLE (4th S. iii. 383.)—The old churchyard to which your correspondent refers is still in existence and undisturbed, a few

tombstones remaining overground, while others are probably below the surface.

The portion of the old city wall near the gate of the Lower Castle Yard, in Great Ship Street, was refaced in great part some twenty years ago, but much of the original wall still remains both there and where its course crosses Kennedy's Lane. Its whole circuit of the old city, as marked on the Ordnance Map, can still be visibly traced from the back windows of the houses which adjoin it.

C. M'C.

"THE LIFE OF PILL GARLICK" (4th S. iii. 427.)

In answer to JESSE TURNER's inquiry, I can state that *The Life of Pill Garlick* was written by the late Sir Edmund Temple, author of *Travels in Peru*, and is, I believe, in a great measure an autobiography.

K.

Avranches.

BOULTER (4th S. iii. 404, 492.)—Many thanks to your correspondents for their prompt replies as to the "Flying Highwayman." I am glad to say that I have been able to procure a copy of *The Highwaymen of Wiltshire*. It cannot be true that "to the tribe of Boulters we can raise no heraldic trophy" (p. 62), as I am already acquainted with five different coats attributed to them. Is there any pedigree showing the marriage of a Blagdon with a Boulter, mentioned on p. 61-2? I should also feel grateful for particulars of Nathaniel Bolter, the bell-founder (1654), other than are given in the *Church Bells* of the Rev. W. C. Lukis, 1857.

W. C. B.

WORRALL FAMILY (4th S. iii. 482.)—H. S. E. inquires after the bearings of four coats of arms quartered by the Worrall family. Is not the fourth quoted that of Westby of Ravenfield, co. York? The arms of this family are: "Argent on a chevron azure, three cinquefoils of the field."

By an old pedigree in my possession, I find that Mary, daughter of Anthony Worrall of Strinds, in the chapelry of Bradfield, married, Dec. 1736, George Westby of Gilthwaite, co. York, whose great-grandfather was George Westby of Ravenfield, given in Dugdale's *Visitation of Yorkshire*, 1666. The only male issue of this alliance was George Westby, who inherited the Howorth estates and other property in Yorkshire through the Laughton family.

CHARLES SOTHERAN.

SATIRICAL MEDAL (4th S. iii. 429.)—Another of these brass medals bears on the obverse two heads in one, with the papal and the imperial crowns, and the motto "IN VIRTUTE . TVA . LEFABITVR . IVSTVS ." On the reverse, a cardinal's and a bishop's head-covering, with "CONSTITVTS . EOS . PRINCIPES . SVPER . OMNEM . TERRAM." I have, besides, a silver one, larger, and evidently German. The cardinal's head forming, when inverted, the head of a fool, with cap and bells. The legend, "DES . BAPST . GEBOT . IST .

WIDER GOT . MDXLIII." On the reverse are two figures sitting upside down: the one a bishop with the holy cup; the other Calvin, with his pointed beard, in woman's clothes, holding the Bible and a lighted candle. "FALSCH . LERE . GILI . NICHT . MEHR . MDXLIII." A third, not a satirical medal, has on one side "MARTINVS LVTHERVS THEOLOGVS D;" and on the other a candlestick and a broad-sleeved hand taking the bushel off the lighted candle. What can be the meaning of some of the letters being twice as high as the others?

P. A. L.

COHEIRESSES OF HENRY VI. (4th S. iii. 505.)—

"Were Eleanor Plantagenet and her sisters the ultimate coheirresses of Henry VI.?" Certainly not. The coheirs of Henry were the descendants of the three legitimate daughters of John of Gaunt, and his legitimated children, John and Joan Beaufort. Their descendants were—1. From Philippa of Lancaster—the Kings of Portugal, Emperors of Germany, Dukes of Savoy, Dukes of Parma, Kings of Spain. 2. From Elizabeth of Lancaster—Grey de Ruthyn, Dukes of Exeter (extinct), Earls of Westmoreland (extinct). 3. From Katherine of Lancaster—the Kings of Spain, Portugal, Emperors of Germany, Dukes of Savoy, Kings of France. 4. From John Beaufort—Kings of England (through Henry VII.), Scotland, Earls of Devon (extinct), Stafford (extinct). 5. From Joan Beaufort—Greystock (extinct), Salisbury (extinct), Norfolk (extinct), Northumberland, Buckingham (extinct), Kings of England (through Edward IV.), Fauconberg (extinct), Latimer (extinct), and Abergavenny (extinct).

By the above word extinct, I do not mean that the family is necessarily extinct, but that the title in that family is so. MR. LEIGHTON will see that there are abundance of coheirs of Henry VI. without going back to the earlier of the two houses of Lancaster.

HERMENTRUD.

SOCH OR SOCK (4th S. iii. 500.)—Is not this from Latin *socius* = a companion, an intimate? The word *soch* or *sock* (either as a verb active or as a noun) was, and probably still is, in very common use at Eton in the sense of *grub*. "Come and *soch*" or "have some *sock*," or "*sock* me," means come to the pastry-cook's, or have some sweets, &c. The word, I take it, is from *socius* or *socio*, to entertain.

HIC ET UBIQUE.

"EDINBURGH REVIEW": LORD BROUGHAM'S CHRISTIAN NAMES (4th S. iii. 499.)—In the article thus headed, it is said that "both Lord Cockburn and the reviewer seem ignorant that Lord Brougham himself was baptised *Henry Peter*." But Lord Cockburn, in his *Life of Lord Brougham* (chap. i. 221), gives in a note the very extract from the register of births of the city of Edinburgh, "30 Sept. 1778," quoted by your correspondent G., with the names of the witnesses—

"Mr. Archibald Hope, Royal Bank, and the Rev. Principal Robertson," the names being *Henry Peter*. T. C.

"CULVERKEYS" (4th S. iii. 480.)—I cannot exactly answer MR. BRITTEN's question, but in my copy of Dr. Prior's *Popular Names of British Plants* I have noted that the *oxlip* is called *covey-keys* in Kent. This, then, is most probably the plant that is wanted. B. H. C.

TOMBSTONE EMBLEM (4th S. ii. 37.)—The tombstone emblem which DR. ROGERS inquires about is a mason's mark. It occurs also on the cathedral tower and steeple at Brechin, supposed to have been built between 1354 and 1374. An interesting paper on the subject of masons' marks will be found in the *Transactions of the Kilkenny Archaeological Society*, 2nd Ser. ii. 67.

AIKEN IRVINE.

Kilbride Bray.

"RICHARDUS DE ARCA MYSTICA" (4th S. iii. 484.)—Some years since I picked up at a book-stall a copy of this treatise, which formerly belonged to the late Duke of Sussex. At the time I made an effort to trace the date and printer's name of the volume, but found no clue to either. My copy is apparently of the same issue as that described by MR. LEIGHTON. It has the bastard title *Richardus de Arca Mystica*. The reverse is blank, followed by "Annotatio capitulorū libri primi de Arca Mystica Magistri Richardi de Sancto Victore." This occupies one page. On the reverse, under the running title *Richardus de Arca Mystica*, the treatise commences as in MR. LEIGHTON's description. No pagination or catchword. The signatures run (A), A 2, A 3, A 4; then four leaves without signatures, then B, and so on. In my copy the capitals are not rubricated, nor inserted by hand; a space is, however, left around each for future ornamentation. AIKEN IRVINE.

Kilbride Bray.

NEETHER OR NITHER (4th S. iii. 444, 517.)—Some years back, when in Sicily, I met an Italian gentleman who had resided in this country for some years, and had acquired considerable mastery over our language. I remember his telling me an anecdote of an Englishman and a Scotchman disputing as to whether the word should be pronounced "*neether*" or "*neither*," and agreeing to refer the question to an Irishman, who decided that it was "*neyther*." W. H.

In spite of all that Dr. Ogilvie's dictionaries may say, I intend always to pronounce the word "*neither*" *neether*, as I have done for many years; and my reason for this practice is the general rule that diphthongs, in which both vowels are not sounded, mostly have the latter, not the former, silent—as in *heaven*, *receive*, *people*, *quaint*, and many other like words. In some few only—as

couple, *belief*—is the former vowel silent. I think it, therefore, better to follow the general rule in regard to *neither*, and not to add it to the exceptions; and I have heard it pronounced *neether* by many "a good reader and careful speaker." Certainly the diphthong in it should be sounded in the same way as that in *either*; and I believe very few persons, among those solicitous about their pronunciation, say *ither*. QUÆSTOR.

MEOLE (4th S. iii. 457.)—Perhaps the following fragment of a note on the name of Maol-Leach-lin, a Dane who carried away the shrine of St. Colomb from Derry, may be of use to your correspondent SALOP:—

"Maol, a servant. It is always applied to religious servants. Coptic, Mahal or Mial, *ingeniculo*. Arab. Malik and Mamalik, servants. Maoulasii, in Persian, properly signifies an associate; . . . Cois maol, a sacred or consecrated servant. Hence Casmillus of the Romans. O'Brien derives Maol from Maolagh, bald. . . . Maol, a servant or shaved person, devoted to some religious order. It is probable that this Dane had been a devoted servant to the church which he robbed."

ST. SCHIRIA.

PENMEN: THOMAS TOMKINS (4th S. iii. 459.)—Thomas Tomkins attained the age of seventy-three years. When the Dukes of Kent, Sussex, and Gloucester, with Prince Leopold, attended at Guildhall, July 11, 1816, to receive the freedom of the city of London, he was introduced to them in the chamberlain's parlour, whither they had been conducted to see the fifty duplicates of the honorary freedoms and thanks which between 1776 and that year had been written by him. Six earlier ones by him were unfortunately burnt, and were not replaced. The transcript, in 150 pages, of the charter granted by Charles II. to the Irish Society, and the duplicates preserved at the Royal Academy of Arts of addresses presented by that body to the sovereign, are also specimens of his work. More accessible specimens of his powers are the titles to many splendid publications, particularly Macklin's Bible, Thomson's *Seasons*, *The Social Day*, by P. Coxe, *The Microcosm of London*, and the Houghton collection of prints. He was the author of *Rays of Genius collected to enliven the Rising Generation*, which has prefixed to it an engraving by Schiavonetti of his portrait by Engleheart. Charles Turner engraved in mezzotint the portrait of him painted 1789 by Sir Joshua Reynolds. He died September 5, 1816, at his residence in Sermon Lane, Doctors' Commons. W. P.

Part the second of *The Origin and Progress of Letters*, by W. Massey, Lond. 1703, 8vo, treats of calligraphy, and contains particularly—

"A brief Account of the most celebrated English Penmen, with the Titles and Characters of the Books that they published both from the Rolling and Letter-press."

The names of the authors referred to are placed

in lexicographical order, and in the short biographical accounts of them appear some curious notes, quotations, and references to works on book-keeping and arithmetic, edited by some of them, including our old friend (according to) Cocker:—

“ Ingenious Cocker, now to rest thou’rt gone,
No art can show thee fully but thine own;
Thy rare arithmetic alone can show
What sums of thanks we for thy labours owe!”

Allusion is made to some noted foreign penmen in a quotation from Thomas Weston’s *Ancilla Calligraphica*, 1680:—

“ Let Holland boast of Velde, Huilman,
Of Overbecque, and Smyters the German;
France of her Phrysius, and Barbedor,
The unparallel’d Materot, and many more,
Of these that follow Rome and Italy,
Vignon, and Julianus Sellery;
Heyden, and Curione; and in fine
Of Andreas Hestelius, Argentine;
England of Gething, Davies, Billingsly.”

GEORGE WHITE.

70, Russell Square.

PREACHER OF ARCHBISHOP KING’S FUNERAL SERMON (4th S. iii. 481.)—If I am not mistaken, he was Richard Daniel, M.A., Dean of Armagh, 1722–31, who was an author. ABHBA.

REMARKABLE COINCIDENCE.—The coincidence noted by FITZHOPKINS (4th S. iii. 455) does not strike me as very remarkable, but perhaps he will find the following occurrence of the same idea still more noteworthy. Kæmpfer, on a tour near the shores of the Persian Gulf, is speaking of his Persian camp-followers:—

“ Pars . . . excurrebat in hortos . . . pars otiosa remanens sermones miscibat obœcœnissimos et à Christiano homine detestandos. Quos ego maledictos cùm appellarem, et in nostrate Republicâ igne expiandos; unus agasonum respondit: *Vobis igitur Christianis, si in provinciam nostram jus foret, brevi ligna deficerent.*” (*Amœnitatum Exoticarum* fascic. ii. 417.)

H. Y.

SERGEANTS (4th S. iii. 252, 470.)—I am sorry the learned ARMIGER thinks me mistaken. What I said was perfectly correct. The object which the Lord Chancellor pins on the wig of the sergeants, and which it is impossible to describe otherwise than as “a black patch,” represents the coif and nothing else. The coif is essential as the emblem of the dignity of sergeant; and the black cap, which was and is still occasionally worn over it, and which ARMIGER ridiculously calls the “coif-cap,” is not, and never was, a significant part of the costume of a sergeant. ARMIGER cannot think that I supposed the original coif to be black. JOB J. B. WORKARD, Barrister.

HORSE’S HEAD IN ACOUSTICS (4th S. iii. 500.) This superstition, so to call it, is very prevalent in the co. Clare, Ireland. Near the old mansion of R., where I spent some of the years of my childhood, was a field in which was a very fine echo.

This was invariably attributed to the skull of a horse which had lived on the estate for thirty years, and which was buried in that field. I remember well finding the skull and carrying it away from the field, with no injury to the power of the echo, as may be supposed. I also frequently heard the peasants and farmers gravely say, in accounting for such and such a public building being good or bad for hearing, that the horse’s skull had or had not been buried in it when in process of erection. CYWEN.

Porth-yr-Aur, Carnarvon.

“O RICHARD! O MON ROI!” (4th S. iii. 455.)—Vide *Chansons nationales et populaires de France*, par Du Mersan, Paris, 1830, 3rd edit., p. 80. Inquirers after French songs might save themselves much trouble by consulting the above valuable work, the cheap edition of which is only five francs fifty centimes. Du Mersan is the “Chappell” of France. JAMES HENRY DIXON.

IRON GATES (4th S. iii. 249.)—Many thanks to H. D., C. W. M., G. W. M., and C. W. SUTTON. I should like a copy of the Cheshire ballad, but absence from England prevents my availing myself of MR. NAPIER’S kind offer. I must wait. Lewis has not only derived inspiration from the old signs (for he has pressed the “Wizard” as well as the “Gates” into his service), but he has also made use of the legend, *ex. gr.*:—

“ Of marble black as the raven’s back,
A hundred steeds stood round;
And of marble white, by each a knight
Lay slumbering on the ground.”

STEPHEN JACKSON.

THE ENGLISH PRISONERS RELEASED BY BUONAPARTE (4th S. ii. 55.)—Sir George L. Tuthill, of London, the friend and associate of Coleridge and Lamb, and at one time physician to Bethlehem and Westminster hospitals, was, together with his lady, among the *détenus* in France during the revolution. In his obituary (see *Annual Biography and Obituary* for 1836) it is stated:—

“ His captivity had continued for some years, when Lady Tuthill was at length recommended to appeal to the generosity of the First Consul, and, being provided with a petition, encountered Napoleon and his suite on their return from hunting, and respectfully presented her memorial. The result was propitious, and in a few days they were on their road to England.”

Is this circumstance mentioned by any contemporary writer? W. H. T.

Tipton, Iowa, U.S.A.

TWO CHRISTIAN NAMES (4th S. iii. 494.)—HERMENTRUDE surely needs not to be reminded that there are exceptions to every rule; but Miss Edwards would be as much justified in making her hero’s ancestors all seven feet high, as in assigning to them two Christian names at a time when a contrary practice was all but universal.

May I ask your correspondent for some little

information as to the contents of the *Calendarium Genealogicum*, to which reference is made by HERMENTRUDE in another communication.

C. J. R.

"GOLDEN VANITY" (4th S. iii. 481.)—Two versions of this song will be found in W. H. Logan's *Pedlar's Pack*—a collection of songs and ballads, recently published by Paterson of Edinburgh.

B.

"OYE" OR "OE": PORTIONER (4th S. iii. 318, 479.)—We presume that the rendering of "nepotis" in the minute-book of the Sasine record, by the registrar from the Instrument of Sasine itself, by "oye" was wrong, unless the latter signifies nephew as well as grandson, which is much to be doubted. In old charter Latin, *nepos* is found signifying both grandson and nephew; and, unless from the context, it is often very difficult to assign to it its proper meaning. It has however, never in any instance, come under our observation signifying the *grandson* of a brother or sister. And the extract given from the Sasine shows, pretty evidently, that Archibald Smyth appeared in the character of procurator or attorney for "Robert Smyth his nephew, lawful son of the deceased Robert Smyth, eldest (or greatest) by birth of Thomas Smyth, portioner of Inveresk." Accordingly, Archibald was a younger brother of Robert deceased, and both were sons of Thomas the portioner. (Printed *Retours of Services*, passim, 3 vols. folio.)

But, as we may here be permitted to add, "portioner" is not so restricted in meaning as MR. IRVING would have it (p. 318). It is every day applied to the holder of a share in a property, whether that share is a *diviso*, or *indiviso* one. And the fact of Thomas Smyth being served heir, in 1636, in two oxengates of land in Inveresk, and also in two and a half acres in the moor of that property or place, shows, whether that moor originally was undivided, and held as a common by all the burgesses, or not; that Thomas Smyth's predecessor was vested in a *special* part, of the extent of two and a half acres.

ESPEDARE.

RICHARD PAYNE KNIGHT (4th S. iii. 473.)—Your correspondent HERMANN KINDT asks some questions about Richard Payne Knight, and whether the journal translated by Goethe into German has ever been published in its English dress. Payne Knight was an intimate friend of my grandfather, Sir Edward Winington, who died in 1805; and I possess at Stanford much literary correspondence between the two friends and neighbours, both scholars of no slight attainments.

I have never seen this journal, and had it been published it would most probably have found its way to our library, where every other known work of this author is on the shelves. On Payne Knight's death, his residence in Herefordshire

passed to his brother Andrew, well known as an horticulturist, whose only son was accidentally shot. The estate was left to his daughter, Lady Rouse Boughton, and her family. His son has taken the name of Boughton Knight, and is the present possessor of Downton Castle. The male heir of the family, Mr. F. Winn Knight, M.P. for West Worcestershire, disputed unsuccessfully the inheritance; but retains the hereditary trusteeship of the British Museum, in consequence of the liberal donation of Mr. Payne Knight to that institution.

The Knights derived their property early in the last century from the iron trade in Worcestershire; and the great works at Cookley, near Kidderminster, still continue partially in the possession of the family.

THOMAS E. WINNINGTON.

BISHOP (4th S. iii. 423, 487.)—I have always understood that, when port is the principal ingredient of the spiced bowl, the seducing potation is called "bishop"; if claret is used, it is then "cardinal"; but if burgundy, then it rejoices in the name of "pope"—each being the orthodox specific to "drown the cares" of those three dignitaries respectively. I have profanely imbibed all three, and can say—

"How happy could I be with either,
Were t'other dear charmers away."

E. V.

THE EXCELLENCE OF LEARNING (4th S. iii. 508.) Please to inform VERITAS that there are "more of them":—

"John Smith, his book:

God give him grace on it to look.
Not only to read, but to understand;
Learning is better than house and land:
When house and land is gone and spent,
Then learning is most excellent."

HERMENTRUDE.

POPULAR NAMES OF PLANTS: HAREBELL v. BLUEBELL (4th S. iii. 242, 414, 469, 512.)—I bow to the correction of E. F. I told you at first that I was no botanist, and it is plain that I confused the "cuckoo-pint" with the "cuckoo-flower." But on the grave question of Harebell v. Bluebell who shall decide? for my judges disagree. According to MR. NOELL RADECLIFFE and F. R., I may congratulate myself on being correct, while E. F., and particularly MR. FISHWICK, consider my nomenclature inadmissible. Would it not be desirable, for the elucidation of truth in this most important discussion, that each writer should add his native county to his signature? It is possible that we might then discover where *Campanula rotundifolia* is termed a harebell and where a bluebell. You already know that I am a native of Lancashire. But on such subjects what shall be considered a final authority? Is any naturalist armed with sufficient personal prestige, or must we send up a petition to the crown from

all the correspondents of "N. & Q." praying Her Majesty to settle this point of the Queen's English for us?

While I have heard a harebell termed a blue bell (excuse my using my own nomenclature) I have never, before reading E. F.'s communication, known a bluebell styled a harebell. I am the more inclined to persist in my epithets, since the *Campanula rotundifolia* is not strictly blue, while the "wild hyacinth" is. What is the origin of the word *harebell*? HERMENTRUDE.

Perhaps the following authorities may substantiate the claim of the wild hyacinth to the name of harebell:—

"Hyacinthus anglicus, English harebells, the blew harebells or English jacinth, white harebells."—Gerarde's *Herbal* (1597).

"Haresbells, Hyacinthus anglicus."—Skinner, *Etym. Botan.* (1671.)

"Hairbell, the name of a flower, the hyacinth."—Dr. Johnson.

"Hyacinthus non-scriptus, common hyacinth or harebells."—Miller, *Gard. Dict.*

"Scilla nutans, harebell squill or wild hyacinth."—Rees's *Cyclop.* (Sir J. E. Smith.)

"Hyacinthus non-scriptus, harebells."—Don's *Hort. Cantab.*

"Scilla nutans, harebell or wild hyacinth." [And under *Campanula rotundifolia*:] "We suspect poets sometimes mistake this for the harebell."—Sowerby, *Eng. Bot.*

"Scilla nutans, hyacinthus non-scriptus, harebell."—Linnæus, *Syst. Nat.*

"Hyacinthus non-scriptus, scilla nutans, harebell, squill."—Curtis, *Entomol.*

"Scilla non-scripta, harebells."—Loudon, *Encyclop.*

I have no doubt of the *Campanula rotundifolia* being the "bluebell of Scotland," but the name is comparatively modern. The above writers call it simply "bell-flower." E. F.

Maiden Honesty.—Although the *Lunaria annua*, annual honesty, may, according to Gerarde, be called "*honestie* among our women, which name he presumes is derived from the transparency of the seed-vessels, in which the whole may be viewed without deceit," I believe the maiden honesty inquired for by MR. PRIOR is the *Clematis vitalba*, called in many counties "virgin's bower"; and this plant grows very commonly in Wiltshire in hedge-rows and chalky banks. I cannot find, as stated by A. H., that this *Lunaria*, "known by many other names," has any magic power attributed to it by Shakspeare; if so, I should be glad to be referred to the passage in his works.

There is the *Osmunda lunaria* or *Botrychium lunaria* (moon-wort), which is said by Miller to be sought after by philosophers, herbalists, and those who hunt after wonderful secrets and the philosopher's stone, having supernatural virtues attributed to it; but I cannot find that this moon-wort is alluded to by Shakspeare, unless we take it to be the fern-seed noticed in the *First Part of Henry IV.* Act II. Sc. 2,—by Gadshill when he

says, "We have the receipt of fern-seed, we will make it invisible." I hope for information on this subject through the medium of "N. & Q.," as many mistakes arise by confounding one plant with another. Dr. Johnson gives "*Moonwort* (moon and wort), station-flower, honesty."

SIDNEY BEER.

Sydenham.

No doubt harebell is properly the name of the flower mentioned by HERMENTRUDE. There is a pure white variety, still it is the plant known as "bluebell of Scotland," which gives name to that beautiful and plaintive air, "The Bluebell of Scotland." The wild hyacinth, no doubt, is also always called the bluebell; (there is a fine coloured variety of it also); but the harebell is the bluebell of the *Lady of the Lake* and of the ballad. It grows in equal profusion on our Welsh mountains.

CIWEL.

Porth-yr-Aur, Carnarvon.

WALKER'S MSS. (4th S. iii. 483.)—The MSS. of Dr. John Walker were forwarded to the library by his son, William Walker, a druggist in Exeter in 1754, seven years after his death. They do not form part of the Rawlinson collection. My mistaken statement in "N. & Q.," 3rd S. i. 211 (corrected in *Annals of the Bodl. Library*, p. 167) that they had belonged to Rawlinson was owing to the fact that a portion had about that time been found amongst a mass of Rawlinson's papers with which they had at some period, probably in the last century, become mingled. They have recently been bound, and form twelve volumes in folio and eleven in quarto.* W. D. MACBAY.

ST. DYMPNA (4th S. iii. 403, 461.)—A life of this Irish Saint was published by the Rev. John O'Hanlon, author of *Lives of St. Malachy O'Morgair and St. Laurence O'Toole*, at Dublin, in 1863. He visited Gheel with a view to this biography, and appears to have referred to all accessible sources of information and tradition.

W. D. MACBAY.

"ANTI-CONINGSBY" (4th S. iii. 480.)—*Anti-Coningsby* and *The Impostor* are by W. North. See the title-page of his *City of the Jugglers; or, Free-trade in Souls*, London, 1850.

S. HALKETT.

Advocates' Library.

CHILDREN LANGLEY AND CHILTERN (4th S. iii. 370, 419.)—If SIR THOMAS WINNINGTON will look at p. 50 of Wats's edition, under "Paul,

* Having occasion to refer above to the *Annals of the Bodl. Library*, may I be permitted to point out that the discovery of the unknown Caxton by Mr. Bradshaw, which has been lately noticed in various quarters as altogether a new thing (see "N. & Q." 4th S. iii. 404) was first mentioned in that volume, published in June of last year.

fourteenth Abbot," he will find the passage in question.

M. Paris there says that both Childewike and Childe Langley derived their names from being set apart for the supply of milk for the younger members of the house; and I have no doubt that he said so upon good authority. The royal palace which gave its name to King's Langley seems to have occupied a portion of the site of Childe Langley; the remaining portion retaining the name of "Childerne Langley," by which name it was known in 1380. HENRY THOMAS RILEY.

VERY LIKE "SMOKE" (4th S. iii. 500.)—There is no doubt that the industry of colouring meerschaum pipes was, and probably is still, thriving in Paris. I remember, when living in one of the streets surrounding the Palais-Royal, to have seen opposite the house in which I lived a man, with his window open, smoking all day long and all the year round curiously elaborated meerschaum pipes. I met him one day, and could not help asking him how he could resist such inhalation of nicotine. He told me he was a professional "meerschaum colourer" for the account of Madame Hubert, an extensive pipe-dealer in the neighbourhood. He was paid a yearly salary of 1500 francs, and supplied gratis with tobacco.

J. PH. B.

I have heard that there used to be a man at Oxford who made a living by colouring pipes. He had a machine made of India-rubber, by the aid of which he could smoke a dozen pipes at once. I know nothing as to the truth or falsehood of the story. "I tell the tale as 'twas told to me," only remarking that the person from whom I had it thoroughly believed it. A. O. V. P.

DR. WHEWELL'S TRANSLATIONS FROM THE GERMAN (4th S. iii. 521.)—The late Dr. Whewell published anonymously in 1847 a thin volume called *Verse Translations from the German, including Bürger's Lenore, Schiller's Song of the Bell, and other Poems* (Murray). The initials "E. C. H." of one of the contributors to the English hexameter translation, which MR. KINDT marks with a query, are those of the late Dr. Edward Craven Hawtrej, Provost of Eton.

WILLIAM ALDIS WRIGHT.

Trinity College, Cambridge.

CHILD OF HALE (4th S. iii. 508).—The following tracts relate to Hale and its wondrous Child:—

Memorials of Hale. [Signed] W. S. Hale, 1848 [i. e. Rev. William Stewart.] Liverpool. 12mo.

The Child of Hale. [A poem by J. R. Stewart.] Liverpool. 12mo.

Sketches of Home. [Signed] "E. S." [i. e. Mrs. Stewart.] Hale Parsonage. 1843. 12mo.

From the first named I quote the following particulars:—

"John Middleton, the Child of Hale, was born in 1578, and buried in Hale churchyard in 1623. His gravestone is yet to be seen about the centre of the south side, with an inscription on it in letters run with lead:—

'Here lyeth the Bodie of JOHN MIDDLETON the Giant, borne 1578; dyed 1623.'

He was 9 feet 8 inches in height; his hand 17 inches long. . . . This gigantic personage is also mentioned in Plot's *History of Staffordshire*; in Gregson's *Fragments of Lancashire*; in Baine's *History of Lancashire*; and in the note to Bagster's *Bible* (1st Samuel, 17th chapter, 4th verse)."

In addition to these references of Mr. Stewart's, allow me to direct MR. WILKINSON's attention to a story narrated of the Child of Hale in T. W. Barlow's *Cheshire and Lancashire Historical Collector* (ii. 16), which I transcribe for the amusement of your readers:—

"There exists a cavity in the sands near Hale, in Lancashire, where tradition asserts on one occasion the famous 'Child' fell asleep, and on awaking he found all his clothes had burst; and so much had he grown during this short nap, that he doubted his own identity; and on his way homewards he was attacked by a furious bull; but so strong had he become, that he caught it by the horns, and threw it to an immense distance; after which, his terrified assailant kept at a respectable distance, and suffered him to proceed without further molestation!"

WILLIAM E. A. AXON, F.R.S.L.

Joynson Street, Strangeways.

Miscellaneous.

NOTES ON BOOKS, ETC.

Merlin; or, the Early History of King Arthur: a Prose Romance (about 1450—1460, A.D.) Edited from the unique MS. in the University Library, Cambridge, by Henry B. Wheatley. With an Essay on Arthurian Localities by J. S. Stuart Glennie, Esq. Part III. (Early English Text Society.)

An Satyre of the Thrie Estaitis in Commendation of Vertue and Vituperation of Vice. Maid by Sir David Lindesay of the Mount, alias Lyon King of Armes. At Edinburgh, by Robert Charteris, 1602. Edited by F. Hall, Esq., D.C.L. (Early English Text Society.)

In this third part of *Merlin*, Mr. Wheatley's useful labours have been brought to a close, at least so far as his text is concerned. The unique MS. from which it has been printed being unfortunately imperfect at the end, the story has been completed by a translation from the original French MS., which is in the British Museum, for which Mr. Wheatley has been indebted to Mr. Furnivall. The portion of the text here given, upwards of 300 pages, is preceded by an elaborate Essay by Mr. Stuart Glennie on *Arthurian Localities, their Historical Origin, Chief Country and Fingalean Relations*, which occupies upwards of 150 pages, and in which Mr. Glennie seeks to establish, that as in the *Merlin of Romance* three persons are confounded—the really historical Merlin being a bard of the North in the sixth century—so in the *Arthur of romance* are confounded more persons than one, and "the Arthur to whom, as an actual historical character, the traditions of the great conquering king are ultimately to be traced, was simply a sixth century *Guledig*, or leader of the Northern Cymry." This Essay is to be published separately by Edmondson and Douglas.

The second publication is, as the title shows, a continuation of the series of the Works of Sir David Lindsay of the Mount, under the editorship of Dr. Hall. With reference to the announcement, that the *Merlin* is to be completed by the publication of a fourth Part, containing the Titles, Preface, Glossary, and Index, we would call the attention of the Committee of Management to the advisability of following the example of the Percy Society and publishing a series of title-pages for the guidance of the subscribers, in binding up this now voluminous as well as interesting series of Early English Texts.

Catechetical Lessons on the Book of Common Prayer, designed to aid the Clergy in Public Catechising. By the Rev. Dr. Francis Hoesey. Vol. I. Illustrating the Prayer-Book from the Title-page to the end of the Collects, Epistles, and Gospels. (Parker.)

The Student's Book of Common Prayer. With an Historical and Explanatory Treatise. By William G. Humphrey, D.D., Vicar of St. Martin's-in-the-Fields. (Bell & Daldy.)

The recent movements in the church and the appointment and Reports of the Ritual Commission have combined with many other circumstances to awaken increased interest in our beautiful Church Service, and to this we owe the valuable labours of Mr. Prester, Mr. Campion, Mr. Beaumont, and Mr. Blunt. The two books, whose titles we have transcribed as above, are of a kindred character. Mr. Hoesey's volume is intended to be of use to those who wish to follow out effectively the practice of public catechising, and in so doing to show the spiritual character and ancient origin of our Book of Prayer. That of the Vicar of St. Martin's, though compiled more particularly for the use of historical students, will, it is hoped, be found acceptable to the large and increasing number of the laity, who desire to be intelligent as well as faithful members of the church. Both books bear evidence of the piety and learning of their editors.

The Round Table. By William Hazlitt. (Sampson Low & Co.)

Ballad Stories of the Affections, from the Scandinavian. By Robert Buchanan. (Sampson Low & Co.)

These form two new volumes of the pretty, cheap, and instructive collection of pocket volumes issued by Messrs. Sampson Low & Co. under the title of "The Bayard Series." Though essentially different in character, they are equally valuable additions to the series. The essays which, under the title of *The Round Table*, were contributed to *The Examiner*, will be particularly acceptable to the vast number of those who now recognise in William Hazlitt one of the most reflective and graceful of modern essayists. While, on the other hand, the lovers of the rich old poetry to be found in genuine ballads will acknowledge their obligations to Mr. Buchanan for his spirited versions of the glorious old songs of Scandinavia, and find no fault with him for his occasional introduction of effective and picturesque phrases borrowed from his native dialect.

Nature-Study; or, the Art of attaining those Excellencies in Poetry and Eloquence which are mainly dependent on the manifold Influence of Universal Nature. By Henry Dircks, C.E., LL.D., &c. (Moxon.)

Mr. Dircks, who is already familiarly known to many of our readers by his biographies of those great inventors, the Marquis of Worcester and Samuel Hartlib, as well as by many publications of purely scientific interest—all partaking of the strictly practical character, to be looked for in a member of the profession to which Mr. Dircks belongs—has in the book before us entered into a very different and more speculative field of study. Mr. Dircks's

views on the pleasures, objects, and advantages of Nature-Study, which are advocated very earnestly, are far from those of the old proverb—"Poeta nascitur non fit"; and those who may be least convinced of their soundness, will at least be pleased with the earnestness with which they are advanced, and the cento of exquisite passages from the poets by which they are illustrated.

THE HISTORICAL MSS. COMMISSION.—The second meeting of the Commissioners on Historical MSS. was held at the Rolls House on Tuesday, for the purpose of taking steps to carry out Her Majesty's Commission. The Commissioners present were—Lord Romilly, the Marquis of Salisbury, Earl Stanhope, Lord Edmund Fitzmaurice, M.P., Sir W. Stirling Maxwell, Dr. Russell, Mr. G. W. Davenport, and Mr. Duffus Hardy. Since their last meeting, the Secretary has received no less than one hundred letters from various possessors of manuscript collections, offering their aid and co-operation. Several noblemen and other possessors of MSS. have most liberally and disinterestedly placed their collections at the service of the Commissioners. Several have sent, and others have offered to send, their papers to the Master of the Rolls, to be reported upon by some of the officers of the Record establishment. Inspectors were appointed to make a preliminary survey of all MSS. belonging to private persons, as well as ecclesiastical and lay corporations. It was also suggested that the inquiries of the Commissioners would be very much advanced by possessors of collections sending their inventories or catalogues, if they have any, to be inspected in the first instance. Several reports were also laid before the Commissioners; one, very interesting, on the historical papers in the House of Lords, drawn up by permission of Sir J. G. Shaw-Lefevre, the Clerk of the Parliaments.

THE DYCE LIBRARY AND COLLECTION.—The Rev. Alexander Dyce has bequeathed to the South Kensington Museum his important dramatic library, with its unique editions of Shakspeare, and all his pictures, miniatures, antique rings, and other works of art, upon the condition that a suitable room is built to receive them.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentleman by whom they are required, whose names and addresses are given for that purpose:—

Beaumont's History of Devon. Vol. I.

Wanted by Mr. J. Mosham, Hammermith.

A Town or two Ruin, by the Baron Von Gerting. 4to, plates. Also 1816.

Wanted by Mr. Edward King, Bookbinder, Lymington, Hants.

Notices to Correspondents.

UNWARRANTED CAVILS OR QUERIES ON ANY.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

A. M. You would probably find the will in the registry office at Chester. See *Stow's Manual for the Genealogist*, &c. p. 245.

L. M. A. We have a letter for this Correspondent. Where shall we send it?

Mc N. O. Officers of the militia and volunteers habitually use the metric. Our Correspondent will find much upon the subject in our 1st S. III. and 12, and 13, and 14 S. vi. and 12.

Stella's Review. Our Correspondent will find three articles on Stella in our present Series. I. 4th, 181; II. 127.

G. T. D. For *Bar of Michael Angelo*, see "N. & Q." 1st S. II. 125; and S. xii. 26.

May Memorabilia. Cherry will find what is wanted in "N. & Q." 1st S. I. 167; II. 37.

M. E. S. The quotation is from Dr. Donald's "Familiar Sketches on the Progress of the Book," 1855.

Ennervu.—4th S. III. p. 69, col. 1. line 26, for "St. Andrew's" read "St. Andrew's."

"Notes & Queries" is registered for transmission abroad.

LONDON, SATURDAY, JUNE 19, 1869.

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Notes on Books, &c.

Notes.**WILLIAM COMBE, AUTHOR OF "THE TOURS OF DR. SYNTAX."***

The biographer seems to have accepted without sufficient care the statement that, after his return to England in 1766, "Combe entered the office of a solicitor in the Temple, and, after the usual course of study and dinners, was called to the Bar": quoting Campbell's assertion, that "on one occasion he even distinguished himself before the Lord Chancellor Nottingham." Campbell meant (not L. C. Nottingham, who died 1682, but) L. C. Northington, who gave up the seals in July, 1766. It is beyond Mr. Hotten's power of amputation to shorten the "usual course" into less than half a year; and if the biographer will be good enough to accept 1762 for the period of the alderman's death, and suppose (perhaps erroneously) that between September, 1762, and July, 1766, there would be time enough for the "usual course" before the call, he still has to account for the journey which he makes his hero take so as to meet in Italy with Sterne, who left his wife and daughter in France in 1762 on his way, and returned to London from York in 1767; because Combe's absence was not a trip, but, according to another authority cited in the "life," a residence "for many years" before 1768. Perhaps

the biographer had not thought of consulting the books of the Temple for the period of the Terms kept by his hero, and the date of the Call.

The *Bristol Observer*, cited by the biographer, describes Combe as visiting Bristol Hot-wells about 1768, living in a most princely style after residing abroad for many years, and generally called Count Combe (the Duke Combe of Campbell's notice): Mr. Hotten pictures him as heavily in debt, after the loss of the 16,000*l.*, and too proud to ask his father to free him, in 1768, after a coolness had occurred consequent upon the father's cautions, and the son's ceasing to visit his home, but taking to the gaming-table. The readers of the passage in the extract from the *Repository* will see that Combe had told Mr. Ackermann that the fortune was spent "not in gaming or any positive vice," but in showy living; and if the Alderman Alexander was really Combe's father, the whole of this part of the essay will have to be revised: probably to the effect that Combe, for whom a guinea a week was thought to be a fitting provision, was a swindler who, on his capital of 2,000*l.* and some expectations, competed for a few years with the D'Orsays and Brummells of his day.

According to this "life," Combe gave up his house in Bury Street and deserted his office in the Temple; enlisted as a common soldier; in 1770, after obtaining his discharge, set up as a teacher of elocution, and became a waiter at Swansea; it was only his family that he studied to avoid; and shortly after, hearing that they were in search of him, he proceeded to the coast and crossed over to France, where, after numerous adventures, he entered the French army; at another time he assisted in the refectory of a French monastery; and was in London 1771-2. Yet the biographer's acquaintance with the family affairs requires some explanation: for, according to Combe himself, about this time he had no family to be avoided! This, if the alderman was really Combe's father, would exactly be the case. The statement made by Combe would further destroy all Mr. Hotten's picture of the Bristol merchant's pride, uneasiness, cautions, canvass, and death; and this important discovery will probably lead the biographer to regret that so precious a feature as the connection between Combe and Rousseau should not have appeared in the "life and adventures now first written"; as well as it may lead him to suspect that all the papers which Combe did not destroy before his death fell into the hands of Mr. Ackermann.

The important statement, in Combe's own words, is here given from Ackermann's *Repository of Arts, &c.*, 1824 (3rd Series, iii. 205), in which will be found the whole of a—

LETTER TO JEAN-JACQUES ROUSSEAU.

"The following letter is extracted from the manuscript papers of the late William Combe, Esq. to whose pen

* Concluded from p. 548.

the *Repository* has been indebted for many of its pages. It is addressed to Rousseau, whose aversion to society, we might almost say misanthropy, is well known, evidently with a view to awaken in his bosom more kindly feelings, and to reconcile him with his species. Whether it has ever appeared in print we have now no means of ascertaining: as a relic worthy of the author of *Dr. Syntax*, our subscribers will, we are confident, be gratified with its preservation in our Miscellany.—EDITOR."

"I am at this moment, like you, in a crowded and populous city, where pleasure is the object of universal idolatry; where all are fluttering towards the same enjoyments, and involved in the same dissipations: yet I feel myself alone amid all the tumults of it. I therefore recommence my letter. I write to you from this solitude, the world; or, I should rather say, from one corner of it to another. Believe me, my friend, that if your letter had not afforded me a subject, I should have been very much at a loss how to have addressed, or what to have said to you. Time and chance have so ordered matters with me, that it is long, long since I have written a letter of friendship or sentiment. My pen is so unaccustomed to the business, that it trails heavily along the paper, and I scarcely know how to conduct it to those pleasing purposes of affection which were once its best and dearest office. When we first knew each other I was surrounded with a crowded throng, who called themselves my friends:—my friends they were while Fortune rode in my chariot with me: but I do not complain. Fortune did not abandon me, I deserted Fortune, and, with the goddess, the crowds which surround her altars. In leaving Fortune I lost, it is true, a few pleasing though shadowy connections; but I was restored to myself, and to myself I have lived almost the whole of that interval which has fled away since we were wont to pass so many pleasant hours together. My former life is a vision, which is now almost effaced, and there is little left of it but the ghosts of friendships now no more; and when I venture to open my lattice and look into the world, I miss so many of those faces which were so pleasant to behold, and see others so changed by time and sorrow, that I am disposed to shut my window in haste, and withdraw from so mortifying and sad a prospect."

'Railing does no good to any cause, especially to that of virtue. Again I repeat, Rousseau, love mankind and be happy! To prove this assertion more fully, I must have recourse to an unpleasing subject—I must speak of myself. I have neither fortune nor friends; I have neither father nor mother, nor brother nor sister; I do not possess the more endearing ties of life, and those which are supposed to conduce most to its felicity—I mean the connections of marriage and of children: and yet without all these various objects of human pursuit, I am happy and contented, perfectly resigned to my lot and condition, and should exceedingly repine at being obliged to change it with any one person in the world, however loaded and adorned he might be with honours, riches, and greatness. I pity every one's infirmities; I laugh with those who laugh, and weep with those who weep. I adore Virtue wherever I find her, and pray that she may soon take up her dwelling where I find her not; . . . why is he cynically retreating from the world, and copying music in a garret? Why does he give up the duties of a Christian for those of a machine? These are questions, my dear Rousseau—but it is time for me to draw to a conclusion.

'As we are situated in this world, in all human probability we shall never meet each other again. My eyes, I fear, have looked upon you for the last time; they will behold you no more; and as in my vainest

moments I can have no reason to suppose that you will give me any written acknowledgment of this long letter, I must consider it as a last farewell to you. Adieu! my dear friend! Consult the dignity of your nature and your character. Cease to act unworthy of your nature as a man, and your character as a Christian. O Rousseau, I bid you once more adieu! My last valediction is—love mankind, and be happy!'"

Whatever date the biographer may wish to affix to that letter, must fall within the period of 1766, when Rousseau was in England, and 1776, the date of the *Diaboliad*, when Combe had taken to "railing." If we suppose that its composition occurred after Combe's return to London as dated 1771-2 by Mr. Hotten (whose authority for fixing that period is not apparent), Combe was about thirty years old, or almost exactly half the age of the fellow-scoundrel to whom the letter is addressed: and it must be taken to establish the facts therein asserted as to Combe's family connections at the time—no father, mother, brother, sister, wife, or child formed any portion of the family which the biographer mentions as pursuing the beggar. Perhaps there are still remaining some papers of the long deceased Charles Hayward of Saint James's Square, Bristol, who befriended Combe in 1775, when he was staying in that "crowded and populous city, where pleasure is the object of universal idolatry," if Bristol, not London, was meant by Combe.

The life and adventures of the author of the *Tours of Dr. Syntax* ought to be rewritten under the light afforded by the preceding criticisms, and by the following remarks, which occur in MS. in a copy of the *Letters to Marianne*, evidently inserted by a person who had known the most private circumstances of the parties.

"No mention is here made of the very liberal conduct of Mr. Combe towards Miss Brooke. When first Mr. C. knew them, they were in the habit of attending to all household affairs in the morning, and working at their needle the rest of the day; but after the introduction of Mr. C. all that sort of thing vanished; piano-forte, &c. took the lead, no more scouring floors. A short time after their acquaintance, Edward St. was abandoned for Southampton St., Camberwell: the new residence was best part furnished by Mr. C.—Mr. Birch became acquainted with the Brooks by going to their house as boarder and lodger. He paid great attention to M., which consequently offended Mr. C., and Mrs. Wright coming across him at the same time, he became negligent of his attention to M., and a coolness of many years arose; they calling but very seldom, and that only when they wanted something. I have heard Mr. C. say that M. was like the rest of the world, very ungrateful."

The "Advertisement" which is prefixed to the *Letters* states that Combe left behind him a list of all his works, a copy of which he promised to a friend of the writer of that "Advertisement." The annotator remarks, "which list is in my possession, and never was intended for any one else." Such a list was communicated by Mr.

Ackermann to Mr. Robert Cole, F.S.A., who printed it in the *Gentleman's Magazine*, 1852.

There is a paragraph in the "Advertisement,"—

"In the heaviest hours of his painful endurance, the estimable female, to whom these letters are addressed, ministered to his comfort, and cheered his heart by her unwearied attentions; . . . and when the world seemed to have deserted him, and life was fast receding to its lowest ebb, he confessed and rejoiced in the cherishing support of her truly filial ministrations."

The MS. annotations are severe:—"this is a lie from beginning to end: ridiculous: the maidservant of the house is more entitled to the name of daughter": and the letters themselves give dates for only 1806-9. Other remarks are not complimentary to Miss Brooke; and the letter No. 11 of March 5, 1807, is noted as "intended to be shown to Mrs. Brooke."

Campbell asserted that Combe was twice married, that the *Diaboliad* was a revenge in the matter of an annuity expected by Combe as a reward of wedding his first spouse (apparently the mistress of Simon Lord Irnham), and that the second wife was Cosway's sister (he should have said, sister-in-law). The perusal of these *Letters* suggests that Combe only once contracted matrimony, and that the annuity was settled on the wife. Mr. Hotten is disinclined to believe that Combe committed bigamy: and in the "life" states that in the first year of the present century, Combe's "wife—with whom he had never been happy—now showed symptoms of insanity, and these increased to such an alarming extent that she had to be placed under the care of a Mr. Casey, with whom she remained until her death, in January, 1814 . . . an inmate of a private lunatic asylum"; but in the same "life" he proves that a Mrs. Combe returned to Ireland in 1822, after visiting her sister Mrs. Cosway in London, thus leaving her husband (more than eighty years old) to take care of himself. No wedding in 1814, or later, was known apparently to the annotator who chronicled the transfer of Combe's affections from Miss B— to Mrs. W—; and the biographer might have remarked that, as Mrs. Combe had an independent income in 1822, it could have been the annuity of 1776. In letter No. 6 to Marianne, dated February 11, 1807, Combe says:—

"I received yesterday a long letter from Mrs. C—; she tells me, I have not sent her anything since the new year: now, my dear M., will you have the goodness to purchase a bit of muslin and work it as a shirt, and allow me to present it to her in your name."

The annotation is, "for which Mr. Combe paid her." In letter No. 7 Combe says—"Mrs. C— tells me—that she has sent you two pair of Limerick gloves." Letter No. 8, dated February 20, 1807, should be given almost fully:—

"The ladies in Edgware Road are delighted with the genius of your needle. Mrs. S— has desired me to

take you there very soon;—I said of you—"That you had filled up the vacancy which I had found in my heart, ever since my own wayward girl* had left me, to my real delight and comfort:—that I had a warm paternal affection for you;—that Mrs. C— would share it with me, on her return to England."

Letter No. 9, dated February 24, 1807, says:—

"I could not, assuredly, trust the packet, which contained your most obliging and beautiful present to Mrs. C—, to be despatched by any care but my own. She certainly will not appear in your decoration, but on some very particular occasion, and then, I think, she will make her grandee acquaintance stare at her with as much envy as admiration."

Letter No. 12, dated March 7, 1807, says:—

"I do not delay a moment to send you the enclosed letter and packet from Mrs. C—. I also send you a part of her letter to me, to let you see how she expresses herself to me respecting your kindness to her."

It is impossible to suppose that Combe was representing his wife to his favourite in anything but a true light, and certainly in 1807 Mrs. Combe does not seem to have been in a lunatic asylum, for Combe continues:—

"I am sure if there were anything to be got in any part of Ireland, from one end of it to the other, that would be acceptable to you or any of your family, she would procure it. She thanks me again and again for my interesting account, as she calls it, of the B—'s family. Some of her friends have asked her to read it repeatedly: so that you are all very popular, I assure you, if that be worth anything, in her circle. I perceive that she has sealed her note to you with her famous antique. It is Cupid teaching a lion to dance."

And upon this the annotator remarks, that "Mr. Combe, in the height of his infatuation, represented the whole of the B— family in a most interesting point of view, so much so that Mrs. C. felt it a bounden duty to pay them every attention possible in return."

In letter No. 18, Monday morning, Combe says:—

"Were it not for these indulgences, I verily believe that I should immediately pay Mrs. R— a year's rent in advance, lock up all my rooms in their present state of confusion, and set off with my *élève* in the Holyhead mailcoach, towards Ireland; where I would hire one of the pretty cottages beneath the black rock—with no other amusement but in contemplating stupendous scenes of nature, and hearing the sweet sounds of Mrs. C—'s music; and without any other serious employment than that of giving instruction to the little boy. It would, after all, be a mad frolic, and I thank you for preserving me from it."

These extracts would be curious specimens of a manner of speaking of a wife who was insane: on the contrary, Mrs. Combe seems to have been clear-headed enough to let her husband amuse himself with a lot of girls, and to educate a stranger-boy, provided she was allowed to do as she liked: but it is very droll that Campbell should have said that "much of the distress which

* "His adopted daughter." (Printed note in *Letters*.)

his imprudence entailed upon him was mitigated by the assiduities of this amiable woman," meaning Charlotte Combe, *née* Hadfield (not Hatfield, as Mr. Hotten with infelicity misprints the name), sister of George Hadfield (who in 1784 obtained the gold medal in architecture at the Royal Academy of Arts in London, and in 1826 died in America) and of Maria wife of R. Cosway, R.A.

The Mrs. S—— of letter No. 8 is noted as meaning the widow of Dr. Stevens: the W—— in No. 15 as Walter of *The Times*: the "élève" and "little boy" in No. 18 was Anthony Ryves, son of the Mrs. R—— therein mentioned, in whose house in Lambeth Road Combe resided; he was the person to whom the paper containing Combe's draft of an epitaph was addressed, and was the husband of (Miss Serres) the present Mrs. Ryves, the daughter of the *soi-disant* Princess Olive ("N. & Q." 3rd S. xi. 503; 4th S. iii. 427, 489): the P—— in No. 30 meant Mrs. Palmer: and the T—— in No. 41 denoted Trevanion who lived in the room beneath the State Room (Combe's room) in the prison. After Combe's death Lonsdale, related to the Brooke family, reclaimed the portrait which he had painted of Combe ("N. & Q." 1st S. v. 558).

The manner in which Combe distorted things may be seen from the letters No. 35 and 36, written after Messrs. Jones and Brooshoft had met him "under the Asylum wall, and insisted upon his going within the walls of the King's Bench" prison. From his "being so frequently out of the rules" of the prison they were compelled to give him a lesson; but Combe says:—

"The unpleasant circumstance which you know has been for a considerable period hanging over me, has, and without the least immediate intimation, at length overtaken me . . . I could settle the business at once, but I owe it to others to struggle with injustice. . . . Nothing has happened to me, but what, as you well know, was not only possible but probable."

These extracts intimate Combe could have paid his creditors, but considered that such a proceeding was not the way "to struggle with injustice." Possibly his only way "to settle the business" was to sell his interest in the freehold property left by the alderman: if he had none, it is difficult to guess the source of the funds upon which his wife was supported at that time (1808). Another specimen of equivocation occurs in letter No. 13, wherein Combe acknowledges sitting down in his great coat to the dinner-table of Jesse Foot in Dean Street, Soho.

Perhaps the most amusing of these MS. notes occur on pages 83 and 84, where the sonnet *To Marianne*, dated February 14, 1813, has a memorandum:—"I remember Mr. C. writing this, very well, at the same time expressing what trouble it put him to, he not caring so much about her then, having transferred his affections to a Mrs. Wright." And as to the *Ode on a*

Death-bed, "this was altered from Julia to Mary, having been previously written to the said Julia."

The "Advertisement" concludes with an epitaph; but a copy, from the original draft by Combe, differs from what is there given by being addressed "To Mr. Ryves." It is in a writing which was not that of Mr. Combe, whose *own hand*, apparently, finishes that copy with the following translation of the Latin lines:—

"He was a man, not without learning,
Not without suavity of speech and manners.
He lived, not without piety towards God,
Nor without a full sense of his Almighty power,
But indeed not without many sins;
Yet not without a hope of salvation
From the mercy of the Lord."

The sincerity of this repentance is to be believed: and Combe would not have been now branded as an habitual breaker of the Commandments if Mr. Hotten had not adopted the extraordinary course of saying that his hero "had no vicious tastes," prefatory to the stories about his gaming, his thieving, his intriguing, his marrying discredibly for the sake of money, and his libelling the friends of his earlier days. Truly, towards the close of life, his great-coat made in a manner specially suited to shoplifting would have been *prima-facie* evidence to a magistrate; and in one house at least, his habit of wearing it until he sat down to the dinner or the supper-table rendered an invitation to him impossible; while in another house his pockets were always searched before he had occasion to resume that wonderful garment. As to his intriguing, Mr. Hotten thinks that Combe's "ideas of love and matrimony were of the most noble and chivalrous description:" certainly his notion of the meaning of these words must be peculiar if he believes in the stories about Sterne's Eliza and Combe's first marriage, although ignorant of such proofs of nobility and chivalry as an illegitimate daughter by one woman, and an illegitimate son by another, both of them born during his supposed bigamy; his praises to his wife of Marianne; his introduction of that damsel to Mrs. Palmer, the friend of the Duke of Bedford; and his desertion of her for another, during his wife's lifetime, couched in language which is too plain even if Combe's farewell containing the line—

"Deceit and folly filled my arms,"

as printed by the biographer, is an expression, in Mr. Hotten's opinion, of "respect and tenderness for the opposite sex." As to his marrying discredibly for the sake of money, Campbell's authority on that point is just as good as on the double enlistment, the sham conversion to Roman Catholicism, and other parts of the "life and adventures now first written." As to his libelling, the public must find him guilty, especially on learning that the provocation given by Sir James

Wright was probably the baronet's withdrawal of his patronage from the Hadfield family. And it is to be regretted that the biographer does not take occasion to reprobate either Combe's forgery of the *Letters of the late Lord Lyttelton*, or his withdrawal of his income from his creditors. Mr. Hotten seems to have published a "life and adventures" of a man of very loose principles without being conscious of the real connections, character, and private life, of his hero.

W. P.

CARVINGS BY GRINLING GIBBONS.

I have made out a list of the carvings by Gibbons as far as I am able. Can any of your correspondents add to the same?

The stalls, &c. in St. Paul's Cathedral.

Altar-piece at Hampton Court, formerly at Whitehall.

Pedestal in marble at Windsor for the equestrian statue of the king in the principal court.

Tomb for Baptist Noel, Viscount Camden, at Exton, Rutlandshire.

Font of marble and altar-piece of wood at St. James's, Piccadilly.

The wooden throne at Canterbury; a very early work.

Reredos at St. Nicholas', Abchurch Lane.

Marble font at St. Margaret's, Lothbury, is attributed to him.

A series at Belton House, restored by Mr. Rogers.

The magnificent series in the chapel and state-rooms at Chatsworth; the former restored by Mr. Rogers.

Cullum House, Cullum, Banffshire, the seat of Earl Seafield. Here is a specimen of point-lace by him; but his most famous work of the kind, once the pride of Lord Orford's collection, is now the property of Miss Burdett Coutts.

Fine series at Trinity College, Cambridge, in the library and chapel, and also in the chapel of King's. The library at Queen's is also enriched with carvings in Norway oak.

Trinity College, Oxford, has a beautiful series in his best style.

The "Stoning of Stephen," given by Charles II. to the Duke of Chandos, and now in the possession of J. G. Rebow, Esq., Wyvenhoe Park, Colchester. (See "N. & Q." 4th S. iii. 504.)

At Blenheim and Wimpole are carvings in yellow deal.

Cashiobury thirty years ago contained carvings by Gibbons in as fine a state as when he carved them, but these were afterwards painted over and restored with plaster.

Other carvings remain at Lyme Hall, near Disley (the seat of W. C. Legh, Esq.), Kirtlington Park, near Oxford; Inner Temple Hall, London;

Hall of the Heralds' College; New River House, Clerkenwell; the entire fittings of one room in the house of Sir Edward Waldo, Cheapside, removed to Gungrog, near Welshpool, Montgomeryshire.

Mrs. Oldfield, the actress, had (in 1730) "The Earl of Strafford, a whole-length, finely carved in ivory by Mr. Gibbons." Where is this now?

Pope wrote of Mrs. Oldfield:—

"Odious! in woollen! 'twould a saint provoke
(Were the last words that poor Narcissa spoke).
No! let a charming chintz and Brussels lace
Wrap my cold limbs and shade my lifeless face;
One would not sure be frightful when one's dead—
And, Betty, give this cheek a little red."

According to Egerton's *Life of Mrs. Oldfield*, she was actually buried thus.

There are works of Gibbons also at Burleigh, Wollaston, Windsor Castle, Gosford House, Lowther Castle, and Witley Court. A string of family portraits of great delicacy are dispersed among the carved flowers in Lord Ilchester's borders.

Respecting the Chatsworth carvings before mentioned, although the accounts for the expenditure on the building are preserved, the name of Gibbons rarely occurs in them. In Heanor church is an epitaph to Samuel Watson, a native of Derbyshire:—

"Watson has gone, whose skilful art display'd
To the very life whatever nature made;
View but his wondrous works at Chatsworth Hall,
Which are so gazed at and admired by all,
You'll say 'tis pity he should hidden lie,
And nothing said to revive his memory."

It is still a question whether lime-wood is peculiarly subject to the worm, or whether Gibbons neglected to use an antiseptic solution. One cause of the destruction of his work, Mr. Rogers suggests, is the fact of each mass being formed of many pieces of wood instead of one, and of pieces which, the grain running different ways, have been variously affected by decay—the worst parts, whether more porous or more damp, affecting the rest. Gibbons is generally supposed to have been born in London, but Mr. W. H. Black discovered his nativity among the Ashmolean MSS. cast by Ashmole himself, and from this we learn that he was born at Rotterdam.

JOHN PIGGOT, JUN., F.S.A.

The Elms, Ulting Maldon.

CITY OF CAULONIA AND BATTLE OF THE SAGRAS.

In passing along the coast of Magna Græcia my attention was naturally drawn to the nature and size of the streams that fall into the sea between Locri and Scyllaceum, with the view of forming an opinion as to the precise site of the

battle-field of Sagras. This battle, which is supposed to have been fought B.C. 510, took place between the inhabitants of Locri and Croton, in which ten thousand of the former defeated one hundred and thirty thousand of the latter—an event regarded as so extraordinary, that it passed into a proverb for something that appeared incredible though true, ἀληθέστερα τῶν ἐπὶ Σάγρα (Strab. v. 261). Between the ruins of the ancient Locri and Castel Vetere, I found nothing except the dry beds of mountain torrents towards the middle of May. The country has a striking appearance, as if it had been subject to severe convulsions and upheaved by repeated earthquakes. The lofty ridge of the Apennines rises nearly perpendicular about four miles from the sea, and, except in the immediate neighbourhood of the ruins of Locri, there is no plain of any size. None of these streams have sufficient level ground on their banks for such large bodies of men to deploy as seem to have been present at this battle.

At Castel Vetere I found an intelligent Neapolitan nobleman, Baron Musco; who had been much in the society of the English at Naples, and who kindly gave me the benefit of his local knowledge. The site of the ancient Caulonia, which was one of the most important republics of Magna Græcia, has never been satisfactorily made out; and on its position, if we are to rest on Strabo's geographical knowledge, a good deal depends as to the site of the battle. Both Strabo and Pliny place Caulonia to the north of the river Sagras, while the battle is said to have taken place between Caulonia and Locri. The position of Caulonia is, therefore, important. Castel Vetere has been fixed on by some geographers as the site of Caulonia: it is, however, too far from the sea, being at least four miles. Baron Musco accompanied me to a spot about three miles from Castel Vetere, and one mile from the sea, which is called Calamona. Near this spot, on a hill called Foca, are the remains of buildings, with many sepulchres, and where coins of various Greek colonies have been found. Here I should be inclined to place Caulonia, but then it is to the south of the river Alaro, which I believe to be the Sagras; and this does not agree with the statement of Strabo, who speaks of the battle being fought on the Sagras between Caulonia and Locri. Beneath Foca, however, stretches a plain nearly two miles in breadth, through which the Alaro flows, and which is the only stream of any size between Scyllaceum and Locri. Here too is a spot, called "Sanguinaro" (a name which may have been in later times given to the place), where the bloody conflict was fought. Baron Musco believed the battle-site to be here; and I agree with him in this opinion, as I am satisfied that there is no ground farther south on which a contest of this importance could have taken place. He spoke of some ruins on the

north side of the river near its mouth, which may possibly be the remains of Caulonia, but I had not time to pursue the inquiry farther.

CRAUFURD TAIT RAMAGE.

CONCERT EXTRAORDINARY. — I send you the programme of a most extraordinary concert which took place some time ago at Lausanne. The bill of fare merits an embalming in "N. & Q." I was not present, but I can state that a crowded house were perfectly satisfied with the grand *musical* treat afforded by the drummers of Lausanne.

JAMES HENRY DIXON.

"GRANDE SALLE DU CASINO.

Dimanche 29 novembre 1868,

CONCERT

DONNÉ PAR LES TAMBOURS DE LAUSANNE AU PROFIT
DES INONDÉS.

PROGRAMME.

Première Partie.

1. Plusieurs dianas, exécutées par la troupe.
2. Principes généraux de la batterie, par Chavan, tambour-major.
3. Marches étrangères et batteries diverses, par Grand-champ et Blanc.
4. Diane sur trois caisses, par Chavan, tambour-major.
5. *Fra Diavolo*, par la troupe.

Seconde Partie.

6. Marches fédérales et petite ordonnance, exécutées par la troupe.
7. *Malakoff* (fantaisie), par Chavan, tambour-major.
8. *La Boiteuse*, par Wuistaz, Collet, Blanc et Jaccard.
9. Rigodons, par le jeune tambour Stauffer.
10. Retraite française, par la troupe.
11. Retraite fédérale redoublée, par la troupe.

Prix des places premières, 1 franc. Secondes, 60 centimes. On peut se procurer des billets à l'avance chez MM. Ammann et Parmentier, place Saint-François. La salle sera ouverte à 2 heures. On commencera à 2 h. et demie.

Les tambours de Lausanne, confiants dans l'esprit fédéral des citoyens, espèrent que leurs frères de toutes armes, tout en prenant part à une récréation militaire, voudront bien concourir au soulagement de nos Confédérés malheureux."

THE BELLS OF THE CHURCH OF ST. NICHOLAS, LIVERPOOL. — A most lamentable catastrophe associated with bell-ringing having occurred at the church above-mentioned, perhaps the following note may be considered worth printing: —

It appears that a peal of six bells—weight of tenor 15 cwt. 1 qr. 12 lbs.—was placed in the old tower of the church in question in March, 1725, where they remained in use for many years. But on Sunday, February 11, 1810, during the *ringing* of that peal for morning service, the spire suddenly fell with a tremendous crash into the body of the church, and thus upwards of twenty persons were killed. The fall of the spire was accompanied by that of a portion of the tower and the bells.

A new tower was subsequently erected, and furnished with a peal of twelve bells in the key of C, the weight of the tenor being 41 cwt. These bells were cast in 1813 by William Dobson of Downham, Norfolk, and severally inscribed as follows:—

1. [This bell had no inscription].
2. Give no offence to the Church.
3. My voice I'll raise the Lord to praise.
4. W. Dobson. Fecit, Downham, Norfolk, 1813.
5. Cast by W. Dobson of Downham, Norfolk, A.D. 1813.
6. Our voices shall with joy resound.
7. Prosperity to this Town. W. Dobson, Fecit, 1813.
8. My song shall always be of the loving kindness of the Lord.
9. I will give thanks unto the Lord.
10. Blessed is he that tempereth mercy with justice. Sam^l Staniford, Esq. Mayor. Tho^s Hinde and Tho^s Case, Bailiffs.
11. George Nelson and John Carter, Churchwardens, John Swainson & Cha^s Clements, Jun^r. Sidesmen. Anthony Black and John Aldersey, Overseers.
12. May all that go to the silent Tomb,
Be crown'd with Glory in the World to come.

The new bells were opened by fourteen members of the Birmingham and Sheffield societies of change ringers, with a fine "touch" of 3000 grandsire cinques, June 4, 1814.

Any number of changes under 5000 is called a "touch."
THOMAS WALESBY.
Golden Square.

THE NEWARK PEERAGE.—David Leslie, fifth son of Patrick, first Lord Lindores, was a zealous supporter of Charles II., and on the Restoration was rewarded by a peerage. He was, on August 31, 1660, created a baron under the title of Lord Newark. In 1672 he made a resignation of his honours, and received a *novo damus*, whereby the title became inheritable by "heirs male or female." David, second Lord Newark, died in 1694 without male issue; and was succeeded in his title and estates by his eldest daughter, Jean, who became Baroness Newark. This lady married Sir Alexander Anstruther, and three sons and a daughter were born of the union. The eldest son, William, on the death of his mother, succeeded to the barony. The validity of his succession was examined by the House of Lords, which found the *novo damus* of 1672 a perfectly valid instrument. This baron was succeeded by his third brother, Alexander, who died in 1791. He was married, and had several daughters, but I cannot discover whether any of them were married. Failing issue through them, the peerage of Newark seems to belong to the representatives of the Rev. John Chalmers, minister of Kilconquhar, whom failing, to the Grahams of Balgowan.

CHARLES ROGERS, LL D.

Snowdown Villa, Lewisham.

SHEEP-SHEARING SAYING.—This morning, May 21, I was talking with a Huntingdonshire cottager, and observed that the pinks in his little garden

were just beginning to bloom, when he replied, "That shows that sheep-shearing time has come. There's an old saying—

'When the white pinks begin to appear
Then's the time your sheep to shear.'"

This old saying was new to me, and will also be new to these pages.
CUTHBERT BEDE.

FRANCIS SMYTH: AN ACROSTIC ANAGRAM.—Upon a fly-leaf attached to Dr. Knight's *Sermon before the House of Commons, May 29, 1725*, 8vo, I find printed—

"An Acrostic Anagram.

"F ir'd with the Muse, advent'rous Bard begin,
R egard without, no matter for within,
A crostic-ways thy genuine thoughts convey,
N ot less surprizing than creative day:
C ou'd but my sense, with my initials hit
I n all the exhaustless Magazine of Wit;
S till vig'rous Life shou'd reimburse my strain,
S trong as the product of the Mantuan Brain;
M y Muse shou'd more than an Acrostic's ride,
Y ok'd to the Cart of Anagrams beside,
T ell loud how France is far the noblest soil,
H ow Smiths most useful of the Manual Toil.

Quisquis hujus Libri Dominum cognoscere cupit,
Legitur initijs per tota Carmina Nomen.
Halsham natus eram, Floscorum Mense benigna,
Maij sub Octavo, Christi labentibus Annis
Mille et dimidium, cum ducentesimo Nono."

T. C. NOBLE.

THE REAPING MACHINES OF THE ANCIENT GAULS.—Sir J. P. Boileau, Bart. F.R.S., communicated a paper on the above subject to the Norfolk Archaeological Society (*Orig. Papers*, vii. 105). He quotes Pliny (*Nat. Hist.* book xviii. c. 30, s. 71), who states that in the vast plains of Gaul very large wooden machines armed with teeth on their edges, and mounted on two wheels, are forced through the standing corn by an animal propelling them from behind, and the ears as they are cut off fall into the machine. Palladius (c. 380), in *De re rustica* (book vii. lit. 2), says in the more level parts of Gaul a vehicle is made carried upon two low wheels. Its surface is square and bordered by planks which, sloping outwards, make the inside wider at top than at bottom. On the fore-part of the carriage the planks are not so high as at the sides, and here are planted in a row numerous small teeth, set at distances according to the size of the wheat-ears, and all curving upwards. The ox is fastened behind, and when the machine is in motion, the ears that are seized by the teeth are carried in a heap into the vehicle, the straw being torn off and left standing. A drawing of the supposed reaping-machine of Palladius, copied from M. Mongez's illustration in the *Memoirs of the Institute of France* (vol. iii. 1818), illustrates the paper. Truly there is "nothing new under the sun," for the principle is certainly the same as in the modern reaper. With patient investigation many more so-called modern

inventions will be found to have been known and practised long ago. JOHN PIGGOT, F.S.A.

HOMAGE RENDERED BY THE IRISH CHURCH TO THE STATE.—The following cutting from *The Times* of June 12 seems worth copying into "N. & Q.", as possibly the last record of an old custom connected with the Irish Church Establishment:—

"The [Irish] Court of Exchequer yesterday [June 10] witnessed perhaps for the last time the observance of a quaint custom, which, in the light of coming changes, seems more strange. It is the service rendered every year by Christ Church Cathedral for the property which it holds in 'frank almoigne.' The Rev. Mr. Finlayson, vicar choral, and several of the choristers, attended in their surplices, and getting upon the table of the court, while all present, including the members of the Bench—all, with one exception, Roman Catholics—reverently stood, they sang a hymn with excellent effect as a musical performance. The vicar choral then stood at the side bar and read the concluding prayers of the morning service of the Established Church, the boys singing the responses. Before the Reformation the custom was to celebrate mass in the Courts on the first and last days of all the Terms in homage for the lands, but at the time of the Reformation the Protestant service was substituted. The Court certified that it was duly rendered."

R. C. L.

CATALOGUE OF PRINTED BOOKS, MUSIC, AND MAPS IN THE BRITISH MUSEUM LIBRARY.—Whilst waiting for the books written for the other day in the Reading-room of the British Museum, I occupied myself by counting the catalogues. The following is the result: New Catalogue of Printed Books, 1220; Old ditto, 82; King's Library, 7; King's Pamphlets, 7; Grenville Collection, 7; Music, 124; Maps, 136; Hebrew, 6: total, 1591. When Mr. Nichols published his *Handbook* in 1866, he gave the number of catalogue volumes then (March) at 1161, and estimates the number of volumes in the Museum as at least 820,000. Taking the annual increase, as stated in the *Guide to the Printed Books*, at not less than 25,000, we may safely calculate that the present number is fully 1,100,000; or more roughly averaging 100 leaves to each vol. of the catalogue, and nine entries on each leaf, we have $1,226 \times 100 + 9 = 1,105,200$ separate titles, from which a fair percentage must be deducted for cross references. As Mr. Olphar Hamst remarks in his *Martyr to Bibliography* (p. 21, n.), what will the writer in *The Athenæum* (1849) say to this, when he ridiculed the idea of a catalogue in five hundred volumes? Of course this is a very rough calculation, but it may be of sufficient interest to "make a note of" in "N. & Q."

A READER.

FLINTER-MOUSE.—The bat is generally known by this name in East Kent. In Warwickshire the name of leathering-bat is used with the same meaning.

GEORGE BEDO.

6, Pulross Road, Brixton.

Queries.

GAINSBOROUGH'S "BLUE BOY."

Can any of your readers supply a correct history of this picture from the date of its production in 1779 up to, say, 1816, as afterwards the history of two "Blue Boys" is traceable—one in the Grosvenor Gallery, and another in private hands; or give a list of the dates and places at which this picture was exhibited and known to be the original; or add the missing links?

As the practical embodiment of Gainsborough's side of the cold—cold discussion between him and the President of the Royal Academy, this admirable work of art obtained a great and well-deserved reputation. No doubt it was publicly exhibited, although it is not recognisable in the "sparse phraseology" of the Catalogues of the Royal Academy; but under the circumstances of its production, perhaps it may not have been exhibited there at all. A list of its exhibitions would therefore contribute to complete its history.

In Fulcher's *Life of Gainsborough*, published in 1856, the history of the "Blue Boy" is thus briefly but imperfectly given:—

"At Mr. Buttall's death the "Blue Boy" was purchased by Mr. Nesbitt; the picture was afterwards in possession of Mr. Hoppner the painter, who sold it to the first Earl Grosvenor. The Bishop of Ely has a finished sketch of the 'Blue Boy.' Charles Ford, Esq., of Bath is the possessor of the original sketch in oil—the dress is there, however, unfinished."

To the sketch part of this history it may be added that, in 1867, Lord Robert Grosvenor exhibited a finished sketch, purporting to be the original of the "Blue Boy" in the Grosvenor Gallery; but whether this sketch was or was not one of the above-named sketches which had changed owners, is unknown to the writer. If, however, Gainsborough made two or three sketches, may there not be a corresponding number of full-length "Blue Boys"?

As regards the "Blue Boy" portion of this history, it presents an obvious gap to be bridged over, or a link to be supplied, before the portrait of Master Buttall, painted by Gainsborough, can be proved to be the one now in the Grosvenor Gallery. To the period of its possession by Mr. Nesbitt all seems clear, but not beyond. How, or to whom, was the picture sold, or bequeathed by Mr. Nesbitt or his representatives? How did so valuable a picture come into the possession of a painter? Few artists could afford to purchase it: however, one or more of them might attempt to produce a copy or a rival picture for sale. That Earl Grosvenor purchased one "Blue Boy," and Mr. Hall another, during the early part of the century, appears beyond dispute, as both pictures still exist. If the original portrait was in the hands of Mr. Nesbitt, and was sold by him or his successors, it would be at a price corresponding

with its high reputation, and be much more like to find a purchaser in a wealthy admirer of Gainsborough's works, like Mr. Hall, than in a painter.

The following version of the "Blue Boy's" history is the one which Mr. Hall related to his friends, and differs widely from the published version. Mr. Hall said that he purchased his "Blue Boy" at an exhibition, and paid a very high price for it as the original; that the Grosvenor "Blue Boy" was bought from a Wardour-street dealer, and not from any painter or at an exhibition likely to test its originality before it was admitted, and that this dealer bought it as a copy at a forced sale of a poor but clever artist's effects for some 2*l.* or 3*l.* It is understood that the Grosvenor "Blue Boy" was actually bought from a dealer, and not from a painter, as said in the published history, which so far corroborates Mr. Hall's version, and throws us back to the time of Mr. Buttall or Mr. Nesbitt to begin a correct history of the "Blue Boy."

At all events it is certain that for about forty years before his death in 1856 or 1857, Mr. Hall had a "Blue Boy" in his possession, which he valued at 1500*l.* (as if it had cost him near that amount), besides other valuable pictures by Gainsborough; that they were sold after his death, and that (after upwards of half a century's obscurity) this "Blue Boy" emerged again into public light at the annual conversazione of the Institution of Civil Engineers, a remarkably fine Gainsborough-like picture in "hatching" or roughness, colouring, and effect, and of which portrait it may be said, as it was said of Quin's, "We will not say the Boy breathes—he thinks." J. S.

BEAUFORT CASTLE.—This castle, then the property of John of Gaunt, was taken by the French in 1369. Was it ever retaken, and when? This is a question of more moment than it looks to be, for the dates of birth of the Beauforts, children of John of Gaunt, to some extent depend upon the answer. HERMENTRUDE.

BRADWARDINE FAMILY AND CASTLE.—I do not know whether Sir Walter Scott had ever seen Bradwardine or Bredwardine Castle on the river Wye when he introduced the name into his novel, but I shall be very glad to hear that that introduction has led some of his readers to investigate the history of the castle and its occupants. May I ask their assistance in determining the following points?—

Was the family of Bradwardyne an offshoot of the Norman family of Pons (I presume the same as Pointz) who owned the neighbouring castle of Clifford? It is stated that Hugh de Bradwardyne, "passator" (query, lord of the ferry), was the son of Stephen Ponce, and was living in the reign of Henry III. I cannot find any Stephen in the only Pons pedigree to which I have had

access, but as the descendants of Richard Pons were always called De Clifford, omitting their earlier name, it is not improbable that a branch, if settled at Bradwardyne, should take its name from that place.

Secondly, how did the castle and manor pass to the Vaughans, the owners of both in the fourteenth century? Roger de Baskerville held a portion of the parish, viz. the lesser manor of Weston, 7 Edward III. Had he also the chief manor, and did the Vaughans inherit the latter and the castle by a marriage with the heiress of Baskerville? I suggest this as I have seen a coat of Vaughan quartering the arms of Baskerville and Bredwardine.

Thirdly, does any view of the old castle exist, or is it described by any author? I am aware of the notice in Harl. MS. 6726, and also of the statement there made that "the monuments in the church are—one to John de Bredwardine, who had possession of this place given to him at the Norman conquest, and the other to his son-in-law." But who was the latter?

Lastly, what is the derivation of the name? The bridge has existed from very ancient times, and suggests "Bridgewarden" (for the castle commands the river), but I should like something better than a random guess like this.

C. J. ROBINSON.

Norton Canon, Hereford.

COLERIDGE AND DANIEL.—The motto prefixed to Coleridge's *Aids to Reflection* is the following quotation purporting to be from the sixteenth-century poet, Daniel:—

"This makes, that whatsoever here befalls,

You in the region of yourself remain

Neighb'ring on heaven: and that no foreign land."

The first two lines occur in Daniel's "Epistle to the Lady Margaret, Countess of Cumberland," but the third line does not follow them, nor have I been able, on a cursory examination of Daniel's other poems, to discover it elsewhere. The question is, from what source did Coleridge borrow the line in question? Did his memory play him false with regard to the passage, or did he purposely add a line to complete what he conceived to be the poet's meaning? It is worthy of note that in this same epistle occurs the distich which Coleridge and Wordsworth were so fond of quoting:—

"Unless above himself he can

Erect himself, how poor a thing is man!"

ALFRED AINGER.

D'ALTON MSS.—Will some reader of "N. & Q." kindly refer me to the present depository of the late John D'Alton's MSS., especially—

"32. One vol. octavo, similar compilations in aid of a History of the County of Leitrim"?

I am anxious to learn what became of all or any of D'Alton's MSS. besides that of the History of Leitrim. LIOM. F.

FAMILIES OF ERSKINE AND BROWN.—The family of Ebenezer Erskine, founder of the Scottish Secession Church in 1739, and the descendants of the celebrated divine, John Brown of Haddington, author of the *Self-interpreting Bible* and other esteemed biblical works, have frequently intermarried. Nearly all the representatives of the united houses are persons of uncommon ability. I am desirous of minutely tracing their various ramifications.

CHARLES ROGERS, LL.D.

Snowdoun Villa, Lewisham, S.E.

GREENSTREET HOUSE, ESSEX, AND HENRY VIII. This old house is said to have belonged to Henry VIII., and to have been often used by him. In an article on the house in the *Gentleman's Magazine*, March 1824, p. 219, Mr. Morley (the father of the late owner) is reported to have said that he "had seen somewhere a letter of Henry's dated from Greenstreet." Can any of your readers tell me where this letter is to be found?

J. S. CURWEN.

THE INDIA OFFICE LIBRARY.—Does it contain copies of Saunders' *Monthly Magazine* (Delhi), *The Delhi Sketch Book*, *The Mofussilite*, *Delhi Gazette*, and *Lahore Chronicle*? The first two named were in existence, I believe, so far back as 1850 and 1851; and as early efforts to establish an Anglo-Indian literature, it would, if for no other reason, be desirable to have complete sets of these periodicals preserved. During the Indian mutiny many such publications doubtless became extinct, but possibly the series in each case might be restored through private channels. Mr. Wagentreiber, formerly of Delhi, for instance, might, from his connection with the Indian press, assist in such a conservative effort most effectually.

Apropos, amongst other contributions to early Anglo-Indian literature, the verses and poems of "Le Juif errant" are particularly worthy of note. Who was this poetic Cartaphilus? Sp.

MANOR OF KIRTON IN LINDSEY.—It is stated in Allen's *History of Lincolnshire*, ii. 32, that the manor of Kirton in Lindsey formed anciently part of the possessions of the Earls of Cornwall; that Robert Mortaigne, the first earl, received it from William the Conqueror soon after the Conquest; that Edward II. granted it to his niece Margaret, widow of Piers Gaveston, when she married Hugh Audby the younger; that Edward III. granted it to William, Earl of Huntingdon; that the manor afterwards became the property of the Black Prince, who assigned one-third of it to Elizabeth, widow of the Earl of Huntingdon, and the rest to the Earl of Chandos; and that at some subsequent period it became attached to the Duchy of Cornwall.

The above statements are not verified by a single reference to any authority. I am anxious

to know from what source Allen got his facts or supposed facts. Had they been the result of original research he would most likely have appended his authorities. The more probable supposition is that he abridged them from some earlier printed account of this once extensive manor. Can any correspondent of "N. & Q." give me any idea of the source from which Allen derived his facts, as in that case some evidence of their truthfulness might be forthcoming?

W. E. HOWLETT.

LEMMAN ORE.—What are the meaning and origin of the word *Ore* in this name of the sand-bank in Great Yarmouth Roads, where James, Duke of York (afterwards James II.), was shipwrecked in 1682, and nearly lost his life? C.

MISS MONTAGU.—Can any correspondent give particulars as to the parentage and history of Miss Montagu, who sat to Sir Joshua Reynolds, Jan. 1764, July 1765, March 1765? *Vide* Leslie & Taylor's *Life of Sir J. Reynolds*, vol. i. London, 1865. Also, where the picture is? Also, the same particulars of a Miss Montague, whose picture is engraved with the following words: "Painted and engraved by J. R. Smith, Mezzo." H.

SATIRICAL MEDAL OF THE PRETENDER, SON OF JAMES II.—*Obv.*: Father Petre sitting astride a lobster on the sea-shore, to the right, holding in his arms the infant prince, a ship of war behind; legend, "Allons, mon prince, nous sommes en bon chemin"; in exergue, "Jac. Franc. Eduard. supposé 20 Juin 1688," in two lines.

Rev.: A shield bearing a windmill surmounted by a Jesuit's cap, and surrounded by the words "Honi soit qui non y pense" within a double line of dots in the form of the Garter, to which is suspended a lobster; legend, "Les armes et l'ordre du prétendu prince de Galles." (*Medallic History*, pl. xxxix. n. 6.)

Can any of your readers interpret for me the satire conveyed by the above medal? The lobster would seem to be the point, as indicated by its double introduction, *obv.* and *rev.* Moreover, there is in my collection a curious old picture representing the meeting of seven border gentlemen (Jacobites) at supper: George II., an unmistakeable likeness, being caricatured as the waiter handing a glass of wine to one of them. The president, with evidently *Stuart* features, may be intended for the old Pretender, but the corroboration of the medal lies in the supper consisting solely of lobsters, parts of which are on the plates and in the hands of the guests; while a lobster, as yet untouched, lies upon a dish on the table. The medal is well known and by no means scarce, and any explanation of its meaning or its possible connection with my picture will much oblige me.

J. S. T.

QUOTATION WANTED.—

“Free as the wind that wafts from pole to pole,
Where'er man travels or where oceans roll;
In neighbouring isles, or distant land or sea,
Commerce, like Truth, should all unfettered be;
And, based on God's great universal plan,
Should spread its blessings wide from man to man.”
G. W.

RING WANTED.—In the Art-Loan Exhibition of 1862 at the South Kensington Museum, a ring was exhibited engraved with a crown surmounting the letters A. R. This ring was shortly afterwards removed, and I lost all trace of it, and cannot find any reference to it in the Art-Loan Catalogue. Can any one oblige me with particulars of it or where it now is? I thought it was in Mr. E. Waterton's collection, but am not certain.

LIOM. F.

ROBERTS AND COKE FAMILIES.—Will any readers of “N. & Q.” kindly inform me if they know anything of the Roberts family, who married into the Cokes of Holkham? Wenham Roberts, son of a Philip Roberts, assumed the name and arms of Coke from his mother. This Wenham Roberts had five brothers. Wanted, their names and anything relative to the antecedents of this family, and where they lived? H. A. BAINBRIDGE.

24, Russell Road, Kensington.

LIFE OF SERRES.—I am very anxious to obtain, either by purchase or by loan, a copy of the *Life of John Thomas Serres, the Marine Painter*, published in 1826. If any reader of “N. & Q.” possesses one, and will oblige me with its use for a few weeks, he may depend upon its careful return.

Let me take this opportunity of asking if it is known who was “the friend” by whom it was written? WILLIAM J. THOMS.

40, St. George's Square, S.W.

SUCKSMITH.—There is in the West Riding of York a family bearing the singular name of Sucksmith, doubtless a corrupt name of *Soke Smith* (i. e. parish smith); in Danish *Sogn Smed*. During the feudal age the lords of the soil were in the habit of granting to a miller the exclusive right of grinding at his mill all the flour and meal consumed in the parish. Such monopolies still exist in many places, and the mills bear the name of Soke Mills. Can any of your correspondents inform me whether similar exclusive grants were made to other tradesmen, and among the rest to blacksmiths? OUTIS.

Risely, Beds.

LETTERS TO LADY SUNDON.—The “*Memoirs of Viscountess Sundon*, including Letters from the most celebrated Persons of her Time, now first published from the originals by Mrs. Thomson,” were published by Colburn in 1847. The preface states, that “the materials were supplied from a

collection of autograph letters addressed to Lady Sundon,” but it does not state where the originals are now deposited, nor does it give any account of their preservation. These letters have received less attention than they deserve, from the manifest incompetence of the editor, who has interspersed them in the *Memoirs* without regard to their dates, and who did not even take the trouble to ascertain Lady Sundon's proper rank in the peerage: but they are interesting, and impress one as being genuine. Can any one tell me if their genuineness has ever been properly established, and who is the possessor of the originals?

TEWARS.

WILLIAM VAUGHAN.—Can any readers of “N. & Q.” favour me with the descent—paternal and maternal—of the above Vaughan? He was “censor” of the College of Physicians, and physician to William III. It appears that he was educated at the University of Leyden. The following tabular statement of descendants and present representatives may be useful to those willing to help me. My wish is, to prove or disprove relationship of above William Vaughan with Henry Vaughan the Silurist. At present I am stopped at this William Vaughan, being unable to trace his father:—

1. Henry Vaughan, of Queen's College, Cambridge, Vicar of Leominster in Herefordshire. 2. Henry Vaughan, surgeon of Leominster. 3. James Vaughan, born about 1740, physician at Leicester; died 1813. 4. Sir Henry Halford, Bart., M.D.; physician to George III. and IV., and to William IV. and Victoria. He assumed the name of Halford in 1809; died 1844. 5. Sir Henry Halford, Bart., for twenty-five years M.P. for South Leicestershire; born 1797, died 1868. 6. Sir Henry St. John Halford, present baronet.

It may be added that the late Sir John Vaughan (who died in 1839) a judge in the Court of Common Pleas, was a brother of Sir Henry Halford, the physician; and that the present inestimable Dr. Vaughan, Vicar of Doncaster, is son of another brother of the physician and the judge, viz. Rev. Edward Thomas Vaughan. The poet, everyone knows, was himself a physician; and the name Henry being a recurring one in the Halford-Vaughan family, I am disposed to think that if the father of William Vaughan be obtained, relationship to Henry Vaughan will also be found. Answers through “N. & Q.” or to myself acceptable. (REV.) A. B. GROSART.

15, St. Alban's Place, Blackburn, Lancashire.

VIGEVENA.—I shall be glad to receive information respecting this Italian family. A Joseph Vigevana, member of the Stationers' Company, died in London in 1808. Whose son was he?

W. H. COTTELL.

Brixton, S.W.

WEATHERCOCKS. — Where will I find the lines quoted (2nd S. iii. 474) beginning —

"Multi sunt Presbyteri qui ignorant quare
Super domum Domini Gallus solet stare;
Quod propono breviter vobis explanare,
Si vultis benevolas aures mihi dare," &c.

AIKEN IRVINE.

Bray.

WEATHER PROGNOSTICATION. — Last January was unusually warm, when an old villager said, "Ah! a warm January, a cold May." This was verified. Is it a common saying? UPTHORPE.

WM. WORDSWORTH. — Can you tell me who is the author of the parody on Wordsworth's lines on Lucy? —

"He lived amidst th' untrodden ways
To Rydal Lake that lead;
A bard whom there were none to praise,
And very few to read.

"Behind a cloud his mystic sense,
Deep-hidden, who can spy?
Bright as the night when not a star
Is shining in the sky.

"Unread his works—his 'Milk-white Doe'
With dust is dark and dim;
It's still in Longman's shop, and oh!
The difference to him."

G. E.

Queries with Answers.

"HEP." — In a work entitled *Philosophie et Religion*, by Adolphe Franck of the Institute of Paris, some account is given of the life of M. Salvador. An incident is mentioned of his reading in a journal an account of what M. Franck terms a horrible tragedy. The populace in a town in Germany had made an attack upon the Jews' quarter, with the cry of "Hep," and had committed such excesses as an excited soldiery might be expected to perpetrate in a place taken by assault. The account proceeds to mention that Salvador, who was a Jew, was so affected by this that, as we might say, he could think of nothing else. He inquired the meaning of this cry of Hep, and was told that it was an abbreviation of the words "Hierosolyma est perdita." Can any of the correspondents of "N. & Q." throw light upon this passage? One's mind reverts to the Cossack cry, though perhaps without reason. Perhaps the explanation given to Salvador is fanciful. The passage from which the above note is taken may be found at p. 200 of the work cited, ed. Paris, Didier & Co. 1869.

GEORGE WOODHOUSE.

Brighton.

[The cry, as generally used in Germany (though of late prohibited by many public authorities, the Prussian government especially), is, or was, reduplicate, "Hep! Hep!" We believe its true interpretation to be that mentioned by our correspondent, "Hierosolyma est per-

ditā," of which phrase the initial letters form "Hep." Some indeed have derived Hep from the provincial term Ziegen-Hep (goat's beard), as referring to the bearded Jews. Others have said that Hep was originally *Heb*, and stood for *Hebrew*; Heb, it is alleged, being a cry used in the streets by the Jews themselves in hawking their goods. We incline, however, on the whole, to the first interpretation, "Hierosolyma est perdita," having been assured, both by Jews and Germans, that this was generally accepted on the Continent as the meaning of Hep. Certainly it was so understood by the Jews themselves, for on one occasion they took their own part (as they are always well able to do when they have anything like fair play), turned on their persecutors, and to the cry of "Hep! Hep!" replied "Jep! Jep!" by which, on the same principle of constructing a syllable out of initials, they signified, though not in the choicest Latin, "Jesus est perditus." We can only regret that the violence and outrage of persons calling themselves Christians should have extorted such a reply.

The cry "Hep! Hep!" is said to be as old as the Crusades. This, however, is a questionable statement. It was in the year 1819 that disturbances broke out against the Jews in many parts of the Continent, especially in Southern Germany. The cry "Hep! Hep!" was first heard in Wurzburg.]

DON SALTERO. — Where can a portrait be seen of Don Saltero, and a view of his museum in Cheyne Walk, Chelsea? The Don and his establishment were rendered famous by Sir Richard Steele, in *The Tatler*. The museum was taken down in 1866. W. E. A. A.

Joynson Street, Strangeways.

[The Spanish Don's Coffee House and Tavern, erst Don Saltero's Museum in Cheyne Walk, Chelsea, one of the most famous of the old metropolitan taverns, disappeared from the visible order of things in the month of February, 1866. The museum itself, with all its marvellous rarities and matchless curiosities, fell on evil days at the close of the last century, and was dispersed on Jan. 7, 1799. Out of about fifty editions of the Catalogue, fifteen are preserved in our National Library. An excellent engraving of the Museum is given in Charles John Smith's *Historical and Literary Curiosities*, 4to, 1833-40. In addition to the signature of James Salter (his patronymic), the plate exhibits those of two of the benefactors to his Collection, Sir Hans Sloane and Sir Robert Cotton. The two lower signatures are those of Sir Richard Steele, in whose witty paper in *The Tatler*, No. 34, Don Saltero's exhibition is so amusingly commemorated; and of Tumble Down Dick, Richard Cromwell, who is considered by Mr. Pennant, on the authority of his father, to have been a regular visitor at the Coffee-house at Chelsea. A whole-length quarto portrait of Don Saltero, entitled "The Spanish Don," frequently occurs in the Catalogues of print-sellers, e. g. Evans's, vol. ii. No. 21,039. We believe it was Vice-Admiral Munden, who enriched his Museum with many curiosities, dubbed the owner "Don Saltero."]

A WONDERFUL CHILD.—In Mr. W. C. Hazlitt's *Handbook of Popular Poetical and Dramatic Literature* (p. 102), I find mentioned—

“The Miraculous Child; or, Charles Bennett, but three years old, who speaks Latine, Greek, and Hebrew, though never taught. 1679. 4to.”

Does this tract contain any account of an alleged conversation between the Miraculous Child and the king? There is another tract on the subject (or perhaps the above with a fresh title), which ends with the information that Bennett, having requested to be brought to London, as he had something to communicate to the king, had arrived in the capital, and was staying in the Bear in Smithfield, where “hundreds went to see him.”

W. E. A. A.

Joynson Street, Strangeways.

[In the British Museum are four separate tracts containing an account of this Miraculous Child, with different title-pages: (1.) London, Printed for D. M. 1678. (2.) Printed for F. F. in the year 1679. (3.) London, Printed for F. L. 1679. (4.) London, Printed in the year 1679. No. 2 contains “The Account of Charles Bennet's earnest desire to speak with His Majesty: the which he effected, and some words he spake, on Monday the 30th of June, 1679, being brought into the Royal Presence, with many other circumstances most wonderful and strange to relate.”]

THE DANES IN ENGLAND, ETC.—The history of England during the reign of Edward the Confessor is particularly meagre; especially is this so of that part of England where the most vigorous portion of its population, the Danes, lived. Any fresh materials for this period would, therefore, be very welcome. In a prospectus of the Society of Northern Antiquaries, published thirty years ago, there is a proposal to print a collection of sagas under the title of “*Antiquitates Britannicæ et Hibernicæ*.” Among these are mentioned the *Jalvarder saga* (a history of Edward the Confessor), and the sagas of Dunstan, Thomas, and Anselm, Archbishops of Canterbury. Have any of these sagas been printed? Is it not time that something should be done to make them, and many others of equal interest—as the *Orkneyinga saga*, &c.—accessible to English students?

HENRY H. HOWORTH.

[Among the works now in the press for the important collection of *Chronicles and Memorials of Great Britain and Ireland during the Middle Ages*, is just such a work as our querist is in search of, viz. *A Collection of Sagas, and other Historical Documents, relating to the Settlements and Descents of the Northmen on the British Isles*, which is to be edited by Mr. Dasent, whose name is a sufficient guarantee for the care and learning with which his book will be prepared.]

SIR ROBERT MURRAY KEITH, ambassador at the court of Denmark towards the end of the last

century. He died about the year 1796, and his *Memoirs and Correspondence* were published (Hurst & Blackett, 2 vols. 8vo) in 1849. Can any correspondent of “N. & Q.” tell me where he was buried? I believe it was somewhere in the neighbourhood of London, but the work above mentioned gives no information on the subject. F. N.

[It is stated by Mrs. Gillespie Smyth in *The Romance of Diplomacy*, 1861, ii. 477, that “a few intimate friends had dined with Sir R. M. Keith, at a villa he then occupied near Hammersmith: after seeing them to their carriages, he was struck down on his threshold with an instantaneous and fatal effusion of water on the chest, and died lamented, as he had lived beloved, on July 7 [June 22], 1795. His remains were followed by a train of sincere and friendly mourners to St. George's Church [? Hanover Square], the design for a monumental tablet in which, to be erected by his sisters, has been found, but no evidence of its execution.”]

THE “COURT CIRCULAR.”—We are all familiar with this heading in the newspapers, but whence do they get it? Is it a mere conventional phrase, like the “Money-market”? or is there really a piece of paper on which the doings of the Court are written or printed day by day? and who writes or prints the news? and to whom is the paper, the “Circular,” delivered? J.

[The gentleman who is the recognised medium of conveying to the public authentic information as to the proceedings at Court, the movements of the Sovereign and Royal Family, and such other matters as the public may naturally be expected to feel an interest in, furnishes such information to the leading journals under the heading of THE COURT CIRCULAR.]

ST. JAMES'S FAIR AT BRISTOL.—On what day was this fair anciently held, and is the fair still kept? J. O. H.

[Five fairs were ordered to be kept at Bristol by the charter of Charles II., “the third to be held and kept in Broadmead, in the parish of St. James, in and upon the 25th and 26th days of the month of May.” Two annual fairs, for two days each, are now held on March 1 and September 1. They used to be frequented by dealers from all parts of the country, but of late have greatly declined.]

CRASHAW AND CONSTABLE.—I would be obliged by some of your correspondents informing me what are the best editions of these Elizabethan poets, by whom edited, and the publishers' names? J. W. H.

[The Complete Works of Richard Crashaw, edited by W. B. Turnbull, were published by J. R. Smith, Soho Square, in 1858. A complete collection of his poetry is announced to appear in the *Fuller-Worthies Library* (“N. & Q.” 4th S. iii. 511.)—*Diana: the Sonnets and other Poems of Henry Constable*, were edited by W. C. Hazlitt, and published by B. M. Pickering, 196, Piccadilly, in 1859.]

HEROISM.—Can you tell me where I may find the subject of "Heroism" well treated of, besides the papers of Messrs. Carlyle and Emerson?

ORWELL.

[The following recent works may be consulted: (1.) *Tales of Christian Endurance and Heroism*, by J. M. Neale, 18mo, 1846. (2.) *Tales of Female Heroism*, 12mo, 1846. (3.) *Moral Heroism; or, Trials of Great and Good*, by C. L. Balfour, 12mo, 1854. (4.) *Tales of Heroism*, 4to, 1848.]

Replies.

MR. CRABB ROBINSON'S JOURNAL: "NOTES ON BOOKS."

(4th S. iii. 420.)

The forthcoming publication of Mr. Crabb Robinson's *Journal* has reminded me of this gentleman being mentioned in that most charming *Goethe-Zelter Correspondence* (1796-1832, properly speaking the letters began to be exchanged in 1799); i. e. Goethe merely speaks of an English gentleman, but in the copious index most admirably arranged by the editor, Dr. F. W. Riemer (who for many years was Goethe's epistolary amanuensis, and to whom the "old Jupiter" dictated most of his letters to Zelter), the name of Robinson is given. This must doubtless be Mr. Crabb Robinson. (Vide *Briefwechsel zwischen Goethe und Zelter in den Jahren 1796-1832*, 6 vols. Berlin, 1833-34, vol. vi. p. 446, index.)

In August, 1820, at a time when Zelter's wife and daughter were on a visit at Weimar, Goethe writes to his friend Zelter: *

"At the same time [of Madame Zelter's visit] an English gentleman was staying with us, who had been studying at Jena at the beginning of the century, and since that time had been following the course of German literature in a manner of which one can scarcely have a conception. He was so thoroughly initiated in the *merita causa* of our literary affairs that I could not have raised before his eyes a mere phraseological blue mist, even if I had wished to do so, and just in the way we are sometimes apt to do with strangers. From his conversation I learnt that during

* Karl Friedrich Zelter (born and died at Berlin, 1758-1832), to whom the epithet *worthy* may well be applied, was the son of a mason, and intended by his father for the same trade. When he had reached his eighteenth year, a passionate love for music suddenly seized him, and, though never relinquishing his trade as a builder, he studied music, and became in the end Professor of Music and leader of the Berlin *Singakademie*. He has not composed any great musical works, but his songs (especially), hymns, fugues, motettes, &c., are full of tender grace and melody. He will always be remembered as the teacher and master of the great Mendelssohn. As regards his correspondence with Goethe, there is perhaps (certainly not in German) no second correspondence of greater general value and interest on both sides. Even the celebrated "Goethe-Schiller Correspondence" must in many respects give way to it. It is a mine of all that is good, noble, and beautiful in the human intellect and heart.

the last twenty years, or longer, many highly educated Englishmen have come over to Germany on purpose to get intimately acquainted with the individuality, and with the æsthetic and moral state of what we now may call our literary ancestors. He told strange things of Klopstock's ossifying notions.* (*Verknöcherung*.)

"Afterwards he showed himself as a missionary of English literature, and read to me alone and also to me and my daughter [i. e. Goethe's daughter-in-law, Ottilie, a very accomplished and congenial lady, who resided with him, and did the honours of his court in a most graceful manner] several English poems. Byron's *Heaven and Earth* I was greatly pleased to perceive by ears and eyes, having a second copy before me. In the end, he drew our attention to Milton's *Samson*, and read it with me. It is remarkable to become acquainted here with the prototype (*Ahnherrn*, i. e. ancestor) of Byron. He is just as grand and farseeing as the former; but it must be confessed that the offspring (*Enkel*, i. e. grandchild) loses himself in the infinite and the most wonderful diversities,† whilst Milton appears full of simplicity and grandeur."—Vide ante, *Briefwechsel*, v. 280, 281. Goethe's letter is dated from Weimar, August 29, 1829, a day after his birthday.

HERMANN KINDT.

Germany.

THE FIRST BOOK STEREOTYPED IN ENGLAND.

(4th S. iii. 478.)

It is open to doubt whether the book mentioned by MR. W. SPARROW SIMPSON—namely, Freylinghausen's *Abstract*, &c. "London, printed and stereotyped by A. Wilson, &c. 1804," was the first book stereotyped in this kingdom, although those words appear in large capitals just above the imprint on the title-page. Perhaps the note added on the fly-leaf of Dr. Philip Bliss's copy, which I copy from the catalogue of a London bookseller (Arthur, I believe), defines the book more correctly, and gives some interesting additional information which may be of use to any

* I suppose Mr. Crabb Robinson was thinking mostly of Coleridge and Wordsworth's visit to Germany; and I may remind the reader of *Satyrane Letters* and the visit the two great English poets paid to Klopstock, and also of the latter's notions of Schiller, Bürger, &c. When, let me ask, will Coleridge's *Journal* be given to the world? Besides the note in "N. & Q." (4th S. iii. 420, "Notes on Books") I find Mr. Robinson's *Journal* advertised as forthcoming by Messrs. Macmillan & Co.:—*Henry Crabb Robinson: his Diary, Reminiscences, and Correspondence*. Selected and edited by Dr. T. Sadler, with portrait. 3 vols.

† Wilson ("Christopher North"), however, when comparing Byron's *Heaven and Earth* and Moore's *Love of the Angels* (which, by the bye, he considers as "nearly diametrically opposite to each other in object and execution"), speaks of Byron's "Mystery" as possessing "a fearless and daring simplicity"—a quality which Goethe attaches more to its prototype, Milton's *Samson*, than to *Heaven and Earth* itself. Dean Milman, too, speaks of the "rude simplicity" of Byron's poem, or "drama," as the Dean calls it, and was thinking more of Milton's *Paradise Lost* when comparing the two poets: Goethe more of *Samson*.

erson desirous to add to Walpole's *Royal Au-*
thors : —

"This volume is very curious on several accounts. It is the first book stereotyped by the new process in England. The translator was Queen Charlotte, consort of George III. I myself saw the original MS. in her Majesty's handwriting, at the house of Mr. Harding, the Queen's Librarian, in Pall Mall.—*Portion of a MS. Note by Philip Bliss on fly-leaf.*"

The words *new process* in the above, I think, explain what Wilson might have meant but had not the candour to state, for he could not have been ignorant that stereotype printing had been executed in this kingdom seventy-six years previously at Cambridge. Hansard (*Typographia*, p. 820) says "that Mr. Ged of Edinburgh, and Mr. Fenner and Mr. James of London, *absolutely cast plates* for Bibles and Prayer-books in the University of Cambridge in the year 1729-30"; and at p. 823 of the same work is reproduced a portion of one of Ged's original plates, being the royal authority for the Prayer-book, ending—"Given at the Court of St. James's, the Fourteenth Day of May, 1728, in the first Year of our Reign."

It may be urged that this book was never published, and probably it never was. There is no mention of it in the list of liturgies printed at Cambridge, in the British Museum catalogue, but the list is very incomplete. Of a book actually printed from stereotype plates we have an instance. Quoting Hansard again, he says: —

"This book is *The Life of God in the Soul of Man*, printed on a writing pot paper, 12mo, with the following imprint: 'Newcastle, printed and sold by John White, from plates made by William Ged, goldsmith in Edinburgh, 1742.' It is a very neat little volume"—says Hansard—*Typographia*, p. 822.

I may add that the author of *The Life*, &c. was Henry Scougal (about whom see Timperley's *Encyclopædia*, p. 678, n.) In the British Museum library catalogue there are many editions of the work, but I cannot find the Newcastle one. It will be noticed that the date 1742 refers to the time Ged made the plates, and the year it was printed at Newcastle is not given; but that could be ascertained by inquiry on the part of any member of the Newcastle Archæological Association. But I am quite willing to assume that it took place at some period between 1742 and 1804.

In conclusion, the subject of the invention and introduction of stereotype printing is one which to my knowledge has never been satisfactorily treated on, and we are generally satisfied to assume that the account given by Camus of Vander Mey's attempt in Holland in 1711 was the earliest; but from the following (taken from an auction sale catalogue of Puttick and Simpson, 1864) there appears to have been an earlier attempt: "*Testamentum Novum Syriacum*. Lug. Bat. 1709, 4to. The first book stereotyped." To which the following note is added: "See Report

of Baron Van Vestinen de Tallianet at the Hague, 1833," &c. There is no copy of this Syriac Testament in the British Museum.

I have looked in the British Museum catalogue for the Baron's report, but cannot find it. Perhaps some of your readers could kindly furnish a reference to it.

JOHN POWER.

3, College Terrace, Cambridge Road,
Hammersmith, W.

The note appended to the title of the translation of Freylinghausen's work, as quoted by your correspondent MR. W. SPARROW SIMPSON from the catalogue of a Cambridge bookseller, is certainly apt to mislead. I have not a copy of the *Abstract* by me, but on turning to the pages of the *Gentleman's Magazine* for 1805, vol. i., I find a short review of the work is there inserted. From this source I gather that on the title-page are these words: "The First Book Stereotyped by the new Process." Now, this "new process" is that of Earl Stanhope, as will be seen from the following remarks of the reviewer: —

"It is the first production of the new *stereotype* press, a method of printing invented in our own country, as may be seen in the *Memoirs of Mr. Bowyer*, p. 585, 4to. Mr. Foulis, of Glasgow, revived it in an edition of Milton's *Paradise Lost*, and in France by the celebrated Didot. The plates of both were thin, and the wooden blocks on which they were nailed liable to be warped by use and accidents. Earl Stanhope has very much improved the invention by casting the plates thick and solid, augmenting and simplifying the power of the press by which the present work has been executed."—P. 250.

It would appear, therefore, that Freylinghausen's *Abstract* was not "the first book stereotyped in this kingdom," but only the first by the new process of Earl Stanhope.

From the journal of "The Royal Progress to Weymouth" in 1804, inserted in the *Gent. Mag.* for 1805, vol. i. p. 65, under the date Sept. 15, I extract the subjoined paragraph: —

"The Princess Elizabeth this day presented her Majesty with an elegant copy of the first work printed, for Mr. Harding, at Earl Stanhope's new stereotype press."

The work to which allusion is made is Freylinghausen's *Abstract*, as is stated in the remaining portion of the same paragraph, which it is unnecessary to quote here. This copy, if still in existence, would probably command a good price.

E. H. W. D.

Was this the first book stereotyped by the "new process"? We have in this library a copy of —

"Translation of the Report made to the Philotechnic Society of Paris, respecting Julius Griffiths, Esq. an English Traveller, by Joseph Lavalley. London: Stereotyped and Printed by A. Wilson, Duke Street, Lincoln's-Inn Fields. 1804."

Title, dedication to the Right Honourable Earl of Buchan, Standing Rules of the Stereotype-Office, and pp. 1-20. On the fly-leaf we have, written in autograph —

"To the Literary Society at Newcastle this early Specimen of Stereotype in Britain from their Ob. hble Servt, Buchan."

Below, but in a different hand —

"N.B. This was the first work stereotyped according to the Process of Lord Stanhope, the first book printed at a Stanhope Press, and the first book printed on machine-made Paper."

WM. LYALL.

Literary and Philosophical Society,
Newcastle-upon-Tyne.

"EVERY" SINGULAR OR PLURAL.

(4th S. iii. 503.)

It is curious that it should not have occurred to one signing himself a PHILOLOGIST that *every* has a history and a derivation. It is common enough to find persons deciding for themselves questions in English grammar by the sound or look of the thing, without the slightest attempt at inquiry, but it is very unphilological to do so. I have always wondered why English is the only language the grammar of which is treated in so off-hand a fashion; probably it is because "familiarity breeds contempt."

Every is the Old English *euer eche*, *euer iche*, *euer ulk*, *euer uche*, or *euer ilk*, and most undoubtedly consists of two words, the former being *ever*, and the latter the word which we now spell *each*, but which the Dutch, retaining the original *el*, spell *elk*. This at once reduces the question concerning the number of *every* to the question concerning the number of *each*. *Each* is a rather difficult word to account for. It is the A.-S. *ælc*, Du. *elk*, Friesic *ellik*, O. Friesic *ek*, *hek*, *ik*, *elk*, or *ellik*; and it further appears that even *ellik* is a contracted form from a fuller form which would appear in A.-S. as *ā-ge-lic*, but which has not been found. It occurs, however, in Dutch, which has *jegelijk* as well as *elk*. This form corresponds to the O. High German *eo-ga-lih*, and thus the ending *-y* can be traced back with certainty to the *three* syllables of which it was originally compounded, and the force of each of which is well known. *Eo* or *io* in O. High German is the A.-S. *ā-* or *æ-*, and means *always*, Lat. *semper*. In modern German it is *je*, whence *jeder*, *jemand*. *Ga-* or *ge-* is the Mæso-Gothic prefix *ga-*, which is identical ultimately with the Latin *con* or *cum*, and means *together with*. *Lih* is the Mæso-Gothic *leiks*, Eng. *like*, *-ly*. That these three words should be thus compounded is most natural from what we know of them. Both *ā-* and *ge-* are common prefixes, and *leiks* is the termination from which are formed the Mæso-Gothic *galeiks*, *hwileiks* (Sc.

whilk, Eng. *which*), *ibnaleiks*, *swaleiks* (O. Eng. *swilk*, Eng. *such*), and many more; so that, as above said, *which* is literally *why-like*, and *such* is *so-like*. The form *each* is due to the dropping of the second element, and the coalescence of the first and third. Thus *each* is, literally, ever-together-like, and *every* is ever-ever-together-like, according to the well-known principle which produces such local names as Torpenhow—i. e. hill-hill-hill. As regards the number of *each*, it is necessarily singular, and is very often followed in O. Eng. by the numeral *a*; so that *eche a man* means each man taken separately, and considered as an individual. It follows that *every* is also essentially singular as at first used, for in the older MSS. the words *euer eche* are written separately and not joined together. But it so happens that when we say "*every one* present assented," we mean, literally, that each individual assented, where *assented* is singular; practically, we mean that all the persons there present assented, where *assented* is, in the ultimate result, plural. From which it follows that *every* is a very slippery term; and, whilst it is etymologically and philologically singular, it is impossible to prevent its being used at times as a plural; and further, since modern English grammar depends more upon practice and convenience than anything else, and etymological considerations are, as a rule, studiously ignored (from a prevalent notion that our grammar can only be determined by common sense and has no history), it is certain that if any one chooses to use *every* as a plural there is nothing to prevent his doing so, unless the general public take offence at it.

WALTER W. SKELT.

Every is the modern form for *erer each* (*erewilk*, *everich*, *every*), and *each* itself has come (through *ilk*) from A.-S. *ælc*, meaning *one-like*. In the etymology of the word there is, therefore, no justification of its being used as a plural. When Jeremy Taylor wrote—"Antiochus Epiphanes, and Herod the Great, and his grandchild Agrippa, were sad instances of this great truth; to *every* of which it happened that the grandeur of *their* fortune, the greatness of *their* possessions, and the increase of *their* estate disappeared"—he simply gave an example of careless writing. That the plural is ever tolerated after *each* or *every* is probably due to the fact that English has no possessive pronoun of common gender in the singular number. In such sentences as that given by PHILOLOGIST, "*every* individual present on the occasion evinced *their* hearty appreciation of the performance"—*their*, though wrong, seems to grate upon the ear less than a frequent repetition of *his* or *her*, and if either *his* or *her* were used there might be danger of the audience being supposed to consist of one sex only. When *every* is joined with neuter nouns there is little danger of

the mistake being made. PHILOLOGIST would not say "every tree were blown from *their* place," every train which have passed have had every one of *their* carriages full." The same mistake is frequently made after any (A.-S. *ænig*, from *æn*, our *one*). "If, however, any person be desirous of forming a correct idea of China and the Chinese, at least of a very large portion of that curious country and people, let *them* peruse the books of M. Huc and Mr. Fortune." And even the noun *one* itself, although it has its own possessive case ready for use, *one's*, we occasionally hear followed by *their*—"one must do *their* duty." PHILOLOGIST would find a very interesting chapter on these words in Professor Rushton's *Rules and Cautions in English Grammar*. BENJAMIN DAWSON, B.A.

PHILOLOGIST contends for the use of the word *every* with a plural verb. I cannot agree with him in his notions on the point. He says that "each and every" corresponds with "one and all." The meaning intended to be conveyed, the idea of universality in regard to a number of individuals, is doubtless the same in both cases, but the expression is different. In one case we refer to the whole number of persons collectively; in the other, to each individual of the number. In the one case, therefore, we properly use a plural verb, in the other a singular one. We say "they assented one and all"; that is, they assented unanimously, one, or every one, expressing *his* assent, and all at the same time expressing *their* assent together like Wordsworth's cattle, "forty feeding like one." Here the verb is properly and necessarily plural, referring to the whole number of persons, not only one, but all. But if we speak of each or every one of the number individually expressing assent, we must certainly use a singular verb and a singular possessive pronoun (if we use one at all) with it. How can we say each or every individual of an assembly (no matter how many there be) expressed *their* assent? We speak but of one individual of the multitude, and must say each or every one expressed *his* assent.

QUÆSTOR.

On the first blush I thought PHILOLOGIST was wrong. He has, however, authority for his view in the use of the Latin equivalent *quisque*. Not to multiply instances, I will point out two in the *Bellum Catilinarium*. About the middle of the third section we have—"Sed eâ tempestate *cœpere* se *quisque* magis magisque extollere, ingeniumque in promptu habere"; and a few lines down—"quisque hostem ferire, murum ascendere, conspici, dum tale facinus faceret, *properabat*; eas divitias, eam bonam famam, magnamque nobilitatem *putabant*." In this latter sentence it will be observed that *quisque* has both a singular and plural verb.

EDMUND TEW, M.A.

I might have made my case stronger in favour of the plural, and I now supply the omission by giving the example of the word *everybody*, which is even less questionable than *everyone* as to its number. I will ask your readers how they would put the following sentence, if they do not approve of the form which I give it?—"Every body (or every person) present evinced *their* approval of the proceedings." PHILOLOGIST.

ISAAC DORISLAUS.

(4th S. iii. 287, 491.)

Your correspondent R. M., at the latter of the above references, is in error when he says "there seems to be no authority" for Dorislaus's connection with the University of Cambridge as a reader of history.

Fuller, in his *History of the University* (p. 229, edit. 1840), says:—

"Sir Fulk Grevil, Lord Brooke, bred long since in Trinity College, founded a place for an History Professor in the University of Cambridge, allowing him an annual stipend of 100*l*. Isaac Dorislaus, Doctor of the Civil Law, an Hollander, was first placed therein. Say not, this implied no worthy men in Cambridge for that faculty, it being but fit that founders should please their own fancy in the choice of the first professor. This Doctor was a Dutchman, very much Anglized in language and behaviour. However, because a foreigner, preferred to that place, his lectures were listened to with the more critical attention of Cambridge auditors. . . . He chose Tacitus for his subject. Being bred in a popular air, his words were interpreted by high monarchical ears as overpraising a State in disgrace of a Kingdom. Hereupon he was accused to the King, troubled at court, and, after his submission, hardly restored to his place."

Baker's MSS. (Camb. Univ. Libr., vol. xxxvi. pp. 136-138) contain a transcript of the codicil to the will of Lord Brooke (dated Sept. 16, 1628, and proved Nov. 12 in the same year), in which he founds the History Lecture, and appoints "Doctor Isaac Dorislaus to be the first reader."

In Dr. Richard Parr's *Life of Archbishop Usher* (p. 393) is an interesting letter (dated May 16, 1628) from Dr. Samuel Ward, master of Sidney College, to the archbishop, giving an account of the charges made against Dorislaus for being supposed "to speak too much for the defence of the liberties of the people," and the proceedings taken thereupon. Dr. Ward concludes his letter by saying:—

"The Doctor kept with me, while he was in town. He married an English woman about Malden, in Essex, where he now is. He is a fair conditioned man, and a good scholar."

This letter is also printed in Cooper's *Annals of Cambridge*, iii. 201.

In Peck's *Desiderata Curiosa* (ii. 422) is—

"A relation of the murder of Dorislaus, as deposed by three of the Doctor's servants who were present at his death."

Peck adds notes, and extracts from Heath's Chronicle, in which Dorislaus is said to have ordinarily played at cards on Sundays at Sir Henry Mildmay's house in Essex. At p. 429, Peck gives* part of the memorial of the Parliament of England, demanding satisfaction of the Dutch for the murder of Dorislaus, dated April 1, 1651; with references to Clarendon, vi. 457, and Rapin, xiii. 73, 77.

E. VENTRIS.

Cambridge.

THOMSON'S MUSIDORA.

(4th S. iii. 260, 392.)

The originals of the episodes of Celadon and Amelia and of Lavinia are well known, but that of Musidora seems to have as yet eluded discovery. Yet we have not far to seek for it; for, if I mistake not greatly, Thomson derived it from the delightful "Gentle Shepherd" of his countryman, Allan Ramsay, which had been published a few years before he left Scotland.

In the second scene of that most charming pastoral—the glory of Scotland—Peggy and Jenny are in "a flowery howm," preparing to "wash and spread their claes," when the former says:—

"Gae far'er up the burn to Habbie's How,
Where a' the sweets of spring and summer grow;
There 'tween twa birks out owr a little lin,
The water fa's and maks a singin' din;
A pool breast-deep beneath, as clear as glass,
Kisses wi' easy whirls the bord'ring grass.
We'll end our washing while the morning's cool,
And when the day grows het we'll to the pool,
There wash ourselfs,—'tis healthfu' now in May,
And sweetly cauler on sae warm a day."

To which Jenny replies:—

"Daft lassie, when we're naked what'll ye say
Gif our twa herds come brattling down the brae,
And see us sae?—that jeering fallow Pate
Wad taunting say, 'Haith, lasses, ye're no blate!'"

Now in the tale of Musidora we have a hazel-copse in a "rambling dale," with a stream running through it—

"that down the distant rocks
Hoarse-murmuring fell,"

to which stream Musidora came alone to bathe, while Damon was sitting unknown to her in the copse. She strips herself and goes into the water, and he beholds the whole process of her bathing; but instead of "jeering," as Pate, it was presumed, would have done, he wrote some tender verses and threw them on the bank of the stream, and then retired.

It is to be observed that, in the first edition of "Summer," there were two bathers, Amoret and Saccharissa, and the poet would have acted more wisely if he had kept to that number, mak-

ing one of them an attendant: for surely never yet did one in Musidora's rank in life go alone to bathe in an open stream, and go into the water without a bathing-dress of some kind. The poet also, in his exuberance of description, makes Damon see more than he could possibly have seen, unless he were actually standing on the bank over the stream.

I think it will appear that this is the real origin of the tale, which I must confess I never greatly admired. I am rather surprised that LORD LYTTELTON did not object to it, as he did to the foxhunters' dinner-party. THOS. KEIGHTLEY.

PARISH REGISTERS (4th S. iii. 319, 411, 489, 515.)—Your correspondent MR. JOHN MACLEAN asserts that the Registrar-General "has no official connection whatever" with regard to "parochial or church registers." The following facts prove that MR. JOHN MACLEAN is mistaken:—

1. The marriage-register books are obtained by rectors, vicars, and curates from the Registrar-General.

2. In the months of April, July, October, and January, the clergy who have the charge of "parochial or church registers" are obliged to deliver to the Registrar-General's subordinate officer, the superintendent-registrar of the district, true copies of all entries of marriages which have been solemnised since the last certificate was delivered.

3. Rectors, vicars, or curates who neglect and refuse to deliver to the superintendent-registrar certified copies, or certificates that no marriages have taken place, would be liable to forfeit 10*l.*, the whole of which would go to the Registrar-General, or such other person as the Commissioners of the Treasury might appoint, for the use of her Majesty.

4. When the marriage-register books are filled, one of these "parochial or church registers" has to be delivered to the superintendent-registrar of the district.

I have not the Act by me, but the 25th, 28th, and 33rd sections of 1 Vict. cap. 22, prove that the Registrar-General has "official connection" with regard to "parochial or church registers" of marriages.

I will only add that MR. JOHN MACLEAN, or any other literary man "engaged in historical researches," would be allowed "free access to the registers of the parish of Sephton" without any fees being demanded; and it would afford me much pleasure to communicate to persons of like pursuits as his own any information which the registers contain.

R. D. DAWSON-DUFFIELD, LL.D.

Sephton Rectory, Liverpool.

* From Dr. Nalson's MS. Collections, vol. xviii. No. 77.

TIME: PAST, PRESENT, AND FUTURE (2nd S. x. 245.)—To the light-hearted Frenchman's quatrain, quoted by MR. WILLIAM BATES, can be added the last two lines of an ode I possess of André Chenier to J.-J. Rousseau:—

“ Si la jeunesse a l'espérance,
La vieillesse a le souvenir,”

the truth of which it is pleasant to see every week recorded in your valuable publication.

P. A. L.

FREDERIC I. (4th S. iii. 504.)—The curious story mentioned in Professor Sinding's *History of Scandinavia* reminds me of what I saw many years ago in the church Zu Maria-Einsiedeln, the celebrated “Convent of Our Lady of Ermits” in Switzerland, where about 150,000 pilgrims swarm every year, mostly from the Catholic cantons of Switzerland—from France, Italy, and Germany. On holidays the number and variety of costumes is both great and gay. I sketched many in different attitudes: some kneeling with outstretched arms; others kissing the ground or counting their beads; others, again, going several times round the inner chapel (containing a gorgeous image of the Virgin and Child) on their knees. I remember seeing a woman who, like King Frederic, “not finding it convenient or comfortable” to do this herself to save her soul, held her little boy by the hand, and made him do it for her!

Mr. Laboulaye, in his clever little book *Paris en Amérique* (chap. xviii. 190), has an amusing story of the same description of a Chinese priest:—

“ Dans la pagode il n'y avait personne que deux enfants, deux horribles petits Chinois. A la façon des gens qui brûlent le café, chacun d'eux tournait un cylindre horizontal, lardé d'une foule de petits papiers. C'était un culte tout nouveau pour moi. Une espèce de moine à robe brune et rapiécée, les pieds nus, la tête rasée, les petits yeux bridés, la peau jaune et plissée (c'était un bonze), monta à l'autel, tira d'une petite armoire quelques morceaux de papier argenté ou doré, et les brûla sous le nez de l'idole. Je demandai au bonze ce que faisaient ces enfants, dont le bras était infatigable. ‘Ils prient pour le monde entier,’ répondit-il. ‘Sur chacun de ces papiers est inscrite la syllabe sacrée’; et disant cela il se prosterna en criant: ‘Om! Om! Om! Chacun de ces cylindres porte un millier de ces saintes devises, et fait cinquante révolutions par minute, trois mille par heure, soixante-douze mille d'un coucher du soleil à l'autre. C'est donc cent-quarante-quatre millions de prières, qui, pour chaque dimanche, s'élèvent de ce seul temple. J'en suis réduit à la main de ces enfants.’ La sottise crédulité de cet idolâtre me fit horreur.”

P. A. L.

BISHOP PERCY (4th S. iii. 151.)—A policy of insurance by Bishop Percy on a soap-house at Bridgnorth, dated Nov. 2, 1763, is in the possession of the Duke of Northumberland.

T. E. MARTIN.

Library, Inner Temple.

CORONER'S INQUEST: AMY ROBSART (4th S. iii. 384.)—S. G. W. will find in a work which will very shortly be published by Russell Smith, of Soho Square, an account of the coroner's inquest on Amy Robsart, and an examination into the various statements in relation to her death.

G. A.

CARDINAL OF YORK (4th S. iii. 242, 366, 418, 442, 491.)—The right of our Plantagenet kings to the fiefs of Aquitaine, &c., and that which they claimed to the crown of France, have no connection between them, as HERMENTRUDE's communication would seem to imply. Their title to these fiefs was beyond all question. Their claim to be Kings of France (which of course passed *quantum valeret*) to the exiled Stuarts was founded on a disputed application. In the Salic Law it had been expressly declared after the death of Lewis Hutin, in 1316, that females were incapable of succeeding to the crown of France. At the death of Charles the Fair, his sister's son, Edward III. of England, was his next heir of the male sex. His cousin, Philip of Valois, was his next heir in the male line, being the son of Charles, second brother of Philip the Fair, who was father of Charles the Fair. According to the construction which our law places on the limitation of an estate in tail male, Philip of Valois had a clear right. But the principle of the transmission of heritable blood by representation had not very long been settled law in this country. It was certainly not fully recognised when Glanville wrote; and, in the case of the crown of England, it was openly disputed by John to the prejudice of his nephew Arthur. It was at all events a doubtful question whether this principle affected the fundamental law of the French monarchy; and a similar dispute was raised, even so late as 1692, between the house of Mecklenburg-Schwerin and that of Mecklenburg-Strelitz.

C. G. PROWETT.

Garrick Club.

AFFLICTION (4th S. iii. 422, 501.)—I do not know whether your correspondent EPICTEtus will allow that the following passages in Plato may properly be placed alongside that noble extract from the epistles of Pliny (vii. 26) which he has given. He will find the first extract in *De Republicâ* (i. c. 5, ed. Teubn.), where the philosopher, speaking of the approach of death, warns us how it causes men to reflect.

εὖ γὰρ ἴσθι, ἔφη, ὦ Σώκρατες, ὅτι, ἐπειδὴν τις ἐγγὺς ᾧ τοῦ οἴεσθαι τελευτήσῃν, εἰσέρχεται αὐτῷ δέος καὶ φροντίς περὶ ὧν ἐμπροσθεν οὐκ εἰσῆι. οἱ τε γὰρ λεγόμενοι μῦθοι περὶ τῶν ἐν Αἴδου, ὡς τὸν ἐνθάδε ἀδικήσαντα δεῖ ἐκεῖ διδόναι δίκην, καταγελῶμενοι τέως, τότε δὲ στρέφουσιν αὐτοῦ τὴν ψυχὴν μὴ ἀληθεῖς ἄσι· καὶ αὐτοὺς ἦτοι ὑπὸ τῆς τοῦ γήρως ἀσθενείας ἢ καὶ ὥσπερ ἤδη ἐγγυτέρω ὧν τῶν ἐκεῖ μᾶλλον τι καθορᾷ αὐτά. ὑποψίας δ' οὖν καὶ δείματος μεστὸς γίγνεται καὶ ἀναλογίζεται ἤδη

καὶ σκοπεῖ, εἴ τινα τι ἠδίκηκεν. ὁ μὲν οὖν εὐρίσκων ἑαυτοῦ ἐν τῷ βίῳ πολλὰ ἀδικήματα καὶ ἐκ τῶν ὕπνων, ὥσπερ οἱ παῖδες, θαμὰ ἐγειρόμενος δειμαίνει καὶ ζῇ μετὰ κακῆς ἐλπίδος· τῷ δὲ μηδὲν ἑαυτῷ ἄδικον ξυνεῖδόντι ἡδεῖα ἐλπίς ἀεὶ πάρεστι καὶ ἀγαθὴ γηροτρόφος, ὡς καὶ Πίνδαρος λέγει.

"For be assured of this, Socrates, that when a man imagines that he is approaching the close of his life, fearful thoughts enter his mind, and anxiety about things which never occurred to him before. For the stories told us respecting the regions below—how the man, who has acted unjustly here must there dree his punishment—though he may have laughed at them hitherto, now torment his spirit, lest they should after all be true. And the man, either from the weakness incident to old age, or because they are seen closer to him, looks at them with more attention. Then he becomes full of suspicion and dread, ponders and considers in what he has done any one wrong. Finding in his life many wicked and base deeds, and waking up from his sleep, like a child he is overwhelmed with terror, and lives on with sad thoughts of the future. But to the man who is conscious of no wicked deed, there is sweet and pleasant hope—the solace of old age, as Pindar says."

And again in the *De Legibus* (x. c. 4), referring to atheists, he says,—

οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι πρῶτοι καὶ πρῶτον ταύτην δόξαν περὶ θεῶν ἔσχετε, γίγνονται δὲ ἀεὶ πλείους ἢ ἐλάττους ταύτην τὴν νόσον ἔχοντες· τόδε τοίνυν σοὶ παραγεγονώς αὐτῶν πολλοῖσι φράξοιμ' ἄν, τὸ μηδένα πώποτε λαβόντα ἐκ νέου ταύτην τὴν δόξαν περὶ θεῶν, ὡς οὐκ εἰσὶ, διατελέσαι πρὸς γῆρας μέλναντα ἐν ταύτῃ τῇ διανοήσει.

"You and your friends are not the only parties, nor the first, who have maintained this opinion of the non-existence of the gods; for there have always been a larger or smaller number who have been labouring under this same delusion. This, therefore, I shall tell you respecting them, as I have had frequent intercourse with many of them, that not one ever, who has held such an opinion respecting the gods, has continued to old age to maintain it."

We have the idea also in this line of Seneca (*Agam.*, 510):—

"In vota miseros ultimus cogit timor."

CRAUFURD TAIT RAMAGE.

PASSAGE IN GALATIANS (4th S. iii. 551.)—The line—

καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ,

would be a part of an iambic, if anything. But it cannot be from a classic tragedian, as the short diphthong *αι* before a vowel is not allowed in iambics, though it is in the choric metres; nor, I believe, is it to be found in Aristophanes.

LYTTELTON.

HOODS AND GOWNS ON THE CONTINENT (4th S. iii. 528.)—If your correspondent BELGIQUE will send me his address, I shall be happy to give him some information which will interest him. I have drawings of the dresses of the Spanish and Portuguese graduates; full particulars of the cos-

tume worn at the Prussian universities; full particulars also of what is worn in the universities of Belgium; and a drawing of what is worn at Leyden. The particulars would take up too much of the valuable space of "N. & Q." The drawing I possess of a Spanish Doctor of Laws has this description attached to it:—

"The lining of the hood is black velvet, and of course the point is so also. He ought to wear white gloves. The Doctors of Divinity wear the same part of the dress coloured red, in the first instance white; those of Canon Law, green; those of Medicine, yellow; Doctors of Philosophy, light blue. Students have not any regular dress prescribed by the rules of the Universities."

R. D. DAWSON-DUFFIELD, LL.D.

Sephton Rectory, Liverpool.

SIR WALTER SCOTT'S NEPHEW (4th S. iii. 171.) In Sir Walter Scott's autobiography contained in his life by Lockhart, the poet thus speaks of his brother Daniel:—

"Last, and most unfortunate of our family, was my youngest brother Daniel. With the same aversion to labour, or rather, I should say, the same determined indolence that marked us all, he had neither the vivacity of intellect which supplies the want of diligence, nor the pride which renders the most detested labour better than dependence or contempt. His career was as unfortunate as might be augured from such an unhappy combination, and after various unsuccessful attempts to establish himself in life, he died on his return from the West Indies in July, 1806."

Lockhart himself thus says of Daniel Scott:—

"The unfortunate brother, the blot of the family, to whom Scott alludes, had disappointed all the hopes under which his friends sent him to Jamaica. Daniel had after all retained some sense of pride, for his West Indian employer (Mr. Blackburn) was allowed by himself to remain to the end of their connexion in ignorance of what his distinguished brother had thought fit to suppress. Mr. Blackburn, in fact, never knew that Daniel was Sir Walter's brother until years after his death. He left Jamaica under a stigma, which Sir Walter regarded with utter severity. He returned to Scotland a dishonoured man, and his brother would never see him again, and refused to attend his funeral or wear mourning for him. The poet, however, took a warm interest in a natural child whom Daniel had bequeathed to his mother's care, and after the old lady's death supplied her place as the boy's protector."

William Scott, the natural child alluded to by Lockhart, and nephew of Sir Walter, came to Canada about forty years ago. Although he was not vicious or dissolute, yet he appears to have inherited his father's indolence and want of energy; for, roaming through Canada and the United States, never remaining long in one place, he gained little more than his daily bread. At the time of his death he had been about twelve months an inmate of the St. Andrew's Home in Montreal, in which institution he died of cancer in the stomach on April 6, aged sixty-five. He was buried on April 9, and his funeral was respectably attended, the presidents and officers of the St. Andrew and Caledonian societies following a

mourners, as also did most of the Presbyterian clergymen of the city.

WM. BLACKBURN.

Montcalm Terrace, Montreal,

May 24, 1869.

QUOTATION WANTED (4th S. iii. 506.)—

"The smile that withered to a sneer."

This is a broken quotation from two lines in Lord Byron's *Lara*, canto i. stanza xvii. line 11:—

"But own'd that smile, if oft observed and near,
Waned in its mirth, and wither'd to a sneer."

E. A. D.

MISTLETOE (4th S. iii. 415.)—It may be worth noting that mistletoe may be found in the Botanical Gardens at Oxford on a species of horse-chestnut. This, I think, is very rare.

UPTHORPE.

SUBSIDENCE (4th S. iii. 537, &c.)—MR. TEW, I think, cannot have looked into the Lexicons. In Bailey's *Facciolati* one sense of *subsideo* is given as "to settle down"; and the four following instances there quoted are indisputably of descent with motion: Lucret. vi. 588; Petron. Satyr. 137; Columell. xii. 50; Epit. Liv. 112.

Dr. Smith in his *Dictionary* goes so far as, under *subsideo*, simply to refer to *subsido*; but this seems to me most erroneous.

LYTTELTON.

Perhaps the following may be deemed a satisfactory solution of P.'s query (p. 444). Smart's Index of the more important common terminations says that words ending in *side*, "when they are not compounds of the English word *side*, are relations either of the Latin verb *sedeo*, to sit—as *to reside*, *to preside*; or of the Latin verb *sido*, to sink or settle—as *to subside*." This is to the point. Turning next to the *Dictionary* following such Index, I find that *rezide*, *rezident*, *rezidence*, *rezidency*; *prezide*, *prezident*, *prezidency*; *subside*, *subsidence*, *subsidency*—given as the current pronunciation of the several words—sustain the views of MR. TEW. While, on the other hand, Principle 168 says: "The one principle by which a speaker of good judgment is guided, a principle including all the others, is usage." Should, therefore, P. ever find usage incline to *subsidence*, his views will be in the ascendant.

J. BEALES.

ANTIQUITIES OF LEOMINSTER: HESTER CLARKE (4th S. iii. 526.)—Has not the inscription under the hatchet-bearing statue of Hester Clarke's Hospital for decayed widows a general rather than a special meaning? The King Lear story of a parent who gives up all to his children, and is neglected by them, was a great favourite in the middle ages. See the 26th of Wright's *Latin Stories* (Percy Soc.): "De divite qui dedit omnia filio suo." There the verse runs:—

"Wyht suyle a betel be he smyten,
That al the world hyt mote wyten,
That gyfht his sone al his thing,
And goht hym self a beggyn."

A French version follows. In his note Mr. Wright gives another English version, with its Latin translation; and connects the story with a superstition told by Aubrey:—

"The Holy Mawle, which they fancy was hung behind the church door, which, when the father was seaventie, the sonne might fetch to knock his father in the head, as effete and of no more use."

A slightly different version of the verse is given in Furnivall's *Manners and Meals*, &c. (E. E. T. S.), p. 35:—

"with thys bytel be he smete · þat alle þe worle mote
hyt wete
þat yevyt hys goode to hys kynne · & goth hym sylfe
A beggyng."

Probably Hester Clarke's decayed widows would, many of them, understand the legend by sad experience.

JOHN ADDIS, M.A.

MR. HOTTEN'S MEMOIR OF WILLIAM COMBE (4th S. iii. 548.)—I feel it a duty to myself, and to those of your readers who know me, to protest against the style adopted by a writer under the initials W. P. in an article in last Saturday's "N. & Q." professing to criticise a little Memoir of William Combe which I published last autumn. I have always considered your miscellany a valuable one for literary intercommunication; indeed, for those "Notes and Queries" which it was avowedly established to make known; but it seems to me altogether a new province to permit its pages to be used for a vindictive purpose—which purpose any one who reads the article signed "W. P." will, I am sure, readily perceive. Any additional facts which the writer may have discovered, or any corrections of those which I have advanced, could surely be stated in gentlemanly language—language that becomes authors and students when endeavouring to discover the truth—and without any needless emphasis of *italics*, whenever the writer finds occasion to allude to me as "*a biographer*." Such underscoring should be altogether beneath the dignity of any writer in your journal; in fact, the act is simply one of those school devices for giving vigour and intent to composition which the writer is unable to convey in words.

If "W. P." has any new matter to contribute about William Combe, I for one shall be glad to hear what he has to say, and if I have erred in my statements shall consider it my duty to correct in any new edition; but I think this "intercommunication" among "literary men"—taking a line from your own title-page—had better be conducted in good temper and without abuse.

But your contributor "W. P." seems to doubt my access to any original matter relating to Combe other than what was already in print at the time of the publication of my edition of *Dr. Syntax*.

If it is of any interest to your readers, I may state, that I possess a portfolio of valuable—in a literary sense—MS. notes in the autograph of Combe, most of which are unpublished; and that since the publication of the little "Life" above alluded to I have met with two copies of *The Letters to Marianne*—one with *marginalia* that throw considerable light upon circumstances mentioned in the book. From an allusion to the work in *Recollections of the Table-Talk of Samuel Rogers*, by the late Rev. Alex. Dyce, I concluded that gentleman possessed a copy, but he assured me that the one he owned disappeared from his collection many years since in a very mysterious manner, and that he had never been able to obtain another copy.

JOHN CAMDEN HOTTEN.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Poems of Phineas Fletcher, B.D., Rector of Hilgay, Norfolk. For the first time collected and edited, with Memoir, Essay, Notes, and Fac-similes, by the Rev. Alexander Grosart, St. George's, Blackburn, Lancashire. In Four Volumes. Vols. I. and II. (The Fuller Worthies Library.)

We some time since called attention to what may almost be called Mr. Grosart's privately-printed edition of the *Works of Giles Fletcher*: we have now to do the same office for two new volumes of "The Fuller Worthies Library," being the first and second of a collected edition of the writings of his elder, and no less distinguished brother, Phineas Fletcher. The first of these contains an elaborate Memoir of the two brothers; which is followed by an Essay on the Poetry of the Fletchers. Mr. Grosart next gives us a reprint of his Letter to Sir John Coleridge, by which he seeks to establish Phineas Fletcher's claim to the authorship of *Britain's Ida*, hitherto, though somewhat hesitatingly, ascribed to Spenser; and then this very interesting poem itself. The second volume includes the *Locustæ*; The *Apollyonists* or *Locusts*, with Appendix of Notes and Illustrations; and the *Piscatorie Eclogues*—complete the book. We ought to add, for the information of the admirers of Phineas Fletcher, that this collected edition of his works, like that of his brother Giles, is limited to one hundred and six copies.

Venerabilis Bedæ Historia Ecclesiastica Gentis Anglorum, Historia Abbatum, et Epistola ad Ecgbertum cum Epistolâ Bonifacii ad Cudberthum. Curâ Georgii H. Moberly, A.M. Coll. Corp. Christ. Soc. (Macmillan.)

This new edition of Bede, with its carefully collated text, judicious introduction, illustrative notes, and index, is admirably adapted to the use of all students of the history of our church; and it may well be so, since the editor, in addition to his own fitness for the task of producing it, has had the assistance of Mr. Stubbs and Mr. Bradshaw.

L'INTERMÉDIAIRE DES CHERCHEURS ET CURIEUX.—We are glad to find, by the receipt of the Nos. from January 10 to the 10th inst., that our valuable Parisian Fellow-Medium of Intercommunication is steadily pursuing his useful course. Like good wine, he ripens with age.

THE ROSICRUCIANS.—A new work of importance, upon the history of those far-famed, mysterious men, the "Rosicrucians," is announced for early publication by Mr. Hargrave Jennings, author of the *Indian Religions; or, Results of the Mysterious Bhuddism*. The *Rosicrucians*, which will be comprised in a single volume of about four hundred pages, professes to treat fully of the renowned Brotherhood of the "R. C.," both on their romantic, and on their authoritative side.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

TREATISE UPON THE DENDROMETER, by John Duncombe. London, 1780, 8vo; and the same, another edition conjointly with Thomas Whittell, 1771.

THE ANTIQUITIES OF RICHMOND AND RECOLVER, abridged from the Latin by Archdeacon Bottely. London, 1774, 12mo.

BURKE'S EXTINGUISHED AND DORMANT BARONETAGE. 2nd Edition, 1844.
Wanted by Mr. G. F. Duncombe, South Kensington Museum, London.

SIR J. LUBBOCK ON THE CLASSIFICATION OF HUMAN KNOWLEDGE. 1839. A pamphlet.

Wanted by Mr. William E. A. Axon, F.R.S.A. Joynton Street, Strangeways.

EMMERTON'S TREATISE ON THE CULTURE OF THE AGRICULTURE.

Hogg's do. do. with supplement.

Wanted by Mr. W. Winters, Bookseller, Waltham Abbey.

MEDALS, COINS, GREAT SEALS, IMPRESSIONS FROM THE ELABORATE WORKS OF THOMAS SIMON, by George Vertue. London, 1753, 4to; or London, 1783, 4to, edited by Richard Gough.

JOHN LEWIS'S DISSERTATIONS ON THE ANTIQUITY AND USE OF SEALS IN ENGLAND. 1740, 4to.

JAING'S ANCIENT SCOTTISH SEALS. 1850, 4to.

MR. DASHWOOD'S SIGILLA ANTIQVA; OR, Ancient Seals in the Muniment Room of Sir Thomas Hare, at Stowe Bardolph. 1817. (Privately printed.)

THE GREAT SEALS OF ENGLAND FROM EDWARD THE CONFESSOR TO WILLIAM IV., with 39 Fine Engravings by Colles in Imitation of Bas-relief. Folio, 1837.

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—— BIBLIOGRAPHICAL TOUR. 3 Vols.

—— BIBLIOTHECA SPENCERIANA. 4 Vols.

—— TYPOGRAPHICAL ANTIQUITIES, by Ames. 4 Vols.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, London. W.

Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS OF ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

GARDENHURST. The ballad of "Sweet William's Farewell to Black-Eyed Susan" is by Gay; the music was composed by Leveridge, the composer of the equally popular air, "The Roast Beef of Old England." See Chappell's Popular Music of the Olden Time, ii. 640.

THE BARBER'S FRAT is the story of the Barber's Sixth Brother in the Arabian Nights; which will be found also abridged in The Guardian, No. 163, and forms the origin of the popular phrase respecting which Q. E. D. inquires.

JAMES BRITTON will find a curious note on Catsup in our 1st S. i. 383.

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LONDON, SATURDAY, JUNE 26, 1869.

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Notes.

NOTICES OF THE WHALLEY FAMILY:
ORIGINAL LETTER OF OLIVER CROMWELL.

Some letters have appeared in your columns seeking information respecting the family of Whalley or Whaley, and a few notes thereon may interest your readers. I shall be glad of any information respecting the children of Edward Whalley and their descendants.

W. F. LITTLEDALE.

Dublin.

EDWARD WHALLEY, the regicide, had by his first wife (*quære* Jane, daughter of John Duffell?)—

(1.) John Whalley, Captain of Horse, M.P. Notts, 1658-9, married to Elizabeth,* daughter of Sir Herbert Springett, in 1658, and had issue. And by his second wife, Elizabeth (?), sister of Sir George Middleton, had—

(2.) Richard Whalley, Cornet, and afterwards Captain of Horse, who came to Ireland in 1658, with a letter of introduction from *Oliver Cromwell* (his cousin), to Henry Cromwell, Lord Deputy, a copy of which I subjoin, had a grant of 3420 acres 3 roods 12 poles of land in the counties of Kilkenny and Armagh, enrolled 1666. He married Elizabeth, daughter of Richard Chappell

of Armagh, Esq., J.P., and sister and coheirress of Richard Chappell, Esq., by whom he had issue hereafter mentioned.

(3.) Frances, married to Major-General William Goffe, another of the regicides, and had issue.*

HENRY WHALLEY, Judge-Advocate-General, M.P. Selkirk† and Peebles, 1656-59; an adventurer in the Double Ordinance; Recorder of Galway 1663; brother of Edward the regicide; settled in Ireland at the period of the Restoration; married Rebecca, daughter of John Duffell (?), and had issue—

(1.) John Whalley, High Sheriff of Galway 1673, who married Lucy, daughter of John Baldwin of Corolanty and Shinrone, in the King's County, and left five daughters coheirresses, one of whom was Susanna.

(2.) Oliver (?).

RICHARD WHALLEY or WHALEY, son of Richard Whalley and Elizabeth Chappell, married his cousin Susanna Whalley, coheirress of John Whalley, by whom he got a considerable estate at Newford, near Athenry and in the town of Galway, and had issue (with Rev. Thomas Whalley of Syddan, co. Meath, and Anne, married to Ralph Hawtry of Waterford)—

RICHARD CHAPPELL WHALEY, of Whaley Abbey, county Wicklow, their eldest son, who married, first, Catherine, daughter of Robert Armitage, Esq., who died *s.p.*; and, secondly, Anne, daughter of Reverend Bernard Ward, by whom he had—

(1.) Richard Chappel, who died a minor.

(2.) Thomas (the celebrated "Buck Whaley").

(3.) John, who married, first, Lady Anne Meade, daughter of John Earl of Clanwilliam, and, secondly, Mary Anne, daughter of John Richardson, Esq.

(4.) William, Lieut.-Colonel in the army, and three daughters, one married to Lord Clare, Lord Chancellor of Ireland; another to Sir James Stewart, Bart., of Fort Stewart; and the other to the Hon. Robert Ward, son of Lord Bangor.

John Whaley, the third son, died in 1847, and left surviving by Lady Anne, *Robert*, a Lieut. of Dragoons, who died unmarried in 1856; the dowager Lady Cremorne, the dowager Lady Coote, and Melosina, a daughter who died unmarried; and by his second wife (who survived him), a son John Richard William, married to Louisa, daughter of Dr. Townsend, late Bishop of Meath, who has now in his possession the original letter of Oliver Cromwell; and two daughters.

For pedigrees of the Whalleys, see Noble's

* *Vide* Hutchinson's *Massachusetts Bay*, vol. i. p. 533, and Burke's *Landed Gentry*, s.v. "Goff."

† *Vide* Lodge's *Peerage*, by Archdall, vi. 71; *Commons Journals, Ireland*, i. 687, 729; ii. 274; Burton's *Cromwellian Diary*, i. 2; Hardiman's *History of Galway*.

* *Vide* Calendar of State Papers, Domestic Series, 1660.

Memoirs of Cromwell; Nichols' *History of Leicestershire*; and the Coucher Book of Whalley Abbey, published by the Chetham Society.

LETTER FROM OLIVER CROMWELL, LORD PROTECTOR.

"Harry Cromwell—I write not often to you. Now I thinke my selfe ingaged to my deare Cousin Whaley to lay my comands upon you that you shew all lovinge respect to his eldest sonn, by his present Ladye, whom you are to receave in the room of his eldest brother both into his comand and into your affection. I assure you, though hee bee soe neerly related to us as you know, yett I could not importune on his behalfe soe heartily as now I can upon the scoare of his owne worth, w^{ch} indeed is as remarkable as I believe in any of ten thousand of his yeares. Hee is excellent in the Latine, ffrench, and Italiane toungues, of good other learninge wth partes suitable, and (w^{ch} compleates this testimonie) is hopefully seasoned with religious principles. lett him bee much wth you, and use him as your owne. being most serious in this desire, and expecting a suitable returne there unto,

"I rest your lovinge Father,
"OLIVER P."

"My love to your deare wife
and to the two babes.

"June 1, 1658.

"For the Deputye of Ireland."

(Endorsed), "1 June 58. His Highness concern-
inge Capt. Whaly."

"BONNIE JEAN."

The following anecdote respecting Burns's "Bonnie Jean" is given in the *Dumfries Herald* of May 27; and as it might easily drop out of sight from appearing merely in a local print, you may allow me to record it in your widely-circulating pages. The writer, who signs himself "D.," gives it thus:—

"The following story was related to me by a lady who had the particulars of it from Mrs. Burns herself, with whom she lived for many years on terms of the closest and most friendly intimacy. It may be notified that the anecdote has never 'been in print.' It is well known that the fame of Burns sent troops of admirers from 'a' the airts the win' can blaw' to visit his widow, who continued to reside in the house in which her husband died. A big, burly, open-hearted Englishman one morning touched the 'knocker' that adorned the door of the modest house in Burns' Street, being anxious to see the celebrated 'Bonnie Jean.' The appeal was answered by Mrs. Burns herself, who, happening to be 'elbow-up in her baking,' was not in a state to receive visitors. The stranger soon told his story, and was courteously shown ben to the parlour by Mrs. Burns. Ever anxious to gratify the admirers of her husband's genius, the good lady doffed her dusty apron, put on a tidy cap, and immediately reappeared in the room where the stranger was waiting. The Englishman seeing his old friend who

had opened the door to him, asked again to see 'Bonnie Jean.' 'Weel, sir,' said Mrs. Burns, 'Bonnie Jean stands before ye, and I'm afraid by your look that you're somewhat disappointed.' 'Ten thousand pardons, madam,' said the stranger, rising, 'I thank you for your goodness in permitting me this distinguished honour and valued privilege.' It is unnecessary to detail the usual commonplace conversation that took place on such an occasion. Just as the Englishman rose to depart he expressed his delight with the interview, and proceeded—'I am, madam, a most enthusiastic admirer of your husband's memory and genius, and should value as priceless the smallest thing you have to give. I would willingly pay for anything without giving you offence; but the most worthless thing in your eyes would be to me priceless: any scrap, or article, or relic, I would keep as the apple of my eye!' 'Weel, sir,' answered Mrs. Burns, with a twinkle of fun in her eyes, 'I fear the house now contains very few of these relics of the bard; indeed, so great has been the demand for them during the bypast years that I begin to think the only relic left is mysel', and doubtless you'll no tak the gift o' that!' The Englishman doubtless made good his retreat."

CRAUFURD TAIT RAMAGE.

THE TENTH COPY OF THE FIRST EDITION OF CAXTON'S "GAME AND PLAYE OF THE CHESSE."

I observe that Mr. Quaritch, the well-known bookseller, has the above for sale—price 400l. The nine are mentioned by Mr. Blades in his *Life and Typography of William Caxton*. About 1474 Caxton printed *The Recuyell*, the first book printed in the English language. About this time he printed a French translation of a Latin work on Chess by Cessoles, and this first edition of the famous *Chesse Playe* was not printed in England at all; the type is still the Burgundian fount of *The Recuyell*. In 1475 he came to England, and the first work he printed here was the speech of the English ambassador Russell on the presentation of the insignia of the Order of the Garter to the Duke of Burgundy. The only known copy of this is in the Spencer library. He then published his English translation of *Jason*, and in 1480 the second edition of the *Game of Chess*. The latter was the first book printed in the English language with woodcuts. But three years before (1477) he printed a translation of *Les Dits Moraux des Philosophes*, by Anthony Woodville Rivers, brother of the queen.

In the work on chess the author blends moral sayings with due instructions on the game, trusting that "other of what estate or degree he or they stand in, may see in this little book that they govern themselves as they ought to do." He describes the invention of the game in the time of a King of Babylon, Emsonerodach, the son of Nebuchadnezzar. The second treatise in this work describes the office of a king and queen, and of the other pieces, with the exception of the pawns, who take up the third treatise. The

eight pawns he takes to represent distinct classes, as the labourers and tillers of the earth for the first class; smiths and other workers in iron and metal the second; notaries, advocates, scriveners, and makers of cloth the third; merchants and changers the fourth; physicians the fifth; taverners, &c. the sixth; guards of cities and receivers of custom the seventh; and messengers, couriers, and players at dice the last.

Mr. Quaritch's book has sixty-five leaves of the seventy-two, and is eleven and one-eighth inches in height by eight in width, being thus taller than the hitherto tallest known copy (the Grenville), which is only eleven inches high. In 1813 Alchorne's copy, wanting six leaves, fetched at Evans's 54*l.* 12*s.* This would be now worth about ten times as much. The first edition ends thus:—

"Fynysshed the last day of marche the yer of our lord god a thousand four honderd and lxxiiij."

This was the first book printed in England *with a date*. Has no copy of this first edition been sold since 1813? JOHN PIGGOT, JUN., F.S.A.

OMITTED REFERENCES.

"A SPANISH EPITAPH.—Our English graveyards yield some curious fragments in the way of epitaphs, but we have never yet met with such a marvellous combination of business and pathos as is contained in the following obituary notice, *culled from a Spanish journal*:—"This morning our Saviour summoned away the jeweller Siebald Illmaga, from his shop to another and a better world. The undersigned, his widow, will weep upon his tomb, as will also his two daughters, Hilda and Emma, the former of whom is married, and the latter is open to an offer. The funeral will take place to-morrow. His disconsolate widow, Veronique Illmaga.—P.S. This bereavement will not interrupt our business, which will be carried on as usual, only our place of business will be removed from No. 8, Tessi de Teinturiers, to No. 4, Rue de Missionnaire, as our grasping landlord has raised our rent."—*Berkshire Chronicle*, May 29, 1869.

It was as easy to write the name and date of the paper as "culled from a Spanish journal," and had that been done, we might have formed an opinion as to whether the announcement was old or new, real or a joke. "Culled from an English journal" may mean copied from *The Times* or *Punch*, each at the head of its class, but of different historical authority.

The following is from *The Standard*, June 3, 1869:—

"SIR,—As you have alluded to my quotation from the celebrated Independent, Matthew Henry, in my speech last night, perhaps you will allow me to give the passage, as I quoted it, entire. It may be worth the consideration of dissenters, as well as churchmen, at this time:—

"Let us give God praise for the national establishment of our religion, with that of our peace, and civil liberty . . . that the Reformation in our land was a national act; and that Christianity, thus purified, is supported by

good and wholesome laws, and is twisted in with the very constitution of our government."—Your faithful servant,
"June 1." "JOHN G. TALBOT."

I have no doubt as to the accuracy of the quotation; but if I had one, or a wish to read the context, I should not know at which part of Matthew Henry's works to begin; and I might be reading on at the end of the next session of Parliament.

You have brought us into pretty good discipline as to references, but I still find reason to wish that every correspondent would fully cite the authority which he copies, and if he quotes from memory, that he would say so. FITZHOPKINS.
Garrick Club.

CAMBRIDGE UNIVERSITY LISTS. — Antiquaries and historians are pretty well acquainted with the collections of that industrious compiler, the Rev. William Cole, and which may be seen in the British Museum, but perhaps the following extract from one of his volumes (Add. MS. 5884, fol. 78, B.) may be of sufficient interest to merit space in "N. & Q.":—

"The present Master of Emanuel College, lending me several of the MS. volumes of his late predecessor, Dr. William Richardson, containing lists of graduates and admissions in several colleges, many of which are entered into my 50th volume, at the end of volume marked B. C. in a rough leather folio is the following catalogue, which being curious and having had much time and pains bestowed upon it, and moreover being fearful that when they get into the hands of his son, Dr. Robert Richardson, who I understand much undervalues them, they may be made waste paper of, I eagerly sit down to transcribe it, this 25 Sept. 1777, being Horse Fair day at Sturbridge, and the finest weather I ever remember, the dust being so troublesome that water-carts are watering the road continually.

"WM. COLE, Melton, near Cambridge."

Then follow twenty-four pages under the heading, "Incorporatorum Index Alphabeticus ad Anno 1500, ad Annum 1744 inclusive"; and at the end of the list is written, "Sunday 28 Sept. 1777. The hottest weather ever remembered for the season. Wm. Cole." T. C. NOBLE.

LONGEVITY.—While recently rambling with my brother through Fulham churchyard our attention was directed (by Mr. Vincent) to a tombstone recording that—

"Under this Stone
are deposited the Remains of
NATHANIEL REUCH,
late of this Parish, Gardener,
who departed this Transitory Life
January 18th, 1783,
Aged 101 Years," &c.

On turning to Lysons' *Environs* (edit. 1795, ii. 375) I find that when the matter came to be inquired into, the said Nathaniel Reuch was proved to be born in the month of August, 1701, and was thus eighty-two, and not a hundred and one years of

age at his death. The *Gentleman's Magazine* states that Mr. Reuch died in the same house in which he was born, and had thirty-two children by two wives.

The discrepancy between fact and fancy just suits the moment when MR. THOMS is again ventilating such subjects in *The Times*. I therefore think it is worth noting the above for general information.

LIOM. F.

COOKERY EXTRAORDINARY.—You may think the following cutting from a Lancashire paper worth preserving:—

"During last week, a rather curious occurrence happened at a place called 'Windy Harbour'—only, unlike other harbours, it so happens to be the promontory of one of the hills in this district. It is a bleak desolate spot on the moor, and inhabited by an eccentric character known as 'Philip-o'th'-Harbour.' As the tale goes, Philip went out almost *in puris naturalibus* last week, got drunk, and as it was raining he naturally got wet. Philip caught cold, and a doctor was called in, who ordered him to have leeches, which were procured. After the doctor had gone, Philip's wife asked him how he would take them! He answered that he thought they would be best in gruel; so his better-half put them into the pan and boiled them in the gruel. A neighbour happened to come in, who looked into the pan, and thought the soot had fallen in, and told the wife so; but she said she was only 'boiling two horses for their Philip!' The doctor came the day after, and asked if the leeches had bitten, and was answered: 'Aw think they did; he took 'em i' gruel, an' has been better sin!' The doctor, of course, expressed the greatest surprise at such a successful experiment."

HERMENTRUDE.

A HINT.—It has occurred to me that it would be very useful if there were some way of referring by letters of the alphabet to the great European libraries, as scholars now do to the manuscripts of the Greek Testament. There would be nothing gained by my sketching out a plan, for nobody would adopt the suggestion of an unknown writer in "N. & Q." If some of the leading *savants* of Europe would determine upon a table of this sort, and affix the letters accordingly, it would be a great boon to many of us. Of course the Vatican must be A or Alpha. I fear it is not a matter of course what library would have a claim to B, Beta.

CORNUB.

SHAKSPERE: PELICAN.—In a note to the following line—

"Like the kind, life-rend'ring pelican"
(*Hamlet*, Act IV. Sc. 5)

Charles Knight refers to Whitney's *Emblems*, 1586. Is it not more probable that Shakspeare had seen *Prodigorum ac Ostentorum Chronicon* (Basileæ, 1557)? for in p. 31 there is a quaint woodcut with a full description. Moreover, in this book are full details of—

"The Anthropophagi, and men whose heads
Do grow beneath their shoulders."

The literary intercourse between Basil and England was considerable in Shakspeare's time, and I apprehend the *Chronicon* would be a book that Lord Southampton would take an interest in.

H. B. FORREST.

Manchester.

Queries.

OLD PARR.

In November, 1635, Old Parr died in London, at the reputed age of 152. With better judgment than that which led to his fatal removal to the metropolis, it was decided that his body should be subjected to a post-mortem examination; and the duty was, by command of the king, entrusted to no less a man than Harvey, whose description of the autopsy has been pronounced one of the most admirable on record. Harvey, sharing no doubt the popular belief, and telling the tale which was current at the time, describes him as "Thomas Parr, a poor countryman, born near Winnington in the county of Salop, died on the 14th November in the year of grace 1635, after having lived one hundred and fifty-two years and nine months, and survived nine princes"; and afterwards gives an opinion, as the result of his examination—"that it seemed not improbable that the *common report* was true, viz. that he did public penance under a conviction for incontinence after he had passed his hundredth year." There are one or two other allusions to his age, such as his marriage to a widow in his 120th year, and his engaging lustily in every kind of agricultural labour in his 130th year.

Harvey's statements rest, by his own showing, "on common report"; and it never seems to have occurred to him, as it certainly was no part of his duty, to ascertain upon what foundation such report rested.

But, not taking this view of Harvey's statement, the writer of a learned and elaborate article on Human Longevity in the *Edinburgh Review* (cv. 53) has not hesitated to avow his inability to "reject the evidence as to the 152 years of Thomas Parr's life, accredited as it is by the testimony of Harvey." In making this startling confession, however, the writer has forgotten to tell us what that evidence consists of, and where it is to be found. Surely "common report" is no ground for believing so extraordinary a fact as that of a man living to be upwards of 152.

The fullest account we have of Thomas Parr is contained in the metrical life of him by Taylor the Water Poet, published in 1635. Upon what authority Taylor founded his very definite statements as to the events of Parr's life, and the dates at which they occurred, does not appear. Probably the same common report, to which Harvey referred, or some broadside circulated and believed

at the time. But these statements are, under the circumstances of Parr's rank and condition of life, exceptionally remarkable for precision and minuteness, as may be seen by the following abstract:—

1488 is set down as the year of the birth of Thomas Parr, the son of John Parr, of Wilmington.

In 1500, Parr, being then 17 years of age, went into service, in which service he continued for eighteen years; when,

In 1518, being then 35, Parr returned home, as may be inferred upon the death of his father, since we are told—

“ his sire's decease,

Left him four years' possession of a lease.”

In 1522, he being then 39, Parr received a new lease from Mr. Lewis Porter.

In 1543, Parr, being then 60, got a further lease from Mr. John Porter, son of Mr. Lewis Porter.

In 1563, Parr, being then 80, married his first wife, Jane Taylor, a daughter of John Taylor, by whom he had two children—a boy, John, who died when only ten weeks old; and a daughter, Joan, who lived only three weeks.

In 1564, Parr, being then 81, obtained a fresh lease from Mr. Hugh Porter, the son of Mr. John Porter.

In 1585, Parr, being 102 years old, obtained from—

“ John, Hugh's son,

A lease for's life, these fifty years outran.”

In 1588, Parr, being then 105, did penance in a white sheet in Alberbury church for having had a bastard child by Katherine Milton.

In 1595, Parr, being then 112, buried his first wife, Jane, to whom he had been married for thirty-two years.

In 1605, Parr, who was then 122, having been a widower for ten years, married his second wife, Jane, daughter of John Lloyd (“corruptly Flood,” says his biographer,) of Gillsells, in Montgomery, and widow of Anthony Adda.

On November 14, 1635, Parr died, having, as it is alleged, attained the remarkable age of 152 years nine months and some odd days!

Such is the incredible story told of the “Old, Old, Very Old Man”; and I really hardly know which is the more to be wondered at—the exceptionally great age of 152 attributed to Parr; or the fact that for upwards of two centuries nobody has appeared to doubt its accuracy, or to have taken the slightest trouble to ascertain upon what evidence it is founded.

I have personally, and with the assistance of several kind friends, made many endeavours to find any evidence which might throw light upon the age which Parr had actually attained; but all my efforts have hitherto proved fruitless.

Although my endeavours to discover the slightest corroboration of any one of the facts relating to Old Parr, with the exception of that of his death in 1635, have utterly failed—to the strengthening of my entire disbelief in his alleged longevity—it has occurred to me that an appeal to the readers of “N. & Q.,” and more especially to such antiquaries, men of letters, and clergymen as may be connected with Shropshire or interested in its history, might be productive of better results. I therefore venture to make this public appeal for information of any kind calculated to throw light upon the real truth of the story of Thomas Parr—a story in its present form incredible in itself, unsupported by evidence, and inconsistent with all the known laws of physical science.

Let me add, that I am not asking for references to ordinary books. I believe I am in possession of references to most, if not all, the printed authorities on the subject of Old Parr.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

BELL-RINGING: ST. JOHN'S CHURCH.—Mr. Osborne, in his manuscript account of bell-ringing societies (Add. MS. 19,370), has appended a note that, in 1844, he saw exposed for sale at a broker's shop in Shoe Lane, Fleet Street, price 30*l.*, a frame (7 ft. long, 3 ft. 9 in. wide, and 1 ft. 9 in. high), containing a small peal of eight bells hung with stocks, wheels, brasses, &c., exactly the same as a large peal of eight in a church tower. The tenor bell bore the date 1796. Accompanying these were two tablets. Upon one was inscribed:—

“St. John's Church.—On Sunday evening, May 14, 1797, was performed in this steeple, by the College Youths, a complete Peal of Grandsire Tripples, and completed in a masterly manner in 8 hours and 15 minutes. Treble, Mr. T. Heaviside; Second, Mr. W. Lyfford; Third, Mr. Wilson; Fourth, Mr. J. Lyfford; Fifth, Mr. Brooke; Sixth, Mr. Barber; Seventh, Mr. Buckingham. Tenor, Mr. Webbe. Weight of the Tenor, 67 pounds.”

Upon the second tablet was inscribed:—

“This Church was repaired and beautified Anno Domini 1802. R. Jones and T. Day, Churchwardens.”

Mr. Osborne adds: “No one can be found who knows where this church was, or anything about it.” Can any parochial official, or other readers of “N. & Q.,” assist in tracing it, and the cause of the sale of its bells, &c.? T. C. NOBLE.

CHAMPERNON FAMILY.—It appears that Sir Charles Raymond's grandfather, John Raymond, who died in 1686, married Bridget, second daughter of Arthur Champernon of Dartington, co. Devon. Can any genealogist well acquainted with the families of Devonshire inform me of which Arthur Champernon Bridget Raymond was the daughter, and what was the maiden name of her mother?

R. D. DAWSON-DUFFIELD, LL.D.

Sephton Rectory, Liverpool.

JOHN CHESTER.—Who was the author of the following beautiful lines, which are engraved on a slab in Chicheley church to the memory of John Chester, who died, aged three years, on March 13, 1640-1?—

"Grieved at the world and crimes, this early bloome
Looked round and sighed, and stole into his tombe.
His fall was like his birth, too quick this rose
Made haste to spread, and the same haste to close.
Here lies his dust, but his best tomb's fled hence,
For marble cannot last like innocence."

C. D. C. W.

DE AUDLEY.—Who was the Lord James Audley that contributed to the victory of Poitiers, and is stated by Froissart to have "died at Fontenay-le-Comte in 1369 when Seneschal of Poitou, to the great grief of the Black Prince and the barons and knights there assembled"?—

This Lord James Audley, according to Froissart, had a brother, Sir Peter, also present at the battle of Poitiers. There were three persons of these names living in the reign of Edward III.—(1) James Lord Audley, whose peerage is enjoyed by the present Baron Audley; (2) Sir James Audley, second son of Hugh de Audley, junior, created Lord Audley and Earl of Gloucester; (3) Sir James Audley, a son of the last-mentioned Sir James.

Burke describes Lord Audley No. 1 as the hero of Poitiers, stating that he died in England in 1386, and to have been succeeded in the peerage by his son Nicholas. Who, then, was the Lord James Audley who died in France 1369? In a note to Froissart (Johnes' edit.), Barnes states "that Froissart has made a mistake in describing the father for the son." He remarks that Sir James Audley, son of Lord James Audley, Seneschal of Poitou, died in Gascony about 1369, and on this loss Lord James, with the prince's leave, retired to England, where he lived many years, and where he died, in 1386, at the age of seventy-two.

Sir James Audley No. 2 is stated in the pedigrees to have had only two sons, Sir James and Sir Peter, who both died without issue in the lifetime of their father, whilst James Lord Audley No. 1, according to the *Peerage*, had no son of either name.

In the Inq. P. M. 9 Richard II. Sir James Audley is stated to have been succeeded by his son Nicholas. How can these seeming contradictions be reconciled?—

W. H. C.

DURINGER.—Can any of your readers give me information about Düringer, said to be the inventor of a wonderful astronomical clock for the cathedral of Dantzic.

WM. C. HUGMAN, F.R.C.S.

"FINGAL, A FINE-EIRIN."—Can any one inform me who is the author of a work entitled *Fingal, a*

Fine-Eirin, a poem in six cantos, with notes, intended to delineate the manners and state of society of ancient Ireland, 1813? Reference is made in the preface to Macpherson's attempts to appropriate to his country the songs of Irish bards.

W. A. PLUMBE.

Mansfield.

THE WORD "FYSH": "CHEUALERE ASSIGNE."
How are we to understand the word *fysh* in the following quotation?—

"'By god,' quod þe goldsmythe · 'I knowe þat ryȝth wele;

Fyve cheynes I haue · & þey ben *fysh* hole.'"

Cheualere Assigne, l. 853, E. E. T. S.

The glossary gives *fysh* = *fish*. Are we to understand "fish-whole," as we now say "sound as a roach"? Or does the goldsmith declare simply that "the chains are whole fish"? We still call a man (though not a thing) "a queer fish," "a loose fish."

Or is *fysh* from the French *ficher* (whence we get the name for our card-counters)? Bailey gives several sea-terms which seem thence derivable. Cotgrave gives "Par ma fiche = By my fey."

I am puzzled, the expression being quite new to me, though it may be familiar to others.

JOHN ADDIS, JUN.

Rustington, near Littlehampton, Sussex.

THE KISS OF PEACE.—When was the ancient kiss of peace in the mass discontinued, and the osculatory or pax introduced? The pax was in general use late in the sixteenth century; but, so far as my own observations extend, it does not appear to be in use at the present time. When and for what reason was it abolished?

GEORGE BEDO.

6, Pulross Road, Brixton.

ROBERT PERCEVAL, M.D.—This eminent physician was the author of a privately-printed 8vo volume, entitled—

"An Essay to establish the Divinity of Jesus Christ; with a Review of the Doctrine of the Trinity, &c." (Pp. 302. Dublin, 1821.)

Can you or any of your correspondents oblige me with a list of the publications which, notwithstanding his great practice as a physician, he managed to send forth from the press? Prefixed to my copy of the *Essay* there is a very interesting autograph letter from the author to the Rev. Gilbert Austin, of Maynooth, dated March 13, 1826, from which I extract the concluding sentences:—

"But however I may feel myself constrained to differ from the American theologian [Dwight] in that and some other abstract doctrines, I agree with you in bearing a willing testimony to his excellence as a pious and practical divine. He writes with an heart and a mind full of vital Christianity. I have read the whole of the volume you sent me with attention, and return it for you, with many thanks, to the Surgeon-General [Philip Crampton, M.D.]

"I have likewise transmitted to him a copy [of the *Essay*] inscribed to Lord Donoughmore, which you will have the goodness to present, should he think it worth his perusal. I remember, in ancient days, to have sat next to him at his father's table, and to have been highly gratified by his conversation."

ABHBA.

THE YOUNGER PITT.—

"Niebuhr spoke of Mr. Pitt that, to his positive knowledge, from unpublished State papers which he had seen, Pitt had remonstrated most warmly against the coalition at Pilnitz, and had been unwillingly drawn into the war to gratify George III."—Arnold's *Life* (ed. 1852), p. 666.

Where is this statement corroborated, and where did Niebuhr see the papers?

J. WILKINS, B.C.L.

POPULAR JOKE.—When a Craven peasant taunts a "Lancashir mon" of his own rank, he tells him, "Thou cums frae Lancashir, where they nivver use spoons, for t' folk hev sich big mouths they ollas tak laadles!" Is this joke an old one, and if so, how did it originate? From the specimens on Malham Moor and other localities I do not find much to choose between a Craven mouth and a Lancashire one.

STEPHEN JACKSON.

CONSEIL DES PRUD'HOMMES.—What was the origin of this council, and with what object was it established? In the fifteenth century was there not a body known by the name of "Prud'hommes Pêcheurs," whose duty it was to settle any difficulty or dispute arising between fishermen, but which I believe was only a secondary institution? The name implies true, good, upright, or honourable men.

H. W. R.

Jersey.

SMITH FAMILIES.—1. Gawen Smith, "one of y^e Drumsters to Q. Eliz." Who was he?

2. Sir John Smith, "Barron of y^e Exchequer," who bore for arms, Arg. two chevrons sa., on each three fleurs-de-lis or; a chief azure, thereon a lion passant gold, charged on the shoulder with a lozenge gules. What Sir John was this? I find but two Barons of the Exchequer of these names, viz. John Smith of Cressing Temple, Essex, 1540-3; and John Smith, knighted 1702, ob. 1726, neither of whom bore the above arms.

3. At a meeting of the Kilkenny Archæological Society in January, 1855, an illuminated grant of arms to William Smith of Damagh, co. Kilkenny, was exhibited. What were the arms thus granted?

4. Christopher Smith, "Clerk of y^e Pipe." Who was he?

5. Argent three *whales* (?) heads couped and erect azure; 2 and 1, issuant from the mouth of each, a bunch of three cinquefoils of the last. What family of Smith bore these arms?

6. Catalogue of Thos. Rodd, 1842—"A MS. in 8vo, lettered 'Smithe's Coates,' containing Pedigrees and Arms from 1580 to 1639." In whose possession is this manuscript?

H. S. G.

SNUFF.—Bishop Sanderson, who died in 1662, wrote:—

"Yet are we also extremely proud, and take the alms that God thinketh fit to bestow upon us, in great snuff, if it be not every way to our liking."

"Snuff" here seems to be equivalent to "great dudgeon." What connection is there between this use of the word and the name of powdered tobacco, which was at that time unknown?

J. WILKINS, B.C.L.

SWELTERER.—A few weeks since the driver of a team near Oundle (*Northampton Mercury*, May 29) was knocked down by a "swelterer," and falling under the wheels of the waggon of which he had charge, received the injuries which led to his death. *Swelterer* is not to be found in Baker's *Northamptonshire Glossary*. What may be the meaning of the word?

L. X.

WOODEN CHALICE.—I have had for some years a chalice and cover, about sixteen inches high (evidently made for eucharistic service), of a fine-grain wood, lime or linden, Cellini form, inscribed with emblems and armorial bearings, and running lines of sacred maxims, in Old English text, and words all over the outside and under the foot, dated 1614. Can any of your readers or correspondents give me a clue as to the introduction of these wooden sacramental cups into England, and by what religious sect or party?

Durandus, *On Symbolism* (vol. ii., edit. J. M. Neale, 1843, cap. 3, sec. 44, p. 80), speaks of their being used in the primitive Christian Church; and Joh. Doughtieus, in his *De Calicibus Eucharisticis*, 1694 (Bremæ), has a chap. xii. referring to such use, as also to their having been proscribed by Severinus and later Roman pontiffs.

E. B.

Queries with Answers.

NOSE-SLITTING: THE COVENTRY ACT.—Will any of your correspondents please state when the punishment of nose-slitting was abolished, and who were the principal movers therein, and any particulars that may be known of their respective lives and histories?

J. W. O.

[Nose-slitting was never, we believe, a legal punishment inflicted by common law or statute, but an arbitrary punishment. The most memorable instance of nose-slitting was that of Sir John Coventry, who, for some observations in Parliament, was attacked and had his nose slit. This led to the Act of 22 & 23 Charles II. c. 1, called the Coventry Act, by which it was enacted that if any person shall of malice aforethought and by lying in wait unlawfully cut out or disable the tongue, put out an eye, *slit the nose*, cut off a nose or lip, or cut off or disable any limb or member of any other person, *with intent to maim or to disfigure him*, such person, his counsellors, aiders, and abettors shall be guilty of felony without benefit of

clergy. On this statute, Mr. Coke, a gentleman of Suffolk, and one Woodburn, a labourer, were indicted in 1722; Coke for hiring and abetting, Woodburn for the actual fact of *slitting the nose* of Mr. Crispe, Coke's brother-in-law. The case was somewhat singular. The murder of Crispe was intended, and he was left for dead, being terribly hacked and disfigured with a hedge-bill, but he recovered. Now, the bare intent to murder is no felony, but to disfigure with an intent to disfigure is made so by this statute, on which they were therefore indicted. And Coke, who was a disgrace to the profession of the law, had the effrontery to rest his defence upon this point, that the assault was not committed with an intent to disfigure, but with an intent to murder, and therefore not within the statute. But the Court held that if a man attacks another to murder him with such an instrument as a hedge-bill, which cannot but endanger the disfiguring of him, and in such attack happens not to kill but only to disfigure him, he may be indicted on this statute; and it shall be left to the jury to determine whether it was not a design to murder by disfiguring, and consequently a malicious intent to disfigure as well as to murder. The jury found them guilty of such previous intent to disfigure, in order to effect their principal intent to murder, and they were both condemned and executed.]

MYSTICISM: MILTON (4th S. iii. 506.)—

"It has been made a reflection on Milton's memory, that latterly he attended no public worship; but as latterly he scarce never went abroad at all (as the same writer observes) it is not to be inferred that he disapproved it. That a blind infirm man, upon the verge of seventy, should be inclined to stay at home is nothing wonderful. But, waiving this, let the reader note the complexion of those times. This was the latter part of the reign of Charles II. Was it to be expected that the great champion of liberty should countenance the hierarchy and high church principles with his presence? Or would it have been prudent in him, aged and blind as he was, to have hazarded, or rather to have courted, a gaol by attending the conventicles of dissenters?"—*An Historic Defence of Experimental Religion*, ii. 121. London, 1795.

At the end of vol. ii. there is an index and a list of subscribers. The work was published anonymously. Is it known who was the author?

J. G.

Hull.

[The author of this work was a remarkable character in his day and generation, and, of his numerous productions, is best known as the compiler of a *Dictionary of all Religions*, 12mo, 1815. His name was Thomas Williams, who in his early days had a "call," and exercised his spiritual gifts as a preacher among the Calvinists; but not, like many noisy politicians of the present day, having much faith in the indelibility of his assumed orders, first became editor, and subsequently publisher of the *Evangelical Magazine*, in the classic neighbourhood of Stationers' Court. It is fortunate that Dr. Watts has told us that—

"The mind's the standard of the man ;"

for when perambulating the streets of the metropolis the

personal appearance of Mr. Williams forcibly reminded the public of Sir Jeffrey Dunstan, the renowned Mayor of Garret; but yet, curiously enough, always accompanied by his wife, whom even Milton would have pronounced one of "the fairest of creation."]

LA SALETTE.—An alleged apparition of the Virgin Mary to two shepherd children at Salette, near Grenoble, a few years ago. Query, Where can I find an account of it?

C. G.

[An authorised account of this apparition, with the imprimatur of N. Card. Wiseman, dated Oct. 8, 1853, is printed in a small tract, entitled *Manual of the Association of Our Lady of Reconciliation of La Salette* (Burns, 17, Portman Street), 1853. It is there stated that while, "on the 19th of September, 1846, two young shepherds, Maximin and Mélanie, were keeping their flocks upon the high mountain of La Salette, forty miles from Grenoble, in France, the ever Blessed Mother of God came down from heaven, and appeared to them towards three o'clock in the afternoon. She seated herself upon the edge of a fountain, while in her attitude and visage was depicted the profoundest grief. She carried a crucifix suspended on her breast from her neck by a golden chain; the pincers and hammer also, sacred symbols of the Passion of her Son, seemed to hang from it without any support."]

LOCAL MINTS.—In a work published by the Camden Society, entitled *A Relation, or rather a True Account of the Island of England*, cir. A. D. 1500, and translated by C. A. Sneyd, is the following passage:—

"The Church of Melnien [Dunelmensis, Durham], which is on the borders of Scotland, has several castles in her own power, and exercises temporal jurisdiction, and coins some small pieces of money; in like manner as the metropolitan city of Canterbury coins half-groats, a piece of money of the value of two pence."—P. 37.

In a note (No. 57, p. 90) it is stated that, before the Conquest, there were many mints in England from which small silver coins were issued, a practice that appears to have continued in force, save with certain restrictions, until the reign of Elizabeth. Can any of your readers supply the names of other bodies, besides the two mentioned above, who had the right to coin money before the centralisation of the Mint at the Tower in the above reign?

E. H. W. D.

[Some account of local mints is given in "N. & Q." 1st S. iii. 447, 525; vii. 303. For the mints of English bishops, see Ruding's *Coinage*.]

PHOENIX PARK, DUBLIN.—What was the origin of this name?

P. W. S.

[This question has been already discussed in *The Athenæum* of May 8 and 15, 1869. It had been suggested that the old name for Phoenix Park was Finiska, "the clear spring of water": that Lord Richmond built a monument with a phoenix on the top of it, and thereby the name of Finiska was changed to Phoenix. In reply, Dr. P. O'Callaghan says: "I am quite aware that this is

the accepted derivation. But as most of the ancient names of places are for the most part conjectural, I would take the liberty of suggesting that the simple word *Fiana*, pronounced *Fiannach*, the name of the Celtic soldier, would be the nearest root of the word. O'Reilly, in his *Irish-English Dictionary*, published in Dublin in 1817, gives this word, so translated; and immediately after, the word *Fianneachtach* as a '*Fénian*, or hero of the ancient Irish militia.' If (as there is every reason to suppose) this park had been the ancient Campus Martius, my derivation of its name would literally apply."]

PORTRAITS OF WOLSEY. — The only portrait of Wolsey exhibited at the Portrait Exhibition at Kensington (lent by the College of Physicians), and that in possession of Christ Church, Oxford, are in profile. Does any full-face authentic portrait exist? A writer in the *Saturday Review* says the cardinal laboured under a defect of vision, which he shrank from displaying in a full-face picture.

JOHN PIGGOT, F.S.A.

[This query has been fully discussed in the sixth volume of our 1st Series, pp. 149, 257, 278, 298, whence it would appear that no full-face portrait of the cardinal is extant. As is well known, the early years of his manhood were characterised by the grossest dissipation, resulting in the loss of his right eye; over which, according to the scurrilous rhyme of Skelton, he wore a flap.]

Replies.

ISABEL SCROPE.

(4th S. iii. 104, 184.)

I beg that EBORACUM will accept my thanks for pointing out the important admission of Sir Bernard Burke, that Isabel Scrope was the widow of Sir Thomas Percy; but that authority certainly does not take the same view of her identity that I do, for he makes her the wife of Henry Scrope—a person who does not appear in my pedigree at all. That the Isabel Scrope of whom I write was Countess of Wiltshire, there can be no doubt, since she is many times described on the Rolls as "Isabel, who was the wife of William le Scrope," his title of Earl of Wiltshire being sometimes added, but more frequently omitted. Why she petitioned for a restitution of lost rights is clear, her husband having been attainted and beheaded.

Is it so "clearly wrong" to describe the Earl of Wiltshire as a Scrope of Upsal? If he were a Scrope of Bolton, he must have been a son of Richard, whose eldest child was born in 1372. In this case Lord Wiltshire was only twenty-six at the utmost when beheaded; and was created an earl at the maximum age of twenty-four, according to Harl. MS. 298, f. 85, b, or of nineteen, according to the date given in Burke's *Extinct Peerage*. If he were a Scrope of Upsal, he was probably ten

or twelve years older than this, which seems to me much more likely. I never knew before that there was any doubt of his being a Scrope of Upsal. The entries on the Rolls (so far as I can judge from my extracts, and if I had seen him styled a Scrope of Bolton I certainly should have "made a note of" it) do not decide the question. Would not the patent of creation name his family?

HERMENTRUDE.

I have just seen a notice in the number of "N. & Q." of May 8 relating to the identity of Isabel Scrope. I think I can enlighten HERMENTRUDE as to who she was before she married William Scrope, Earl of Wiltshire, and also who she married after his death.

Leland says, the wife of the Earl of Wiltshire was the second daughter of Lord Tebetot; but this cannot be correct, as Dugdale says that this lady was married to Philip le Despenser the younger.

In the Scrope and Grosvenor roll it is stated that the Earl of Wiltshire married Isabel, daughter and coheir of Sir Maurice Russell of Dorsetshire, and that after the earl's death she married Sir Thomas de la Riviere. He lived but a short time, as in the seventh of Henry IV. she again married, Sir Stephen Haytefield. She died on May 1, 1437. See Escheats 10th of Henry VI. n. 39; 15th of Henry VI. n. 47; 16th of Henry VI. n. 52. So that she outlived her first husband, the Earl of Wiltshire, thirty-six years.

With regard to the early patent roll of Henry IV., in which she is styled "Consanguinea Domini nostri Regis Henrici Quarti, HERMENTRUDE appears to have taken an immense deal of unnecessary trouble in attempting to find out a blood relationship between her and Henry IV. She is doubtless so styled as the widow of an English nobleman of high rank. The same method of address exists, I believe, in formal documents at the present day; at any rate, it was of universal custom for many centuries. Having given HERMENTRUDE a clue to the identity of this lady, she may possibly be able to find out something more about her, where she was buried, &c.

S. S.

REALM.

(4th S. iii. 334, 413.)

MR. SKEAT speaks of "the curious tendency of the French language to substitute *u* for *l*." These words are somewhat ambiguous, for they may merely mean that in certain modern French words a *u* appears where in older French there once had been an *l*—which is an incontestable fact; and if this is MR. SKEAT's meaning (as might be inferred from his saying that the old French *royaume* has become the modern French *royaume*; the *l* being

lost), then the only objection I could make would be that his statement, though containing a truth, is very incomplete, and calculated to mislead. But, when he goes on to say that the Teutonic *Walter* first became *Galtier* and then *Gautier*; the old French *bel* became first *beu* and then *beau*; the Latin *psalmus* became first *psalme* and then *psaume*—then it becomes evident that his meaning really is that the old French *l* has in many cases actually been changed into a *u* in modern French. And so Prof. Monier Williams in his *Sanskrit Grammar* (3rd edit. p. 41, note *), says: "*l* is often changed to *u* in French. The plural of *animal* is *animaux*, not *animals*." Now, from this view of the matter I altogether dissent; I believe that the change of *l* into *u* is merely apparent, not real. I believe that, if we look into old French books, we shall find that both the *u* and the *l* run on together for a time, and that finally the *l* is dropped. But if so, it surely cannot be said that the *l* has been changed into *u*; whilst it scarcely ought even to be said that the *u* has taken the place of, or been substituted for, *l*. MR. SKEAT himself allows that the modern French *royaume* was formerly spelled *royaulme*, where we have both the *u* and the *l*; and if so, how can the *l* of *royaulme* be said to have become a *u*, or how can the *u* of *royaume* with perfect accuracy be said to have taken the place of, or been substituted for, an *l*? And so again with regard to Prof. Williams' *animal*, I believe that the plural of *animal*, and of words ending in *al*, generally, was originally formed in *aulx*, and that subsequently the *l* was dropped.* I have consulted two old French books, viz. *Le Roman de la Rose* (Amsterdam, Bernard, 1735), and Cotgrave's *French and English Dictionary*, London, 1611, and I find my views abundantly confirmed. In the former work I find *oyseaulx* (ll. 99, 493, 504, 656), *chevaulx* (l. 1124), *chapeaulx* (l. 9356), *cristaulx* (1558, 1614), *métaulx* (9482), and many other similar plurals. Indeed, in this book the plural in *aulx* is the form almost universally used; and the *l* is in such request that I find it used two or three times where it evidently ought not to be found, e.g. in *amoureux* (83) and *joyeux* (87). In Cotgrave the *l* has already been dismissed in nearly all the plurals; still, in the Grammar at the end, p. 3, I find in the same page *cieux* and *cieulx* as the plural of *ciel*, and in p. 4 there is both *eur* and *eulx*, as if he had not been quite sure which he ought to use. In modern French, too, *ail* (garlic) makes its plural *aulx*, not *aix*.

* The *x* in these plurals seems in most cases to be merely equivalent to the ordinary plural ending *s*, and if so, the steps between *animal* and *animaux* may be thus stated. *Animal*, *animaul* (*u* being inserted), *animauls*, *animaulx*, *animaux*. The form *animaul* is, perhaps, doubtful, as the *u* seems commonly to have been inserted only in the plural; at any rate, it is in the plural only that it has, as a rule, been preserved. See note.†

Examples in which both the *u* and the *l* occur in singular nouns, as in *royaulme* above quoted, occur in abundance in both works; e.g., in Cotgrave, *assault* (now *assaut*), *paulme* (now *paume*), *voulte* (now *voûte*), *saulse* (another form of *sauce*), &c. &c. In the Roman, *faulseté* (1988), *cruaulté* (3309), *chaulme* (6350), *deffault* (6572), &c. &c.; and in adjectives, *chault* (3260), *haulte* (1447), *faulx* (5887), &c. &c. Comp. also, though not strictly analogous to *royaulme* as far as the *u* is concerned, *doulx* (1198), *moult* (1433 and everywhere, Lat. *multus*), *mieulx* (575), *oultre* (5955), &c. &c.†

And even where the *l* has disappeared at the end of a word, as in *bel*, *beu* (now *beau*, excepting before a vowel or *h* mute), I believe that an intermediate step has escaped MR. SKEAT's attention, and that *bel* became *beul* and *beaul*† before it became *beu* and *beau*; for in Cotgrave I find *cheveul* (now *cheveu*, Lat. *capillus*)§, *poul* (now *pou*, Lat. *pediculus*), *genouil* (now *genou*, Lat. *genuculum* for *geniculum*), and *souls* (also *sol*, now *sou*).

The fact is, the *u* in these cases seems really to have little, if any, special connection with the *l*. A single vowel in Latin is very frequently represented by a double vowel or diphthong in French, whether it is followed by an *l* in the same word or not.

Thus: a Latin *a* frequently becomes *ai* in French; e.g. *caro*, *chair*; *par*, *pair*; *amare*, *aimer*; *aqua*, old French *aigue*, &c.

A Latin *e* may become *ai* or *oi*; e.g., *flexilis*, *faible* (formerly *foible*); *directus*, *droit* (old French *droict* ||); *mensis*, *mois*. Or it may become *ei*, as *frenum*, *frein*; *ren*, *rein*, &c.; or *ui*, as *serum*, *suif*.

A Latin *i* may become *ei*; e.g., *sinus*, *sein*; *signum*, *seing*; or *oi*, as *strictus*, *étroit* (old Fr. *estroict* ||); *fides*, *foi*, &c.

A Latin *o* may become *eu*; e.g., *focus*, *feu*; *jocus*, *jeu*, (*il*)*lorum*, *leur* (Ital. *loro*); or *ou*, as *totus*, *tout*; *votare*, *vouer*; or *ui*, as *corium*, *cuir*.

A Latin *u* may become *ou*; e.g., *puppis*, *poupe* (in Cotgrave *pouppe*); *dubitare*, *douter* (in Cotgrave *doubter*, the *b* having since dropped; cf. note ||); *pulla*, *poule* (in Cotgrave also *pouille*).

From these examples we see that any Latin vowel may become a double vowel in French before any

† Between *Galtier* and *Gautier* (the two forms given by MR. SKEAT), there would, therefore, be the intermediate step *Gaultier*; and between *psalme* and *psaume*, the intermediate step *psaulme*.

‡ *Beauté* is very common in the Roman (e.g., l. 741), as also the plur. *beaulx* (l. 88). So we find *loyauté* (2065), pointing to a form *loyaul*. Comp. also *mauldire* (8814), pointing to a form *maul*, of which we find the plur. *maulx* (2326).

§ Plural in the Roman *cheveulx* (824, 1022, 1196).

|| The *c* having dropped out like the *l* in *royaulme* and many other words here given.

consonant almost, so that I am unable to see that there is anything particularly curious in the insertion of a *u* before an *l*. The only remarkable points about the letter *l* in French seem to be: 1st, that the Latin *l* has scarcely, if ever, become *au* excepting when followed by *l*; secondly, that the vowel inserted before an *l* is in the very great majority of cases a *u*; and thirdly, that the *l* has been dropped after the inserted *u* in a very great number of instances. It is indeed, so it seems to me, solely because the *l* is so frequently dropped after an inserted *u*, that the theory of "the curious tendency of the French language to substitute *u* for *l*," or to change *l* into *u*, has arisen. *l* is not the only consonant which may have a *u* or other vowel inserted before it, and *l* is by no means the only consonant which drops after an inserted or a double vowel; but *l* much more frequently gets a *u* alongside it, and much more frequently in such a case drops than any other consonant, and hence the peculiar attention which it has attracted, and the erroneous theory that has arisen about it. If MR. SKEAT and Professor Williams are correct in what they say, then I might with equal justice maintain that in *fait* (done, made) from *factus*, French has substituted an *i* for the Lat. *c*; whereas the truth is that the *i* was introduced *first* and the *c* dropped *afterwards*, as we see from the old French form *faict* (*R. de la Rose*, 165, 772. See note ||).

In English, we also frequently have these double vowels; e. g., in *doubt*, *vault*, *assault*, *fault*, *trout*, &c., and we seem commonly to have kept the following consonant, whether an *l* or not. Sometimes we also have rejected the *l*, as in *sauce*; whilst in *sage*, the plant, French *sauge*, old French *saulge*, Latin *salvia*, we have dropped the *l* without inserting the *u*.

Whether in French, after a *u* had been introduced before an *l*, the *l* still continued to be pronounced, is of course a question. I think it probably was still at first pronounced, then not pronounced but still written,** and then finally dropped. In some cases in French it is still retained at the end of words and not pronounced, as in *fusil*, *soûl* (drunk), *baril*, *chenil*, *sourcil*.

Finally, the *l* seems to have been dropped chiefly when it immediately preceded another consonant in the same word, as in *royaulme*, *voulte*, *chevaux*, &c., and the same rule seems to have prevailed with regard to the insertion of the *u*—and this, I think, is why we but seldom find an inserted *u*, even in old French books, in the singular of nouns and adjectives ending (like *animal*, *loyal*), in an *l* unaccompanied by another consonant. See notes *†

Croft Lodge, Cambridge.

F. CHANCE.

† *o* becomes *ou*, whether followed by an *l* or another consonant, as *rota*, *roue*, *volutus*, *voûte* (in Cotgrave *voulte*).

** Compare *pouls* (Lat. *pulsus*), now pronounced *pou*.

MR. FITZ-STRATHERN, *alias* PETRIE STRANGE.

(4th S. ii. 392, 451.)

Previous to passing advocate in 1817, I had, as a necessary preparation, been placed in the office of a writer to the signet, a gentleman of eminence in Edinburgh, by whom I was latterly entrusted with the management of that portion of his business which had relation to suits of law. One part of the duties imposed upon me was to attend the taxing of accounts, for which purpose I had frequent occasion to be in the chambers of Thomas Guthrie Wright, Esq., the auditor appointed by the Court of Session, who was also commissioner and factor for the Marquis of Abercorn.

In this way I became acquainted with a young man of about five-and-twenty, perhaps more, who was principally engaged, after the taxation of accounts, in the summation and the preparation of the docquets or reports which it was necessary to prepare in a certain form to enable the Court of Session to issue a decree for the sum which had been fixed by the auditor. At this time the individual I have referred to went by the name of Petrie. He wrote a beautiful hand, and was uniformly obliging and attentive. He was good-looking, with rather an inclination to corpulency. Upon coming to the bar I had no longer occasion to visit the chambers of the auditor, and consequently saw very little of Mr. Petrie. I heard, however, that he had left the office of the auditor. To my astonishment, some years afterwards I recognised Mr. Petrie under the name of Fitz-Strathern, and was informed that he had entirely abandoned the occupation of an accountant, and now employed himself as an investigator of pedigrees. But what was more remarkable, it was given out that he was the illegitimate son of his Royal Highness the Duke of Kent, who was also Duke of Strathearn; the latter Scottish title being sunk in the English one. Another rumour was, that he was not the son of the Duke of Kent, but of the Duke of Clarence, afterwards William IV. Whatever was the truth, it was generally understood that he received from time to time money from the South.

Under the name of Fitz-Strathern, this gentleman is entered in the Edinburgh Directories of 1827-8 as a "Genealogist," and "resident at Anchorfield House," near Edinburgh. This abode he subsequently left, and took up his quarters in Trinity Crescent in 1829-30, and his name continues in the Directories as living there until the year 1832.

Whether he was successful in business or not, I have no means of knowing, but he was engaged in at least one remarkable case, which at the time excited considerable interest from its novelty. Speaking from a general recollection, the circumstances were these: Some century and a half pre-

vious, there lived an Englishman who bore the title of Sir John Leman, and was said to be a baronet. This man left large property in and about London, which after his death had, if I mistake not, been thrown into Chancery by reason of there being no near heirs; or at least those who said they were near heirs could not satisfactorily make out their connection with him. Thus matters remained until some speculative lawyer in the metropolis fell upon a plan to bring the law of Scotland into operation.

Some short time previously, a claim to a baronetcy of Nova Scotia was brought before a jury, under a service before the Sheriff of Haddington, by the Bishop of Winchester, and strange to say, although the baronetcy was *presumed* to be a Nova Scotian one, if, indeed, there was a baronetcy at all—and although the family was English, his lordship was successful. Taking this as a precedent, the supporters of the claimant to the Leman estates resolved to adopt the same course, and Mr. Fitz-Strathern was employed on the occasion, and was equally successful with the Bishop of Winchester in having his client's title recognised by an *intelligent Edinburgh jury!!* There was a grand entertainment given upon the occasion, at which many highly respectable parties, as well as the counsel employed, were present, full details of which were given in the public journals.

The absurdity of a man coming to Scotland to prove his right to an English title under Scottish forms, although apparent to every one possessed of common sense, was entirely overlooked by the public; and the bubble did not burst until the newly-fledged baronet went back to London, where he was quickly turned out of Court.

What afterwards became of Fitz-Strathern, I am unable to state, but have understood he became dissipated in his habits, and died in great poverty. J. M.

P. S. Since writing this, I accidentally met a professional gentleman who stated to me his recollection of Fitz-Strathern under the name of *Strange Petrie*, and that he always considered him to be a very mysterious person; but whether *Strange* was his Christian name, or a sobriquet, he could not be sure, but that he always was so called.

GRIDDLE.

(4th S. iii. 505.)

Griddle is not a gridiron, but is a circular plate of iron (or a broad and shallow pan) made on purpose for baking cakes. It is derived from Welsh *greidell*, from *greidiaw*, to heat or scorch. Gridiron is derived from Swedish-Gothic *grädda*, to bake and iron. The griddle-cake mentioned by your correspondent as being made on All-hallows Eve is, I suppose, the same as the soul-

cake. Brand says the following instruction should be observed in making the dumb-cake:—Let any number of young women take a handful of wheat flour, and place it on a sheet of white paper; then sprinkle it over with as much salt as can be held between the finger and thumb; then one of the damsels must make it into a dough without the aid of spring-water; which being done, each of the company must roll it up and spread it thin on bread, and each person must at some distance from each other make the initials of her name with a large new pin, towards the end of the cake. The cake is then set before the fire, and each person must sit down in a chair as far distant from the fire as the room will permit, not speaking a word. Between eleven and twelve o'clock at night, each must turn the cake once; and in a few minutes after the clock strikes twelve, the husband of her who is first to be married will appear and lay his hand on the part of the cake marked with her name. Martin tells us that the inhabitants of St. Kilda baked in the day a large cake, in the form of a triangle, which was to be all eaten that night. In the *Festvall* (1511) is the following passage:—

"We rede in old tyme good people wolde on All hollowen daye *bake brade* and dele it for all Crysten soules."

At Ripon, in Yorkshire, the women make a cake on the Eve for every one in the family, and it is called "cake-night." A soul-mass cake was often kept for good luck. Mr. Young, in his *History of Whitby*, says: "A lady in Whitby has a soul-mass loaf one hundred years old." Hunter, in his *Hallamshire Glossary*, says that the custom of making a peculiar kind of cake on this day is recognised in a deposition of the year 1574, given in Watson's *History of the House of Warren* (i. 217), wherein the party deposes that his mother knew a certain castle of the Earl of Warren's, having when a child, according to the custom of that country, gathered soul-cakes there on All Souls' Day. JOHN PIGGOT, F.S.A.

Ulting Maldon.

Surely WILLIAM HARRISON has so fully described what a *griddle* is, he need hardly ask the question. A flat circular plate of iron with a looped handle at one side, used throughout Ireland, Scotland, Wales, and, as he says, the Isle of Man, to bake flat (i. e. unleavened) cakes on. A leavened cake also is often baked on it in Ireland; and I can assure him, if he has not yet tasted that delicacy, the sooner he does so the better. Has he never heard of the famous "Culross (pronounced *Cuross*) griddles," celebrated by Sir Walter Scott?

The *bannoc*, or thick cake, is baked on the griddle. The thin oaten cake, so crisp and delicious, is toasted before the fire on an iron stand

like a set of "toasting-forks." It is not everyone, however, who can make these as they ought to be made.

Porth-yr-Aur, Carnarvon.

"JEANIE'S BLACK EE."

(4th S. iii. 405, 467.)

The author of this song was Hector Macneil (b. 1746, d. 1818), as stated by your Cupar correspondent, a well-known enthusiast in Scottish music. The *Lyric Gems of Scotland*, which he notes as containing the music, was, however, published originally by David Jack, Glasgow; and the musical editor, I think, was Alexander Hume.

A. D. P. does not quote quite correctly the first four lines; and as the second four contain the burthen of the song and its second title, it may be interesting to the many lovers of an old song:—

"The sun roise sae rosy, the grey hills adorning!
Light sprang the levroc and mounted sae hie;
When true to the tryst o' blythe May's dewy morning,
My Jeanie cam linking out owre the green lea.

"To mark her impatience, I crap mang the brakens,
Aft, aft to the kent gate she turned her black ee;
Then lying down dowylie, sighed by the willow tree,
Ha me mohátel na dousku me."

The last line meaning "I am asleep, do not waken me." The pronunciation is according to the orthography in the song; but the true Gaelic is, "Tha mi'n am chodal, 'sna duisgibh mi."

The song is sung to the tune "Cauld Frosty Morning." The original words and music will be found in R. A. Smith's *Scottish Minstrel*.

Like many of the "makers" of the auld Scots songs, the author is unknown. I transcribe the verses, which I think, and hope the Editor will also think, worthy of preservation in "N. & Q.":

"'Twas past ane o'clock in a cauld frosty morning,
When cankert November blaws over the plain;
I heard the kirk-bell repeat the loud warning,
As restless I sought for sweet slumber in vain.
Then up I arose, the silver moon shining bright,
Mountains and valleys appearing all hoary white;
Forth I would wander amid the pale silent night,
Sadly to muse on the cause of my pain.

"Cauld shone the silver moon, heedless of sorrow,
Stars, dimly twinkling, were lost in her beam;
The fair sun, preparing to rise on the morrow,
Ne'er shone more lovely on fountain or stream.
Not sun, moon, and stars, bright shining by night or day,
Nature all hoary, or blooming all fresh and gay,
E'er from the sad heart its sorrow can charm away,
While restless it seeks for sweet slumber in vain."

R.

Pollokshields, Glasgow.

The author of this song is Hector Macneil (*Poetical Works*, New York, 1802.) I do not possess the writer's works, but copied the poem some years ago from a London periodical—one of

the quarterly reviews, I believe—where it was quoted under the title of "Jeanie."

WILLIAM L. HUGHES.

Paris.

FREEMASONRY.

(4th S. iii. 504.)

I do not know the book to which J. B. C. refers; but I have before me a book of some five hundred and fifty pages, small print 8vo, the title-page of which is as follows:—

"*Lights on Masonry: A Collection of all the most important Documents on the Subject of Speculative Free Masonry; embracing the Reports of the Western Committees in relation to the Abduction of William Morgan, Proceedings of Conventions, Orations, Essays, &c. &c.; with all the Degrees conferred in a Master's Lodge, as written by Captain William Morgan. All the Degrees conferred in the Royal Archchapter and Grand Encampment of Knights Templars, with the appendant Orders, as published by the Convention of Seceding Masons, held at Le Roy, July 4th and 5th, 1828. Also, a Revelation of all the Degrees conferred in the Lodge of Perfection, and Fifteen Degrees of a still higher Order, with Seven French Degrees: making Forty-eight Degrees of Freemasonry. With Notes and Critical Remarks. By Elder David Bernard, of Warsaw, Genesee Co., N. Y., once an intimate Secretary in the Lodge of Perfection, and Secretary of the Convention of Seceding Masons, held at Le Roy, July 4th and 5th, 1828:—*

'For there is nothing covered that shall not be revealed, and hid that shall not be known.

'And what ye hear in the ear, that preach ye on the house tops. J—s C—t.'

"Utica: William Williams, Printer, Genesee Street, 1829."

It is not unlikely that the book referred to by your correspondent is a sort of reprint of the above, or of a portion of it. The book before me is well got up: it contains a portrait of William Morgan, a respectable-looking, clerically dressed gentleman, sitting at a table, with spectacles raised and resting on his forehead, his left hand to his head (the representation of one in a meditative mood), and writing materials on a table before him. I have heard that this book is very rare; in fact, that the copy before me is the only one in this country.

MAURICE LENIHAN, M.R.I.A.

Limerick.

I fancy that the curious book, *Ritual and Illustrations of Freemasonry*, is somewhat difficult to meet with, as I do not remember ever meeting with a copy besides my own. This, nevertheless, professes to be the "fourth thousand," and styles itself the people's edition. Its date is 1848, and it is "sold in London by Partridge and Oakey, 34, Paternoster Row." The printer, in case of difficulty in procuring the work from a bookseller, invites application, with thirty-six postage stamps, to J. Thorne, Shebbear, Devon. With these in-

dications, notwithstanding the lapse of time, I hope that J. B. C. may succeed in procuring a copy.

WILLIAM BATES.

Birmingham.

The work inquired after is well known; it was originally published in America. The late Rev. Robert Taylor, A.B., and "Devil's chaplain," made great use of it in his anti-Masonic lectures, which contain much curious matter, and are free from the vulgar infidelity and blasphemy that he so frequently indulged in. The *Ritual*, &c., so far as Masonry is concerned, is made up from the old "Jachin and Boaz," and from an old book of which I possess a copy, and which bears the following title:—

"Les plus secrets Mystères des Hauts Grades de la Maçonnerie dévoilés, ou le vrai Rose-Croix. Traduit de l'Anglois; suivi du Noachité, traduit de l'Allemand. Nouvelle édition augmentée. A Jerusalem, M.DCC.LXXIV."

I presume that the *imprimatur* is "bosh," and that the two *traduits* are the same!

STEPHEN JACKSON.

PLESSIS.

(4th S. iii. 506.)

The mediæval Latin substantive, the equivalent of this word, seems rather borrowed from the French than the French from it; although the verb *plier*, to bend or plait, with which it is connected, may come from the Greek *πλέκειν*, through the Latin *plectere*. No less than twenty-five variations in the spelling of the word are given in the last edition of Ducange, of which *plessa* and *plesses* are the nearest to the French; but *plexitrum* is not among them, and is probably a misprint for *plexitium*. The original meaning is, "a place enclosed with a wattled, plaited, or woven fence," which fence was in mediæval Latin itself termed *plesseium* and *plesseia*. It is a mistake of your correspondent to suppose that "it is unusual to apply the term *park* to any enclosure that does not at present, or has not at some former time, contained deer": for both in Devon and Cornwall the word *park* has been, and is, in constant use to express simply a field, or a close, on farms which never had deer in them. Many instances occur to me at this moment, and there are very few farms, I suspect, in the two western counties without some field designated as a park. The connection of the Scotch term *policy* with *plessis* is possible, though doubtful; but the following words given by Halliwell (*Arch. Dict.*), viz.—

"*Plech* = a small enclosure, or field. Warw. Dialect, *plek*, Angl.-Sax. = a plot of ground; *plash*, *pleach* (pleaser, Fr.) = to lay down a hedge by entwining the uncut branches. West. Dialect, *plight* = to twist or braid,"—all seem akin to the French word. Shakespeare

also uses the word "*pleached* bower," and "*a thick-pleached alley*" in *Much Ado about Nothing*, iii. 1; i. 2. The variations indeed of the word *plessis*, as given in Ducange, are numerous: e. g. *plaisay*, *plaiiz*, *pleissis*, *plaiseit*, *plessée*—all of which occur in letters and charters from the twelfth to the fifteenth century, but with the same original meaning. Honnorat also, in his *Dictionnaire Provençal-Français*, defines *plessis* thus, "*un parc entouré de claies*"; and gives *plech*, in the dialect of Toulouse, as = "*haie, barrière*." Cotgrave, too, thus explains *plessis*:

"The plashing of trees; the plaiting or foulding of their tender branches, one within another; also a hedge or walk of plashed trees," &c.

The meaning therefore of *plessis*, as "a park or ornamental ground," is only secondary.

It is curious to find in Cæsar a practice of the Nervii, whose country was Hainault, to make for themselves impervious hedges by lopping trees and plashing the branches:

"like those which surrounded the numerous small enclosures in the district bordering on the south bank of the lower course of the Loire, called Le Bocage, which presented formidable obstacles to the troops of the French Republic in their attempts to put down the rebellion in La Vendée." (V. G. Long, *Cæs. Bell. Gall.*, b. ii. c. 17, note.)

Perhaps the word *plessis* may indicate the traditional custom long maintained. E. A. D.

METRICAL RIDDLE.

(4th S. iii. 501.)

A version of the metrical riddle quoted by R. K. is to be found in Halliwell's *Popular Rhymes*, 1849, p. 150. Dauney, in his *Ancient Scottish Melodies*, Edinburgh, 1838 (p. 180, note), had previously referred to it as a probable example of the ridicule of the Romish mass which characterised some of the songs of the Reformation period in Scotland. Halliwell remarks that—"several versions of this metrical riddle are common in the North of England, and an ingenious antiquary has suggested that it is a parody on the old monkish songs."

Whichever of these views be correct, I have no doubt it is a very old song. The following version I can trace back for three generations at least:—

"I had a true lover over the sea,
Parla me dixi me dominee.
He sent me love tokens one, two, three,
With a rotrum potrum trumpetorum,
Parla me dixi me dominee.

"He sent me a book that none could read,
He sent me a web without a threed.

"He sent me a cherry without a stone,
He sent me a bird without a bone.

"How can there be a book that none can read
How can there be a web without a threed?

"How can there be a cherry without a stone?
How can there be a bird without a bone?"

"When the book's unwritten none can read;
When the web's in the fleece it has no thread.

"When the cherry's in the blossom it has no stone;
When the bird's in the egg it has no bone."

The refrain I have myself heard in Forfarshire is like Halliwell's, and slightly different from that which R. K. remembers: —

"*Quantum partum paradise dentum,
Para mara dixi do-min-ee.*"

These riddles would appear to have been a favourite method of proving the quality of their wooers of the fair ladies of the times when prowess in the lists was no longer the fashionable criterion. A similar puzzle is the preliminary to the acceptance of "Captain Wedderburn" by "Rosslyn's daughter": —

"O haud awa frae me," she says,
"I pray you lat me be;
I winna gang to your bed
Till ye dress me dishes three.
Dishes three ye maun dress me,
Gin I should eat them a'
Afore that I lie in your bed,
Either at stock or wa'."

"It's ye maun get to my supper
A cherry without a stane;
An' ye maun get to my supper
A chicken without a bane;
An' ye maun get to my supper
A bird without a ga';
Or I winna lie in your bed,
Either at stock or wa'."

"It's when the cherry is in the blume,
I'm sure it has nae stane;
An' when the chicken's in the egg,
I wat it has nae bane;
An' sin' the flood o' Noah,
The doo she had nae ga':
Sae we'll baith lie in ae bed,
An' yese lie neist the wa'."

"Proud Lady Margaret," too (*Border Minstrelsy*, iii. 32), thus puzzles the ghost of her dead brother, who comes in the guise of a lover, before she will consent to accompany him. But perhaps the best specimen of the kind is "The Elfin Knight," a traditionary copy of which from my MS. collection, as it differs from those already printed, may be worth insertion: —

"As I went up to the top o' yon hill,
Every rose springs merry in' t' time,*
I met a fair maid, an' her name it was Nell,
An' she langéd to be a true lover o' mine.

"Ye'll get to me a cambric sark,
Every rose, &c.
An' sew it all over without thread or needle,
Before that ye be a true lover o' mine.

"Ye'll wash it doun in yonder well,
Where water ne'er ran an' dew never fell.

* Perhaps this ought to be, as in Ritson's "Gammer Gurton's Garland": —

"Parsley, sage, rosemary, and thyme."

"Ye'll bleach it doun by yonder green,
Where grass never grew an' wind never blew.

"Ye'll dry it doun on yonder thorn,
That never bore blossom sin' Adam was born."

"Four questions ye have asked at me,
An' as mony mair ye'll answer me:

"Ye'll get to me an acre o' land
Atween the saut water an' the sea sand.

"Ye'll plow it wi' a ram's horn,
An' sow it all over wi' one peppercorn.

"Ye'll shear it wi' a peacock's feather,
An' bind it all up wi' the sting o' an adder.

"Ye'll stook it in yonder saut sea,
An' bring the dry sheaves a' back to me.

"An' when ye've done and finished your wark,
Every rose, &c.

"Ye'll come to me an' yese get your sark,
An' then shall ye be true lover o' mine."

W. F.

Glasgow.

[We have also to thank, among other correspondents, MR. AXON, for a reference to a very early version of this riddle, in Wright's *Ancient Songs and Carols*, 1856 (p. 38); ELsie and MR. WAUGH for pointing out a version in *Macmillan's Magazine* (ii. 248); and MR. BLOOD, J. M., and HIO ET UBIQUE for traditional versions. — ED. "N. & Q."]

CUNNINGHAM.

(4th S. iii. 335, 394, 513.)

I should have sooner answered the note of ESPE-DARE on this subject, had I not been living for some time in the highest district of the Upper Ward of Lanarkshire, where I had no access to the necessary books of reference. I am afraid it is one which, to discuss fully, would occupy too much space. I may, however, shortly state that, while the rivers and other natural features of the country still retain their *Celtic* names, those of parishes and properties in the South of Scotland are mostly referable to the Saxon.

Thus, for instance, we have in Lanarkshire the *Clyde* and its continuation, the *Daer*, which raises the curious question first started by Sir Gardiner Wilkinson, whether two distinct tribes of the Celts did not succeed one another.

When, however, we come to the second class of names, we at once encounter the Anglo-Saxon element, as shown by the terminals, *-ham* and *-ton* or *-town*. As examples of the latter, I may mention four adjoining parishes in the Upper Ward of Lanarkshire, viz. Lambinston (now Lammington) Roberton, Symington (originally Simonstown), and Wiston (the town of Wice or Wicius); and it is curious that we find mention of all these individuals in the ancient monastic charters.

The former signifies "a village, town, farm, property" (see Bosworth's *Dictionary*, *sub voce*), and on the principle that you cannot in a name combine *two* distinct languages, we must search

for the prefix in the same dialect, and it is not difficult to find. *Cyne* is regal or royal; what then is *Cunningham* but *Cyne ham*, "the royal property"?

I admit that ESPEDARE is quite correct in stating that David I. granted these lands to the constable, an important officer of his household; but we all know how prodigal that king was of the patrimony of the crown.

I must own, however, that I am a little surprised that ESPEDARE did not avail himself of a document which would at first sight have been a very strong argument on his side. I allude to an Act of a Parliament of Baliol held at Dunfermelyn on February 23, 1295, confirming the marriage settlement of his eldest son, and securing the dowry of the bride on the lands of Lanark, Cadzow, Mauldesley, *Cunningham*, Haddington, and the Castle of Dundee, all of which are declared *not* to belong to the crown, "ad coronam regiam non spectantibus." (*Act. Parl. Scot.* published by the Royal Commission, vol. i. p. 92 **.) The answer would have been, however, simple, viz. that the statement is manifestly mendacious, as we know that Lanark and the Forest of Mauldeslie were crown property in the time of Alexander III., and that the Bruce, when firmly established on the throne, held them in the same way, and granted several charters in connection with them, to the particulars of which I need not refer, as they are all detailed in my *History of the Upper Ward of Lanarkshire*. GEORGE VERE IRVING.

THE INDIA OFFICE LIBRARY (4th S. iii. 578.)—SP. will find the following in this library:—

Saunders' *Monthly Magazine*, from vol. i. part I. for November, 1851, to vol. iii. No. 6, for April, 1854. Printed at the *Delhi Gazette* Press by Kunniah Lall. (Press Mark, 31-2, A.)

The *Mofussilite*, from New Series, vol. ii. No. 88, for January 1, 1847, up to the present time.

The *Delhi Gazette*, from Old Series, vol. iv. No. 91, for January 25, 1837, New Series, No. 58, to New Series, vol. ii. No. 144, for December 1, 1859, with the exception of the years 1846 and 1858.

The *Lahore Chronicle*, from vol. i. No. 32, for June 5, 1850, up to the present time.

There is no copy of the *Delhi Sketch-Book* in this library.

CHARLES MASON.

India Office.

TAPESTRY MAPS (4th S. iii. 540.)—After the notices of SIR THOMAS WINNINGTON and K., the curator of the antiquities in the York Museum, I think I ought to give a few lines of information which may lead to some further inquiry.

I have been acquainted with the tapestry maps at York for many years. In 1864 or 1865,

if not in both those years, I saw, in a curiosity shop in Davies Street, not far from Berkeley Square, and on the left hand going north out of that square, a small piece of tapestry map, which I satisfied myself was a part of the *Sheldon* tapestry. If I recollect, it showed the west side of Gloucestershire; but I am sorry to say I made no note of its contents. I asked the price; it was 5*l.*, a sum which I did not choose to give. I have heard no more of the piece since. D. P.

Stuarts Lodge, Malvern Wells.

BILL FAMILY (4th S. iii. 457.)—It is evident that John Bill had two wives. The first was Anne, daughter of Thomas Mountford, M.D., an eminent physician. She died about 1621, in which year appeared a small work entitled—

"A Mirror of Modestie, grounded on 1 Pet. chap. iii. ver. 3, 4, and personally applied vpon iust occasion. By M. D., Doctor of Diuinity. London: Printed by Iohn Hodgets. MDCXXI."

The first part of the book (pp. 71) appears to be her funeral sermon; and in the dedication, "To the Reuerend & right Worshipfull M. D., D.D.," which is signed "John Skelton, lately of Peterhouse in Cambridge," the author says it was delivered in the parish church of St. Martin's-in-the-Fields. This is followed by "A reproofe of strange attired Woman," with the text, Proverbs iii. 9, pp. 72-75; and "The Sacred Use of Christian Funerals," pp. 76-84. At the end is a batch of eulogistic verses, with the title:—

"Peplvm Modestiae: The Vaile of Modestie; consecrated to the blessed & beloved Memory of Mistress Anna Bill, whose Vertues the hands & hearts of her Friends desire to commend to Posterity. London: Printed for Iohn Hodgets. MDCXXI."

The Museum copy of this rare book is imperfect, wanting the monumental portrait of Mrs. Bill, engraved by Pass, which is fully described by Granger. A sister of this lady was the wife of Sir John Bramston, Lord Chief Justice.

In John Bill's will, referred to by TEWARS, mention is made of his wife Jane; and as he mentions his father-in-law, Dr. Mountford, and his father-in-law Henry Franklin, we can have no hesitation in deciding that his second wife was Jane Franklin. Her family connections I have not sought, nor can I at present say whether the children named in the will were the issue of the first or second marriage.* CHARLES BRIDGER.

CARVINGS OF GRINLING GIBBONS (4th S. iii. 573.)—MR. PIGGOT has omitted to name one fine collection, equal, if not superior, to any mentioned in his list, which adorns a large apartment sixty feet by twenty-four, and twenty feet high, called the "Carved Room," in the mansion at Petworth Park, the seat of Lord Leconfield.

CHARLES BRIDGER.

[* Vide "N. & Q." 3rd S. x. 475.—ED.]

"A Tot of SPIRITS" (4th S. iii. 529.)—The anecdote related by your correspondent F. GLED-TANES WAUGH is very common in certain phases of society, and is doubtless thence imported into general conversation, especially such as takes a convivial turn. I never heard it told of Haydn: Handel is usually the composer who hurries out to dot down his thoughts. I am unable to remember which, but feel quite certain that one of the great composer's numerous biographers has taken the trouble seriously to refute the slander cast upon his hero. I fear that MR. WAUGH will discover upon slight search that Haydn had no dislike to "incense"; that, indeed, it may have "stunk in his nostrils," but with a stench decidedly agreeable to him. The passage about incense may be only a portion of the anecdote, however.

Surely *tot* comes from some other source than the anecdote above referred to? I continually hear it addressed to babies by nursemaids from all sorts of places; and by way of an opposite rendering, I may say that *I* was called a *tot* some few weeks since by a hearty old lady, and—dear Mr. Editor—I weigh something like sixteen stone!

W. J. WESTBROOK.

Sydenham.

MR. WAUGH's query about *tot* comes to me opportunely with regard to a line in Sir David Lyndesay's *Satyre of the Thrie Estaitis*, which seems of dubious meaning:—

"Now, Ladie, len me that *batye tout*:
Fill in, for I am dry." (l. 540.)

Tout here might perhaps be interpreted in the same sense as the "*toute*" of *Land of Cokayne*, l. 136; but I am inclined to think it is equivalent to MR. WAUGH's *tot*, and means cup. Will some one versed in Scottish settle this question? (I am not sure that "*batye*" is applicable to anything that is without life; and the "*bummillbaty*" of l. 268 increases my perplexity.)

To return to *tot*. In Jamieson's *Dictionary* we find: "*Tout* = a copious draught, a drinking match—perhaps from Teut. *tocht*, a draught"; and the verb "*to tout*"—as "*to tout aff*," "*to tout out*," &c.—meaning, "*to drink, to empty at a draught*," &c.: the derivation being given—"Teut. *tuyte*, a drinking vessel."

Wedgwood gives much that is suggestive under *Tot* and *Tout*. Chaucer ("Reeve's Tale," l. 333) has an adjective *toty*=dizzy. JOHN ADDIS, M.A.

EARLDOM OF GLENCAIRN (4th S. iii. 505.)—Many well know that this title is only in *abeyance*, not *extinct*; and if anyone could answer satisfactorily DR. ROGERS's query, some of the different aspirants to the title unquestionably would feel obliged. But the difficulty—and it is no small one—lies in answering, who is the "proper heir?" A claimant was Sir Thomas Montgomery Cun-

ingham of Corshill, in Ayrshire, Baronet, some twenty or more years ago, who adopted, as we believe, certain legal measures to establish his claim, but abandoned the attempt after a time, although on what special grounds he did so we know not. He claimed to be descended from Andrew, second son of William, fourth Earl of Glencairn, and who had a grant from his father in 1532 of the two Corshills, in the parish of Stewarton, &c., &c.; and of Sir Thomas Paterson says (*History of Ayr*, ii. 460) that he is "apparently rightful heir of the honors of Glencairn." However, as we learn, the late William Cuninghame of Craigends, Renfrewshire, entertained the intention of putting in a claim also, being urged thereto, it was said, by the Dowager Duchess of Argyle, his sister; and was at considerable trouble, over several years before his death, in collecting evidence, although, as far as known, he never actually adopted any legal steps. He, again, claimed as descended from William, second son of Alexander, first Lord Kilmaurs; and who, having obtained lands in the neighbourhood of Craigends, Renfrewshire, including Craigends in part, either from his father or by purchase himself, settled there from about the year 1470 to 1480; and this family, no doubt, have by regular lineal descent come down to the present time, as may be easily established. But the difficulty in the case of Craigends will probably be to show by legal evidence, such as will be satisfactory to a law committee of the Lords, that the offshoots of the Glencairn family, *later* than his said ancestor, such as the baronet of Corshill, have all failed, or become extinct, in the male line.

ESPEDARE.

"HISTORY OF NEWBURY" (4th S. iii. 554.)—In answer to MR. BRITTEN's query, headed "History of Newbury," I may say that Mr. E. W. Gray, who has since died, edited the volume he refers to. The edition is quite out of print. I was asked twenty-three shillings for a clean copy this morning.

A. HARRISON.

Newbury, June 12.

"THE GOLDEN VANITY" (4th S. iii. 481, 565.)—"The Goulden Vanite," said to have been sung by Professor Wilson at the "Noctes," will be found in the *Life of Wilson*, as also the music. It is one of the many readings of "The Lowlands low."

R.

Pollokshields, Glasgow.

HERALDIC (4th S. iii. 505.)—Owing, I conclude, to my bad penmanship, there is a mistake in the name of one of the families whose arms I am in search of, viz. "Tekyll." It should be "Jekyll" family, one of whom was once Master of the Rolls.

I am anxious also of obtaining the correct arms of the following families. Brooke of Norfolk and

Sheppard of Notts, both *circ.* 1600; also, those of Trigge of Wilts, *circ.* 1650.

DUDLEY CARY ELWES.

South Bersted, Bognor.

ELEANOR LADY AUDLEY (4th S. iii. 503.)—I think that what your correspondent HERMENTRUDE alludes to as having seen is probably in Collins's *Peerage of England*, 1779, vol. vi. p. 304, where the second wife of James Touchet, Lord Audley, is said to be Eleanor, natural daughter of Thomas Holland, Earl of Kent, by Constance, daughter of Edmund de Langley, Duke of York.

In Mills's *Catalogue of Honor*, 1610, however, she is said to be "daughter of Edmund Holland, by Elizabeth, daughter and heir of Sir Bartholomew Burgwash, widow of Edward Lord le D'espencer." This has been scratched out in my edition of the above work, and the following inserted (I think by Sir John Tyndale)—"by Constance, daughter to Edmund Duke of Yorke, and widow of Thomas Lo: Spencer."

DUDLEY CARY ELWES.

South Bersted, Bognor.

HEROISM (4th S. iii. 582.)—The Rev. Dr. Rogers, published in 1867, a work entitled *Christian Heroes in the Army and Navy*. The publishers are Low and Marston.

A. P.

PORTRAIT BY DE WILDE (4th S. iii. 458, 538.)—I am obliged to MR. G. J. DE WILDE and to F. C. H. for their replies to my inquiry; but the latter correspondent seems to rest his faith in the portrait being that of the Hon. Charlotte Lady Bedingfeld upon my having incorrectly described that in my possession. I can assure him that the description is exactly as I gave it, and it need only be seen to satisfy the examiner that it is not a copy from Sir Martin Archer Shee, but an original portrait. One hand alone is visible, and there is no turban or head-dress, the hair being over the forehead, according to the then (1802) hideous fashion.

CHARLES WYLIE.

"HER SUFFERING ENDED WITH THE DAY" (4th S. ii. 414.)—The lines were by James Aldrich, an American poet, who died in 1856. They may be found in Dana's *Book of Household Poetry*, published in New York.

G. T. D.

RICHARD TICKELL'S POEMS (4th S. iii. 268.)—Concerning Richard Tickell—not to be confounded with Thomas Tickell, the friend of Addison—the following MS. account of his productions lately fell into my hands. I picked it up at a sale along with an autograph letter of Tickell's, dated "Deanery, Norwich, 21st Nov. 1781," where he appears to have been staying on a visit to Dr. Lloyd. The MS. runs thus:—

"Richard Tickell, an ingenious poet, who died in 1798. He published, about 1778, 'The Project,' and soon after 'The Wreath of Fashion,' pieces of considerable merit.

But that which raised him to considerable celebrity was a political pamphlet called 'Anticipation,' in which he imitated the manner and style of the principal speakers then in parliament with great success. He produced also for the theatre an alteration of Allan Ramsay's 'Gentle Shepherd,' and the 'Carnival of Venice,' a comic opera."

SIDNEY GILPIN.

SKIMMERTON (4th S. iii. 529.)—The description quoted from Mr. John Brockett of the Skimmerton (or Skimmington) varies from that usually given. The common description is that the procession was to put to shame households where the mistress had got the whip-hand of the master; insomuch that a "skimmington" came to mean a virago. Ralpho says that the mock procession—

"Is but a riding, used of course
When the grey mare's the better horse;
When o'er the breeches greedy women
Fight, to extend their vast dominion," &c.

See *Hudibras* (part II. canto 2) for a full description.

JOHN ADDIS, M.A.

Rustington, near Littlehampton, Sussex.

THE PRINCESS OLIVE (4th S. iii. 427, 489.)—I think your correspondent must be wrong in stating that Wilmot Serres was the brother of the Princess Olive (*née* Olivia Wilmot, who married John Thomas Serres). If a relative, he must have been her son, and therefore the brother, as stated in the extract, of the present Mrs. Ryves (*née* Lavinia Serres). In the *Life of J. T. Serres*, 8vo, 1826, it is stated that only two daughters survived, Lavinia and Britannia; but apparently there were also two natural children of the *soi-disant* princess after the separation between her and her husband. Was this Wilmot Serres, then, one of the latter children?

W. P.

HORSE'S HEAD IN CHURCHES (4th S. iii. 500.)—These, as suggested, may perhaps have served a similar purpose to that of the ancient *echēia* or metal vases for their acoustical properties. An account of them will be found in the *Dictionary of Architecture* of the Architectural Publication Society, which work also notices the earthen jars found under the floors of some churches in England.

W. P.

POURCUTTLE, A FISH (4th S. iii. 531.)—The reply given to the query thus headed, though good as far as it goes, seems scarce sufficient. The "fish" in question is evidently none other than the cuttle-fish. The French word *poulpe*, given to a genus of the order (namely, *Octopus*), is derived—if I may venture upon philological ground—from *polypus*, the Latin equivalent of the Greek *πολύπους*, the name under which the cuttle-fish was known to the earliest philosophic writer on natural history, Aristotle. In his *Historia Animalium* (lib. ix. § 37) he says of the *πολύπους* that it *θηρεύει τοὺς ἰχθῦς, τὸ χρῶμα μεταβάλλων καὶ ποιῶν ὁμοίον οἷς ἀν πλεσιάζῃ λίθοις. τὸ δ' αὐτὸ τοῦτο ποιεῖ καὶ φοβηθεῖς.*

Pliny, moreover, in the ninth book of his *Natural History*, speaks thus of the *polypus*: ". . . colorem mutat ad similitudinem loci, et maxime in metu."

The microscope has enabled more modern naturalists to trace out the physical (the meta-physical, be it fear, anger, &c. yet remains for future research) causes of these colour-changes. There are situated in the skin of most kinds of cuttle-fish certain cells, termed by comparative anatomists *chromatophores*; in plain English "colour-carriers."

"These cells," says Woodward (*Manual of the Mollusca*, p. 64), "alternately contract and expand, by which the colouring matter is condensed or dispersed, or perhaps driven into the deeper part of the skin. The colour accumulates like a blush when the skin is irritated, even several hours after separation from the body. During life these changes are under the control of the animal, and give it the power of changing its hue like the chameleon."

If I may be allowed to put a query in return, I would ask—what is the meaning of the affix *pour* to the word *cuttle*?

J. C. GALTON.

New University Club.

EMBALMING IN AMERICA (4th S. iii. 310.)—Throughout the war, embalming was practised to a great extent at points near the battle-fields. In Washington, as it was easy of access from the battle-grounds of Virginia, the embalment of the killed became at once a large and lucrative business. One of the most noticeable objects in Pennsylvania Avenue was an immense building, which bore a sign showing that it was devoted to that purpose.

G. T. D.

MALPAS SHOT (4th S. iii. 194.)—"Higgledy-piggledy, Malpas shot, let every tub stand on its own bottom," is a Cheshire proverb. S. B. will find the explanation of it in the story of the "Two Rectors" (p. 133), in Major Leigh's *Ballads and Legends of Cheshire*, published in 1867.

TREGAR.

THE YOUNG CHEVALIER, ETC. (4th S. iii. 532, &c.)—A memorial of Prince Charles Edward is now before me, in the shape of a bronze medal of rather large size, which contains on the obverse a very admirably executed profile, in relief, of Prince Charles Edward, with the legend above, "CAROLUS WALLIÆ PRINCEPS, 1745." The face is that of a very young and handsome man, without beard or whiskers; the hair, which is abundant, is combed back from the forehead and flows behind the back, where it is tied with a ribband. On the reverse is a female figure, with wand in the right hand, surmounted with a cap of liberty. The left hand is thrown back, and rests on a crossed shield. The legend "Britannia" is under the female figure, which I should state is in the attitude of looking seaward. Could any of your readers tell where this medal was executed?

MAURICE LENIHAN, M.R.I.A.

Limerick.

"THE PROPHECIE OF MOTHER SHIPTON" (4th S. iii. 405.)—In Nixon's *Cheshire Prophecie*, (temp. James I. there are the following passages:—

"A miller named Peter shall be born with two heels on one foot, and at that time, living in a mill of Mr. Chomleys, he shall be instrumental in delivering the nation."

"A boy shall be born with three thumbs, and shall hold three kings' horses while England shall three times be won and lost in one day."

Oldmixon, in his remarks on this prophecy, thirteenth ed. 1741, adds:—

"In the parish of Budworth, a boy was born about eighteen years ago with three thumbs. The youth is still living there."

Fielding, in his *Tom Jones*, alludes to the same (temp. 1745):—

"Nay, to be sure, sir," answered Partridge, "all the prophecies I have ever read speak of a great deal of blood to be spilt in the ground, and of the miller with three thumbs, who is now alive, and is to hold the horses of three kings up to his knees in blood."

While Shipton's prophecies were supposed to allude to Bosworth field, Nixon's were believed to foreshadow the Revolution of 1688, and by the Jacobites, the war of 1745 and invasion of England by the Pretender.

H. H.

Portsmouth.

NUMISMATIC (4th S. iii. 382.)—In answer to query No. 5 of T. F., I beg to state that the first three are the small coins of James II. and Charles II., known to collectors as "royal" farthings. The other coin mentioned is a rare Andover farthing; it is described in Boyne's *Tokens of the Seventeenth Century*, p. 97.

W. H. TAYLOR.

"NOT CONVERTED, BUT COMPLETE": THE SCATTERED NATION (4th S. iii. 529.)—In Disraeli's *Lord George Bentinck*, chap. xxiv., which treats of the "Jewish Question," there is a passage which, though it does not express *all* that is contained in the extract from the "Organ of Christian Israelites" cited by your correspondent, appears at any rate to have suggested it. The passage runs thus:—

"Even the insurrection, and defence, and administration of Venice were accomplished by a Jew—Manini, who, by-the-bye, is a Jew who professes the whole of the Jewish religion, and believes in Calvary as well as Sinai,—'a converted Jew,' as the Lombards styled him, quite forgetting, in the confusion of their ideas, that it is the Lombards who are the converts—not Manini."—Ed. 1858, p. 358.

SCHIN.

STEREOTYPE: SCUGAL'S "LIFE OF GOD," ETC. (4th S. iii. 583.)—Of this work, incidentally mentioned by your correspondent MR. POWER, two editions were printed here by John White in 1742, copies of which were sold at the sale of the late Mr. Brockett's library in 1823, and realised respectively 22s. and 14s. *Vide* also Lowndes's

Bibliographer's Manual, 1863, part VIII. I quote the following from *An Essay on the Origin and Progress of Stereotype Printing: including a Description of the various Processes*. By Thomas Hodgson, Newcastle, 1820:—

"Ged prepared plates for an edition of Scougal's *Life of God in the Soul of Man*; and for a print edition of *The Life of God in the Soul of Man*, and *An Account of the Beginnings and Advances of a Spiritual Life*. Both the latter books, owing probably to the continued hostility of the trade at Edinburgh, were printed at Newcastle in 1742."

There is not, nor has there ever been in this town, an association called the "Newcastle Archæological Association." The Society of Antiquaries of Newcastle-on-Tyne, founded in 1813, is no doubt the one referred to. J. MANUEL.

Newcastle-on-Tyne.

COLOMBINA (4th S. iii. 527.)—In Forsyth's *Italy*, p. 448, will be found a few lines regarding "the dove firing the ark." EUSTACE does not mention the ceremony. E. B.

RAPHAEL'S "DEATH OF ABEL" (4th S. iii. 529.)—Sir Charles Eastlake, in his edition of Kugler's *Schools of Painting*, "*Italy*," in a footnote, p. 329, vol. ii. refers to a picture in the possession of a Mr. Emerson of London, "The Sacrifices of Cain and Abel," as an early work of Raphael. E. B.

LADY BARBARA FITZROY (4th S. iii. 287, 491, 539.)—Barbara and Benedicta were the same person; Benedicta being one of the names, in conformity with usage, adopted by a lady on separating herself from the world and devoting herself to the holy exercises of the order of those who follow the rule of St. Benedict.

H. M. VANE.

FIVE EGGS (4th S. iii. 504.)—The "comming in with five egges" occurs in the first translation of Robinson, but is an interpolation, no such expression being found in the Latin original of *Utopia*, or in the more modern translations. Dibdin, of course, preserves it in his valuable edition (2 vols. 8vo, 1808), but is unable to explain the phrase otherwise than by suggesting that, by the substitution of eggs for money, we should infer the offering of a paltry subsidy or bribe; and further, refers to a curious note on the subject in the edit. of Shakspear, 1803, vol. ix. 230, *Winter's Tale*, Act I. Sc. 2. See Dibdin's ed. of *Utopia*, *ut supra*, vol. i. p. 104. WILLIAM BATES.

Birmingham.

"TO MAKE A VIRTUE OF NECESSITY" (4th S. iii. 173, &c.)—MR. SHAW supposes rightly, that I had overlooked his note on p. 277. Had I remembered it I should, of course, not have written mine (p. 440). But he is wrong in saying that the couplet in the "Knights Tale" constitutes 3043-4 "of that poem," instead of 2183-4, as I

quoted it. Surely he does not reckon the prologue to the *Canterbury Tales* as a part of the "Knights Tale," which consist but of 2250 lines altogether? F. NORRIS.

MISAPPREHENSIONS (4th S. iii. 522.)—Sir Walter Scott himself seems to have gone astray in interpreting Swift's *Journal to Stella* for October 7, 1710. The passage and Sir Walter's notes on it will be found in vol. ii. p. 37 of Scott's edition of Swift, and are as follows:—

"They may talk of the *you know what*,* but, gad, if it had not been for that, I should never have been able to get the access I have had; and if that helps me to succeed, then that *same thing* will be serviceable to the church."†

Swift no doubt was seeking and resolved to obtain his own preferment, but do not his words and reasoning here refer to the successful issue of the mission on which he was engaged in the interests of the Irish church, and not to his own advancement? H.

PORTIONER (4th S. iii. 318, 479, 565.)—ESPE-DARE is quite right in stating that the Retour of Thomas Smith in 1636 shows that his predecessor was vested in a *special* part of the common moor of Inveresk to the extent of two and a half acres, but this by no means proves that my definition of portioner is too restricted. It has been the notorious custom of the authorities of our Scotch burghs to grant, for a *consideration*, feu rights over parts of the commons belonging to the corporation. If such grant is made to a member of the corporation, he undoubtedly acquires a *special* and *individual* right to the land so conveyed, but he does not thereby forfeit his right to participate as a portioner in the pasturage of the still undivided part of the common property, and therefore the title is still accurately applied to him. When the *whole* property of a burgh—say of barony—is divided under the sanction of the Court of Session, the case is different, as the title of portioner then disappears. There is an instance of this in the case of my own estate. The village of Crawford was a burgh of barony, but was many years ago put an end to, and its property divided among those interested. A tidy little farm fell to the share of my ancestor. The only vestige of the old burgh is that the inhabitants of the present village have a right to cut peats on a moss which belonged to the burgh, but which was included in the portion assigned to

* "These words plainly refer to the *Tale of a Tub*, for which he had been severely censured by many of his profession.

† "This is an odd argument. Swift was a zealous churchman, and reasoned that whatever should procure preferment to one devoted to the interests of that church, would be serviceable to it, although inconsistent with the character of a clergyman."

the predecessors of the present Sir Edward Colebrooke, M.P.

The application of the term *portioner* to the possessor of a property which *has been* divided may occur in common parlance, but I can assure **ESPEDARE** that it would be a fatal blot in a summons before the Court of Session.

GEORGE VERE IRVING.

DEERFOLD OR DARVOLD FOREST (4th S. iii. 528.) MR. ROBINSON will, I think, find some notice of this place in "N. & Q.," 3rd S. ix. 175. I may mention that there is a place which bears the same name in the parish of Blisland, in Cornwall, and answers precisely to the description given by MR. WODEHOUSE of the Herefordshire Forest, at the reference above given: viz. "a rough hilly tract." The name of the place in Cornwall has been variously written as "Deerfold," "Derfold," "Dyrfold," "Durild" or "Durvale," and "Dirvale." It is now usually written "Derfold," but, colloquially, it is often called "Durle." It is situate just on the verge of the cultivated lands bordering on the moors, indeed, is itself only half cultivated. Within existing memory it was surrounded on three sides by thickets and woods, portions of which still remain. The fourth side opened on the moors, which, at an early date, were doubtless covered, at least in parts, by scrubby timber, for trunks of oaks have been frequently found in the bogs. Those moors, even so late as about a century ago, were described as abounding in all kinds of game, among which red-deer is mentioned. (*Hist. of the Denney of Trigg Minor*, p. 20.) If the game were driven from the thickets by dogs and beaters, one can easily conceive that Derfold, from its situation, would be an admirable position for the sportsman. JOHN MACLEAN.
Hammersmith.

DAVID RIZZIO (4th S. iii. 516.) — Your correspondent P. P. mentions, that upon staying with one of our leading Roman Catholic families a few years since, he had been given to understand that documents had been discovered which gave reasons for believing that D. Rizzio was a dignified ecclesiastic, and Mary's spiritual director and confessor, instead of lover. Those who would wish to know the truth of this much disputed case, may find it upon the best authority in a letter from the Earl of Bedford and Mr. Thomas Randolph to the Privy Council of England, giving an account of the murder of David Rizzio, which is printed in the second volume of the first series of the late Sir Henry Ellis's *Original Letters Illustrative of English History*, p. 207. With regard to the treatment, and finally the execution, of the erring but unhappy Mary at the hands of Elizabeth, it is to be recollected that for many years of her reign, the latter was disquieted by perpetual plots having reference to Mary, and with some of which it is

to be feared she was acquainted, the real object of all which was to restore the "Old Religion" of which she was a member and put an end to the Reformation in the person of Elizabeth. There is no doubt that religious considerations and an anxiety for the faith of her subjects, had much to do with a fact which would otherwise appear inexcusable. To what excesses religious zeal urged on by constant excitement may impel weak minds, appeared sufficiently afterwards in the case of Guy Fawkes and his co-conspirators. W.

"**EDINBURGH REVIEW**," ETC. (4th S. iii. 562.) What T. G. says is not easily intelligible. So far as is generally known, Lord Cockburn never wrote a life of Lord Brougham—and that must be a mistake; it may have been meant for his lordship's *Life of Lord Jeffrey*, or it may be for Lord Campbell's *Life of Lord Brougham*. Whatever be the fact (for I have not at present access to the two last), there can be no excuse for anyone who knew the names given to Brougham on his baptism to represent one of them, as given him for the first time on his entering the Faculty of Advocates. G.

Edinburgh.

ST. SAVIOUR'S, OXFORD (4th S. iii. 554.)—This is clearly a mistake for St. Salvador's, *Aberdeen*, where Dr. Robert Baron was professor of Divinity, and with others wrote the "General Demands."

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

MARQUERY (3rd S. vii. 32.)—This plant, which was enquired about some time since, is *Chenopodium Bonus-Henricus*, L. The name "marquery" is a corruption of "Mercury," an old name for the plant.

JAMES BRITTEN.

High Wycomb.

THE LEOMINSTER DUCKING STOOL (4th S. iii. 526.)—Chambers's *Book of Days*, p. 200, gives an illustration of the ducking stool in operation "as practised at Broadwater near Leominster." It is possible that this may be the same engine as that described by MR. NOAKE, as now lying *perdu* in the lumber room at Leominster. Much information respecting the "Scealping Stole," is to be found in the *Wilts Archaeological Magazine*, vol. i. I saw last week one of these interesting correctives in the house of a gentleman in Essex, who says "no family should be without one."

T. F. M.

LORD SANDWICH (4th S. iii. 489, 542.)—The anecdote had already appeared in print, though in a somewhat different form. In *The Encyclopedia of Wit*, published by Sir Richard Phillips, 1801, it is given thus:—

"AN INSULT ANSWERED."

"The late Lord Sandwich, who was more celebrated for his conviviality than for his religion, when he had once a

party at dinner, and his chaplain at table, introduced a large baboon dressed in a canonical habit to say grace. The chaplain immediately arose, and left the room, telling the peer as he went out, that *he did not before know his lordship had so near a relation in orders.*" (p. 380.)

Other anecdotes are also in print concerning the same nobleman, who was familiarly known as "Jemmy Twitcher." One is that he won a wager he had laid, that ten clergymen who were at dinner with him would each have a corkscrew in his pocket, but would not possess a Prayer-book among them. Another is, that dining with the mayor of a provincial town, the waiter let fall a tongue, and, on the mayor's apologising for the mishap, Lord Sandwich said, "Never mind! it was only a *lapsus lingue*." The mayor observed that the company laughed heartily at this; so took an early opportunity to let fall some joint (a leg of mutton, or something), and repeated Lord Sandwich's jest; and was much offended that the company did not applaud it. CUTHBERT BEDE.

E. W.'s story of the monkey reminds me of a somewhat similar tale given in Wright's *Latin Stories*, 129 (Percy Soc.) "*De rustico et simia*."

JOHN ADDIS, M.A.

Rustington, near Littlehampton, Sussex.

THE MISTLETOE ON THE OAK (4th S. ii. 554.) — Under the above heading I spoke of the mistletoe growing on the oak at Haven, near Aymestree, Herefordshire; the first time, I believe, that this particular instance had been mentioned in print. In an account of the meeting of the Malvern and Naturalists' Clubs at the Wall Hills encampment, published in the *Worcester Herald*, May 29, 1869, is the following: —

"Before the party rose from their bivouac on the hill, Dr. Bull called attention to a newly-discovered mistletoe oak, to which his attention had been directed very recently, and a sketch of which he exhibited. The oak stood in the hedgerow of a field called 'The Harps,' at Haven, in the ancient forest of Deerfold, Herefordshire. This was the third known instance of a mistletoe oak within the county of Hereford, and the doctor in jubilant terms called on his friend Mr. Lees, or the whole Malvern Club, to produce one in Worcestershire if they could! The day may come, perhaps, when the doctor will be answered."

CUTHBERT BEDE.

MEDAL OF LUTHER (4th S. iii. 562.) — A medal is described by P. A. L. with the following inscription: "MARTINV^S LV^{THER}V^S THEOLOGIE D"; and he inquires the meaning of some of the letters being twice as high as the others. This was a common way of recording the date. It was ingeniously contrived that certain letters, made more conspicuous than the rest in an inscription, or motto, should, when properly put together, indicate the date of a book, medal or other production. So in the example before us, if we pick out the taller letters, we shall have the date of the medal: MDLXVVII—1567.

F. C. H.

CROM A BOO (4th S. iii. 561.) — The following extract from the *Earls of Kildare*, by the Marquis of Kildare, p. 20, settles this question, and is in accordance with my former communication on the subject: —

"The antient war cry of the Geraldines of Kildare, was Crom a boo, and that of the Desmond branch Shanet a boo. 'Abú or abo,' an exclamation of defiance, (O'Donovan's *Irish Grammar*, p. 372), was the usual termination of the war cries in Ireland, and was added to the distinctive watchword of each tribe. Crom (Croom), and Shanet (Shaind), were two castles about sixteen miles apart in the County Limerick, the ruins of which still remain. They belonged to the two principal branches of the Geraldines, and being on the borders of the O'Briens' country were the constant objects of attack. Crom a boo, or Shanet a boo, was shouted in opposition to the 'Lamb-laidir a boo,' 'the strong hand to victory' of the O'Briens in 1495. The Act of 10 Henry VII., c. 20, was passed to abolish the words 'Crom a boo' and 'Butler a boo.'"

In the same page and the one following, will be found the interesting traditions relating to the "Monkey" crest of the Offaly Geraldines, and of Thomas an Appogh, the monkey earl.

CYWRM.

Porth-yt-Aur, Carnarvon.

DORSET COURT, CANNON ROW (4th S. iii. 436, 464.) — Strype in his *Survey of the Cities of London and Westminster*, 1720, book vi. p. 63, thus describes this place: —

"Dorset Court, built on the place where Dorset House stood. It is a very handsome open place, containing but six houses, which are large and well-built, fit for gentry to dwell in; of which those towards the Thames have gardens towards the water side, very pleasant. In one of these houses dwells Mr. — Emmet, the son of Mr. Maurice Emmet, the builder of them, where he dyed."

The site of the court is shown on the plan of St. Margaret's parish, contained in Strype's work.

The court could not have been entirely occupied by the Transport Office for a longer period than about twenty years before its demolition, since one of the six houses in it was inhabited by Dr. Benjamin Cooke, organist of Westminster Abbey, from 1766 (if not before), until his death in 1793. Most of his numerous compositions (the autograph scores of which are now in the library of the Sacred Harmonic Society), which were written during that period, are dated from Dorset Court. The doctor's son Robert resided in the house in 1794, and, I believe, although I have not obtained any evidence of it, until a later period.

W. H. HUSK.

BISHOP (4th S. iii. 423, 487.) — A compound, made of claret, sugar, and essence of orange peel, is called "bishop" in Denmark; and is an excellent cool beverage.

T. E. WINNINGTON.

DISEMBOWELMENT (4th S. ii. 116.) — MR. SALA wishes to know of which of the predecessors of Louis XV. was it written —

"A Paris, comme à Versailles,
Il est ici sans entrailles."

As the palace of Versailles was built upon the site of a royal hunting lodge by his immediate predecessor, Louis XIV., I apprehend the lines refer to him.
J. WILKINS, B.C.L.

BIBLICAL HERALDRY (4th S. iii. 554.)—I sat down some time ago with the intention of forming a list of the coats of arms attributed by the old heraldic writers to the different worthies of the Old Testament, but I very soon came to the conclusion that the assignment of coat armour to persons who lived long before the invention of heraldry was such utter rubbish that I soon gave up the task as useless. However, I find the following notes, and send them for the *benefit* of MR. BEALE. I have no note of the sources from which I derived most of the coats, but probably from Leigh, Ferne, Boswell, or some other authors of like repute. Some notes on the coats of the twelve tribes will be found in Leigh and, I suppose from the title, in the following book, which I have not as yet had the opportunity of consulting:—

"Israel armorié, ou armoiries des quatre tribus d'Israel sorties des enfants de Jacob, dédié à François Monerier de Guibermaisnis, en janvier 1743, avec l'histoire politique, heraldique, et perystologique des tribus d'Israel, et brachychronologique de la maison des seigneurs de Monerier de Guibermaisnis." Folio, pp. 21.

Woodcuts of the arms of the twelve tribes will be found in *The Genealogies recorded in the Sacred Scriptures*. By J. S. 4to, pp. 38.

The following is a list of arms assigned to divers persons mentioned in Scripture:—

Adam: Gules, an escutcheon of pretence argent (being the shield of Eve).

Abel: Quarterly gules and argent, a crosier.

Jabal (the inventor of tents): Vert, a tent argent.

Jubal (the inventor of harps): Azure, a harp or, on a chief argent three rests gules.

Tubal Cain: Sable, a hammer argent crowned or.

Naamah: In a lozenge gules, a carding-comb argent.

"Duke" Joshua: Party per bend sinister or and gules, a buck displayed sable. (Gerard Leigh, fol. 23.)

David: Azure, a harp or. (*Ibid.*)

Judas Maccabeus: Or, two ravens in pale proper. (*Ibid.*)

Gideon: Sable, a fleece argent, a chief gutté d'eau.

Samson: Gules, a lion couchant or, within an orle argent, semée of bees sable.

Noah: Azure, an ark proper.

I have somewhere seen arms assigned to Moses, Debora, Jael, and Judith, but I forget the authority.
GEORGE W. MARSHALL.

SIR JOHN DE CONINGSBY (3rd S. viii. 280, 349.) Having only just seen the queries of G. J. T. and

W. St., I can state that Sir John de Coningsby was killed in the battle at Chesterfield in 1266. I send as my authority the following extract from Collins's *Historical Peerage*:—

"This family took their surname from the town of Coningesbie in co. Salop, where, and at Nepe Solers, they were antiently seated. The first I have met with is Solebor de Cuningsbi, who was a benefactor to Kirkstede Abbey, in co. Lincoln before 1162, 8 Henry II. And after him was John de Coningsbie, who, from his large possessions, was styled Baron of Coningsbie, and was killed in the battle fought at Chesterfield in Derbyshire, between the King and his Barons, in 1266, 50 Henry III. He had to wife a sister of Bartholomew Lord Badlesmere of Leeds (or Leds), in the co. of Kent, by whom he had issue John de Coningsbie, who married Margery, daughter and heir of Roger de Solers, Lord of the Manor of Nene-Solers in co. Salop, which estate descended to Sir Roger de Coningsby, Knt. their son and heir."

I shall be happy to furnish any other information I can respecting this noble family.

MAURICE DENNY DAY.

FAIRFORD WINDOWS (4th S. ii. 352.)—I have "found," and it may be as well to "make a note of" the fact, that the *Lady's Magazine* for Dec. 1760 (which magazine, by the way, commenced in Sept. 1759, and not in July, 1770, as stated in Bohn's *Lowndes*) contains on p. 202 "An Account of Fairford Church," and the description of the windows therein is substantially the same as that transcribed by MR. BATES from the unpublished MS. in his possession.
J. KINSMAN.

Penzance.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Diary, Reminiscences, and Correspondence of Henry Crabb Robinson, Barrister-at-Law, F.S.A. Selected and edited by Thomas Sadler, Ph.D. In Three Volumes. (Macmillan.)

The recollections of any man whose life was extended for nearly a quarter of a century, beyond the palmist's "threescore years and ten," could scarcely fail to interest us. But when the reminiscent has been blessed, not merely with the much coveted *mens sana in corpore sano*, but an intellect as strong as his constitution and frame were vigorous, it is obvious how largely our interest in what he has to tell us must be increased. As we turn over these three volumes of *Diary, Reminiscences, and Correspondence*, which form the record of the uneventful but remarkable life of Henry Crabb Robinson—uneventful, for it was marked by few startling incidents; remarkable, for the number of those distinguished individuals with whom he lived on terms of greater or less intimacy—we pass in review the political and social history of some seventy years, and become more or less intimate with those whose intellectual gifts left their impress on their age. A capital talker, and great in conversation—for like Johnson, he marked the difference between talk and conversation—he talked well and much. Hence Rogers's speech at one of his own breakfast parties: "If there is any one here who wishes to say anything, he had better say it at once, for Crabb Robinson is coming." Crabb Robinson talks well on paper, and he has the gift of conveying much meaning in few words—sketching, as it were, with a few slight touches of his pen,

an incident or an individual. The intimate of Wordsworth, Coleridge, Charles and Mary Lamb and their associates, we find ourselves by his notices of them sharers in his intimacy. In Germany, again we find ourselves in the same way sharing his discussions on art and philosophy with Goethe, Schiller, Herder, Wieland, and Tieck. We learn to know the Duchesses Amelia and Louisa, of Weimar; and discuss politics with Savigny, Bunsen, and, above all, the veteran patriot Arndt. Among the notabilities of France to whom he introduces us, are Madame de Stael, Benjamin Constant, and Lafayette. Indeed, a glance over its extensive Index shows that there is hardly a contemporary of Crabb Robinson, with the smallest claim to distinction, of whom some passing word is not to be found in the book before us. The book is clearly destined to take a permanent place in our literature. Its author was not one of those, of whom his friend Wordsworth spoke—

"Minds who have nothing to confer,
Find little to perceive."

His mind was vigorous. He had read widely and thought much, and above all, was a large-hearted man, with deep and large sympathies. To those who knew him, he will live again in these pages, which form a lasting and most fitting monument to the worth, the talents, and the kindness of dear old Crabb Robinson.

English Proverbs and Proverbial Phrases, collected from the most authentic Sources, alphabetically arranged and annotated by W. Carew Hazlitt. (J. Russell Smith.)

Judging from the elaborate review and somewhat trenchant criticism of Mr. Hazlitt on the labours of those who have preceded him in the work of collecting the proverbs of England (including John Ray and Henry Bohn), it will not have been from any want of pains on the part of the editor if the present, which is by far the handsomest collection of our "wise saws and modern instances," be not found also to be the best and most complete. We are by no means prepared to say that it is not; though—and we hope that we shall not make Mr. Hazlitt himself "As mad as a hatter" by our announcement—on turning to his book to see how he explained this puzzling but very popular saying, we have failed to discover the proverb itself, much less any comment upon it. But if not complete—and what collection of such materials can ever be pronounced so?—the collection is very full and satisfactory; and the result of Mr. Hazlitt's collation of the works of his predecessors has been: first, the rejection of many proverbs which are revoltingly coarse, and of redundancies heedlessly perpetuated in former collections; secondly, the insertion of extensive additions hitherto overlooked; and, thirdly, the selection of purer forms of a large number of sayings. These are no small claims to the favour of those who love to study the wisdom of our ancestors, who were wont to "patch grief with proverbs."

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OLD SUBSCRIBER (Yorkshire). For an account of the Wesley family ghost consult "N. & Q." 4th S. i. 298; ii. 358.

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